THE

WORLD'S HOPE.

VOLUME XII.

J. H. PATON, EDITOR AND PUBLISHER.

ALMONT, MICH.
1894.

INDEX VOL. XII.

	Page
After (Poetry)	28
All Nations Saved or Turned from Ungodliness	260
An Army Letter	51
An Economic Millennium	144
Answered Prayers (Poetry)	272
Are You a Christian?	97
A Word in Season, (Poetry)	237
A Word to Prof. Totten and Others	189
Bearing the Cross	352
Best Things (Poetry)	363
Be Ye Holy	122
Bible Harmony	177
Blessings and Duties	159
Blessings and Privileges	220
Children—Whose are They?	49
Christian Unity	33
Christ Lifted Up	228
Christmas Message (Poetry)	379
Christ or Antichrist	289
Christ our Ransom	183
Christ's and of Christ; or How Many will get Eternal Life?	174
Christ's Miracles	369
Comfort for Mothers; Yea, for the Church also	238
Commission and Message	279
Day by Day (Poetry)	76
Death and Life	129
Death not Annihilation	331
Denying Christ's Manhood	373
Denying the Lord	372
Design of the Bondage in Egypt	140
Endeavor (Poetry)	192
Exalted by Self-denial	113
Explanation and Criticism	364
EXTRACTS FROM LETTERS.	
A Crisis at Hand	236
A Dangerous Heresy	110
A Dream of Resurrection	368
A Fair Chance	62
Almost Persuaded	350
A New Tract	351
An Inconsistency	351
Another View of Detroit Work	30
A Revival Meeting	46
Assuming to Judge	284
Bought with a Price	319
Bought with His Blood	236
Can Afford to be Patient	334
Can Infinite Love Fail?	94
Changed at Death	190
Christian Socialism	317
Christian Sociology	190
Christ is Mine	366
Counted the Cost	380
Dark Shadows Fleeing	334
Destruction, Restoration	48
Early Renewal	350
Endless Sin	127
Father at the Helm	304
For Conscience' Sake	367
From One Who Knows	301
Fullness of Christ	285
Getting Waked Up	366
God's Unending Plan	270
God's Will, Not Ours	222
Grace and Holiness	142
Greatly Helped	350
Harder than Hard Times	317
I am Christ's and He is Mine	143
Joseph the Firstborn	143
Judgment, The	222
Life and Responsibility	142
Life by Death	126
Light over the Gulf	237
Limiting God's Power	336
Lord Will Provide, The	126
Love Better than Knowledge	270
Momentous Times	223
More Charity	366
Much Interested	366
Need of Charity	284
None of His	333
Our Lord's Names	127
Out of Babylon	206
Praying for a Murderer	80
Prize it Highly	380
Promises Precious, The	380
Ransom, Broad, Deep, Grand	336
Redemption from Sin	302
Removal of a Star	237
Resurrection and Life	15
Revival Meetings	304
Salvation by Destruction	255
Scapegoat, The	96
Second Death, The	95
Sodomites, The	335
Spirits in Prison	223
Strong Drink	61
Sympathy and Approval	283
Thankful for Help	317
Thoroughly Convinced	366
Thoughts and Conjectures	367
Thoughts on Redemption	254
Tried Material	366
Trusting God's Love	236
Truth Made Plain	317
Truth Makes Free	318
Turn on the Light	272
Two Witnesses, The	14
What is Eternity?	223

	Page
Faith and its Effects	65
Food for Thought	283
Gathering Fragments	310
Glad Tidings for All (Poetry)	29
God and the Right (Poetry)	107
Glimpses of the Plan	361
Godliness Profitable	305
God's Firstborn	293
God's Will Supreme	208
God's Will the Best	205
God's Work in and through Me	86
Great Drama, The (Poetry)	144
Habakkuk's Prayer (Poetry)	219
Headless Beast, The	193
He Careth for Thee (Poetry)	112
Hints to Young Christians	28
His Work Before Him; A Personal Experience	17
How Much Will Remain? (Poetry)	327
Impassable Gulf, The	133
Importance of the Word	68
Improved Life Views	71
Inconsistencies; Utterly Perish	349
In Life—Not Death (Poetry)	235
Is God Angry Every Day?	221
Is it of the Devil?	81
Jerome's Love for the Child Jesus	220
Jews in Jerusalem, The	124
Joy Even in Trouble	320
Key of Life, The (Poetry)	160
Less Intolerance	380
Letter and Spirit	116
Life Views, or Life Views Improved, Which?	382
Limited Sacrifice, Repentance and Forgiveness	93
Little Bird, The	13
Love	283
Love is the Highest Good (Poetry)	12
Love Your Enemies (Poetry)	282
Man and Beast	4
Many and Many	252
Meat for the Hungry	215
Millennial Light	234
More than Salvation	100
None of His	107
Not Hard to Take	45
Notes by the Way	157, 182
NOTES ON SUNDAY SCHOOL LESSONS.	
The First Adam	9
Adam's Sin and God's Grace	10
Cain and Abel	25
God's Covenant with Noah	26
Beginning of the Hebrew Nation	39
God's Covenant with Abram	41
God's Judgment on Sodom	43
Trial of Abraham's Faith	57
Selling the Birthright	59
Jacob at Bethel	73
Wine a Mocker	74
The Resurrection of Christ	87
Jacob's Prevailing Prayer	89
Discord in Jacob's Family	103
Joseph Sold into Egypt	105
Joseph Ruler in Egypt	106
Joseph Forgiving His Brethren	118
Joseph's Last Days	119
Israel in Egypt	137
The Childhood of Moses	138
Moses Sent as a Deliverer	155
The Passover Instituted	156
Passage of the Red Sea	167
Woes of the Drunkard	169
The Chosen Nation	185
The Birth of Jesus	186
Presentation in the Temple	199
Visit of the Wise Men	201
Flight into Egypt	212
The Youth of Jesus	213
Baptism of Jesus	230
Temptation of Jesus	231
First Disciples of Jesus	233
First Miracle of Jesus	245
Jesus Cleansing the Temple	247
Jesus and Nicodemus	266
Jesus at Jacob's Well	268
Daniel's Abstinence	281
Jesus at Nazareth	298
The Draught of Fishes	299
A Sabbath at Capernaum	314
A Paralytic Healed	315
Jesus Lord of the Sabbath	329
The Twelve Chosen	330
The Sermon on the Mount	345
Opposition to Christ	346
Christ's Testimony to John	347
Christ Teaching by Parables	358
The Twelve Sent Forth	359
The Prince of Peace	374
Nothing Lost (Poetry)	208
Now and Afterward (Poetry)	176
Object of Judgments	257
Only Begotten of the Father	158
Only Christ (Poetry)	45
Our Little Ones	163
Our World on Fire	202
Plucking Up and Planting	269
Prayer to be Answered	378
Preach the Word	6
Principle vs. Policy	273
Prophecy Fulfilling	125
Questions on Atonement	161
Ransom, The; or Life Laid Down	91, 108
Rest for the Weary	313
Riches for the Poor	377
Rich Man and Lazarus	337
River Euphrates, The	241
Rome's Seven Heads	353
Scattering Poison	111
Second Birth, The	321
Seeking Harmony	3
Seeks and Saves	240
Selling the Birthright	170
Shining as the Sun	145
Sin and Grace	278
Sons of God, The	381
Strange Indeed	124
Thanksgiving or Charity	348
They Cannot See	141
Things New and Old	1
Thoughts on Creation	172
Three Angels' Messages, The	249, 286, 295
Three Unclean Spirits	243
Times of the Gentiles	209
Truth and Light (Poetry)	28
Unpardonable Sin	53
Various Suggestions	22
Wait for the Morning (Poetry)	60
We Would See Jesus (Poetry)	256
What Hell is and Has Been	253
What of the Night?	225
Which Church is Christ's?	188
Who are the Heretics?	23
With and Without Law	85
Wonderful Love (Poetry)	76
Yoke of Bondage, The	76

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 12, No. 1. ALMONT, MICH., JANUARY 1., 1894. $1 00 a year.

THINGS NEW AND OLD.

AT the beginning of this new year,—the twelfth year of this publication,—we send a happy greeting to all our readers, new and old. Many who began with us, and rejoiced in the clearer light of our Father's love and plan, have crossed the line between the seen and the unseen, and others have taken their places. Each year brings its changes. The natural, the visible, grows old; but the spiritual, the invisible, the eternal, is always new. We are related to both, in Adam and Christ. The old Adam, the old man, the old nature, the old creation,—all the old things,—pass away, and are superseded by the new Adam, the new heart, the new life, the new creation;—all things become new. "He that sat upon the throne said, Behold, I make all things new." When we think of the old things we feel old, but when we forget the things that are behind, and press toward the heavenly mark for the prize, we feel the inspiration of eternal youth, and go on in the path of ever-increasing light.

It is not to be expected that we shall be able in every article, or in every number of the paper, to present something entirely new, though we may be sure that the fountain of truth is unfailing. We should not be like the Athenians who "spent their time in nothing else, but either to tell, or to hear some new thing."—Acts xvii. 21. Better to be like the noble Bereans, who "received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."—Ver. 11. The highest ambition of any Christian teacher is to be as the "scribe who is instructed unto the kingdom of heaven, [who] is like unto a maa that is an householder, who bringeth forth out of his treasury [God's word] things new and old."—Matt. xiii. 52. This thought must have been in the apostle's mind when he wrote to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing [analyzing and applying] the word of truth."—2. Tim. ii. 15.

In essence there is nothing new,

but things are new to us when they appear first in our mind or experience. Truth is as old (?) as God, and yet as new as the need of the least of his children. Much is said in these days about the "Old Theology," and the "New Theology." It may be safely said that all the elements of the *new* theology that are not *old* are *false;* and also that all the elements of the *old* theology are *false*, that will not bear the test of the most advanced light. Truth itself cannot be outgrown nor surpassed. What was true once will always be true; but crude and imperfect ideas of truth will be corrected or pass away as the light increases.

The knowledge of the truth is gained by growth, or evolution. Evolution means the bringing out of what is within,—according to the law of growth. An oak is evolved from an acorn; it cannot be evolved from a kernel of wheat. All plants and animals are evolved from seed of their own kind. Nothing can come forth out of that in which it does not exist in essence. The oak cannot be evolved from the wheat, because there is no oak in the wheat. Man could not be evolved from the baboon, because the man is not in the baboon. Even man cannot develop from the natural to the spiritual without spiritual help from above himself. The fountain can only send forth what it contains. The fountain is known by its stream: the tree is known by its fruit.

On the same principle, all true, advanced, religious ideas must be the outgrowth of old ideas. The old is the basis of the new, if the new is true. We are to grow in grace and in the knowledge of the truth. But it is not an evidence of growth when men reject all the old elements of faith. The old must contain the new, or there can be no growth. If a new idea is not the outgrowth of an old one it is false. In such a case the man has not been growing, but is seeking to establish an independent idea. The increase of light will tend to the *modification* of old ideas, but it cannot *discard* fundamental principles. When Paul says we are to leave the first principles of the doctrine of Christ, (Heb. vi. 1), he does not mean that we are to discard them, or reject Christ, but to build on him and go higher, as a wise man would leave the foundation when he builds a good house on it. The man who rejects Christ, and yet calls himself a Christian, is irrational. So is he who thinks that a Christless theology is the result of growth from the Christian stock. True growth, instead of making men faithless and Christless, will cause a clearer and more intelligent faith, and a better understanding of Christ and the relation of his work to mankind. The "things new and old" are essentially related to each other, and therefore always in harmony. The true object of Bible study is not to set one passage against another, but to find the harmony of all. And the longer we study the Bible, the stronger is our confidence that it reveals a theology in harmony with itself, and with the fundamental principle that "God is love," and that "The Lord is good to all, and his tender mercies are over all his works."

SEEKING HARMONY.

It is suggested in the article, "Things New and Old," that the Bible contains the revelation of a harmonious theology, based on the truth that "The Lord is good to all, and his tender mercies are over all his works." To us it seems impossible to harmonize this and similar statements of the Bible, with the notion which many have of the wrath of God, and of the hopeless death, or endless misery, of a large portion of mankind. The "torments of the damned" can hardly be conceived of as the result of the "tender mercies" of him who "is good to all." We believe that just punishment, or wise discipline, though severe in its application, may be one of the manifestations of love, because not administered in revenge, but for the good of the punished, that they may learn the evils of the way of the transgressor, and become partakers of God's holiness—which includes his hatred of sin. And we are confident that there are many Scriptures which teach the ultimate victory of right, and the triumph of love and life.

Some think—and, on account of their training and point of view, they are not to be blamed—that in teaching that all mankind shall finally be brought into a state of reconciliation, or harmony with God, we use only a few Scriptures, without regard to their connection, and ignore all that speak of conditions or limitations. Some—of course unconsciously—misrepresent us, by saying that we ignore the need of repentance, faith, regeneration, and obedience. This—being an appeal to prejudice—may be a strong argument in the minds of some: but it is absolutely false. To us, salvation and regeneration are one and inseparable. There can be no salvation in the sinful state. Jesus saves his people *from* their sins.—Matt. i. 21. And loving loyalty to the Lord is a certain result of the regenerating life-power within. The state of the heart reveals itself in works, and the tree is known by the fruit. If men are inclined to act worse because of the proclamation of the goodness of God, this proclamation is not the *cause*, but the *innocent occasion* for the revelation of an unregenerate or wicked heart. As some one has said, Christ's coming was the occasion for Judas to betray him, and Peter to deny him, and yet he came. And his coming was not the *cause* of the selfishness of the one nor the weakness of the other.

But we do not ignore the Scriptures which speak of conditions or limitations. There are passages that do not teach universal salvation; and there are passages that are broad enough to include all in the final ingathering. But they do not contradict each other. There is the most perfect harmony between them, when their relation to each other is seen. If there were Scriptures asserting that all will *not* finally be saved, the state of the case would be very different; but no such Scriptures exist. It is one thing not to teach that all will be saved, by being silent on that point, and quite another thing to affirm that all will not be saved. Those who claim that all will *not* be finally saved, should assume the task of harmonizing the broad statements

of prophecy with their narrow view. But, believing that all will finally be saved from sin and death, it is ours to show that the passages which speak of conditions and limitations are not out of harmony with this largest hope. We accept the situation with this understanding and purpose; and a part of our work will therefore be to answer questions that may be suggested as difficulties in the minds of our readers.

Our appeal is to the mind and heart of our readers, and our aim to find the harmony of the Word of God. We ask our readers not to prejudge us—not to condemn, nor accept either, without hearing and a fair consideration of the evidence. Read carefully and prayerfully—not in a captious spirit—use the reasoning faculties, and compare Scripture with Scripture. We believe there is a place in God's plan of the ages for all Scriptural limitations, the "little flock," the "narrow way," and the condemnation attending unbelief and willful sin. There is room, too, for election, and effectual calling, and sealing by the Spirit of God: but, none the less, there is room for more than the ordinary doctrine of free grace, and "whosoever will."

What a key of hope and joy would come to many otherwise sad hearts, could they but see that many of the limitations, which they regard as final, belong to the present age of election, and that the mission of the chosen ones is, as a royal priesthood, to bless the non-elect in the ages to come. When this *is* seen, then it will be understood how the harmony of the Scriptures will confirm the truth that "The Lord is good to all."

MAN AND BEAST.

In a private discussion with an Adventist brother, on the subject of the largest hope for the world, in referring to John xvii. 2, where it reads: "As thou hast given him power over *all* flesh, that he should give eternal life to *as many* as thou hast given him," I took the position that the "all flesh" was the whole human family, and that the Father in the plan had given to Christ *all* for whom he gave himself a ransom, —and that was for every one of the race of Adam,—and therefore Christ was pledged to give eternal life, during the ages, to all for whom he died.

The brother, in his reply, said, "If the Son of God is to give eternal life to all flesh over which he has been given power, then he must give eternal life to the colt he rode and its mother, the ass."

I said, "No, unless it can be proved that Jesus tasted death for the beasts of the field, and gave himself a ransom for them. And if he did, and they are included in the "all flesh" with the human family, and if he died to redeem them, of course he will do just that, or else he will fail to do what he came for. But I do not claim that, neither do the Scriptures of truth teach anything of the kind."

I am told by this same brother, and many others, that the largest part of the human family are no better than beasts, that God never gave them to Christ, and that he never gave himself a ransom for them. They were made by the God of the Bible, on purpose to perish like the beasts of the field: there is nothing good about them; they are

beasts, nothing more and nothing less.

Let me say I object to that kind of preaching. It is neither reasonable nor Scriptural. Let us see. My opposing brethren assume that man is no better than the beast, because of such texts of Scripture as this: "Like sheep they are laid in the grave," and because we read: "All go to one place." Well, men and beasts both attended the world's fair,—went to one place. But that is no proof that there is no difference between men and beasts.

Let us turn to some of the sayings of Jesus, for just a moment,—He who spake as never man spake, and as one having authority:—"How much then is a man *better* than a sheep."—See Matt. xii. 20. Read the context. Again: "Your heavenly Father feedeth the fowls. Are ye not much *better* than they?"

"Jesus tasted death for every man," (Heb. ii. 9), not some men, not the good men, but sinners, not for a few men, but "for every man." Did he taste death for the fowls? No. Did he taste death for sheep and oxen, horses, dogs and cats? I answer, No, *no*, NO. There is no proof in the Bible, (nor out of it, for that matter), that Christ went to Calvary for beasts. But, bless God! he did go there for a world of lost men and women. And it was love that made him die,—love for poor, lost, wicked, sinful men. Praise his name forever and ever!

The whole world was lost in sin and death. Behold the proof: "As by the offense of one, judgment came upon *all* men," [Not the offer of it, but it actually came upon *all* men] "to condemnation," to death. And that too, my dear reader, before you and I existed as individuals. "By the disobedience of one!" Which one was that? It was Adam. Now, then, listen! Here is something of much importance! "Even so by the righteousness of *one*," [please to note that it was not by the righteousness of two, nor six, nor many, but *one*,—one righteousness], the free gift came upon *all*, to justification,—the same all that were condemned or judged to death in Adam.—See Rom. v. 18, 19.

Will the reader please be very careful on this point, and notice that it does not say, as most of the modern teachers, who have a theory to support, say, "The free gift has come upon *all* men,—that is, the *offer* of it." No. They put that in there to save a theory. Paul understood it. The free gift has actually come upon *all* men, in the plan and purpose of our God;—and too, more than one thousand years before you and I were born. That is, if you please, the Gospel at the root. Now, then, unless God's plan proves abortive, like some poor, weak man's, this work of regenerating men will go on until it makes alive *all* who die in Adam,—some of whom as yet are unborn.

Man is better than a beast, however ignorant and degraded the man may be. Else why did God manifest his love in sending Jesus into the world to redeem man and not the beasts of the field? Man is God's offspring. Adam was the son of God on the earthly plane.—Christ on the spiritual plane. We are generated into death, and re-

generated into life. Adam is the head of the race on the fleshly plane, and Christ is "the Head of every man" on the spiritual plane. "As in Adam *all* die, *even so* in Christ *shall* [not may if they will] *all* be made alive." It is the same all. "Ye must be born again." Ye *must*, not may, if you choose. "As by the disobedience of one the many were [not going to be] made sinners, *even so* by the obedience of *one shall* the [same] many be made righteous."

"No man can come to me," says Jesus, "except the Father which sent me draw him." "And *all* that the Father has given me *shall* come to me." God is love, and he is no respecter of persons. "And I," says Jesus, "if I be lifted up from the earth, will draw all men unto me," —not some men, nor a few men. Neither does he say he would draw what few he could, but "I will draw all men unto myself." Well, he has been lifted up. Now, will he do it? Mind you, he did not say he would draw them all in this world or age. Christ is getting his bride, the Abrahamic seed, in this age, through whom he will shew the exceeding riches of his grace in the ages to come.—Eph. ii. 7. Man is better than a beast. "God is love." AMEN.

(ELD.) O. M. CHASE.

THE Third Edition of DAY DAWN is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading DAY DAWN, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things.

Price, postage paid by us, in cloth-binding, one dollar, or three for two dollars; in paper cover, fifty cents, or six for two dollars.

PREACH THE WORD.

"PREACH the Word. Be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts, [desires] shall they heap to themselves teachers, having itching ears."—2. Tim. iv. 2, 3.

These are very impressive words. They were spoken by the apostle not long before his death. And his charge to Timothy means us away down at this time as well as him. In another place he says: "For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock." We see his premonitory words fulfilled everywhere and every day. He did not fail to declare unto them (and to us) the whole counsel of God. Therefore he could say: "I am pure from the blood of all men." Shall we not, then, who are of the larger hope, take this solemn exhortation and forewarning of the beloved apostle to our individual selves,—first of all equipping ourselves with the whole armor of God, bearing the likeness of him in whose footsteps we are treading, so that we may be thoroughly fitted for every good word and work? There are many ways to preach the gospel. Mary preached the gospel, when she came and told the disciples that she had seen the risen Lord and Saviour;—and he had told her what to say. Oh, let us take the good news, likewise, as a precious message and deliver it to the world! If we look to, and trust in him who has called us with an holy calling, we are sure to be directed and fitted for our work, according to our individual fitness. All are not apostles. All are not teachers. All have not the same gifts. Yet all must have the same Spirit and the love of the truth. Love must superabound.

Let us not be like some who are trafficking with the word of God, but really, from sincerity, and as from God, in the presence of God, let us speak concerning Christ and his glorious kingdom, making full proof of our ministry. If it is to preach, let us preach; if to serve, let us do it as unto God, and not to man; visiting the sick, and the afflicted,

giving words of comfort here, and alms there, cheering the disconsolate with hope, building up all things in Christ. To him be the glory!

A time of trouble, a time of gloominess, covers the whole habitable. The hearts of the people are full of heaviness. They fairly stagger with confusion and discomfort. Wonder and dismay are in all faces. While this state of things exists, there will be an earnest expectation of the whole creation, waiting for something, they know not what. These sweeping revivals are resulting from the condemnation of those who have been teachers,—shepherds that cannot understand, for they all look to their own way, everyone for his gain from his quarter. And in order to replenish their numbers, they call on the evangelists. They must have something sensational. They heap to themselves teachers, having itching ears; and are ready indeed to turn away from the hearing of the truth, and be turned unto fables. The people go in masses. They come away empty, and go again to be filled with emptiness. There is a wonderful, powerful influence, that cannot be accounted for. It is simply magnetic. They tell about the goodness and loving kindness of God, in one moment, and the very next moment tell them if they refuse to come now, there may never be another chance, though they may seek it with tears. They have exhausted themselves completely, "trying to save the people of Detroit," so they say. I am afraid if man was depending upon that kind of teaching, to bring them into the kingdom, very few indeed would get there. Blind leaders! "Who is blind but my servant, or deaf as my messenger that I sent? Who is blind as he that is perfect? Seeing many things, but they observe not, opening the ears, but hear not."

I think if Bro. Paton, or anyone else, should follow in the wake of this great revival, and begin to teach the plan of the ages, the love, purpose, and plan of God, and coming generations, the presence of Christ the second time without sin unto (or for the purpose of) salvation, and that, too, for every man,—even if *they* have consigned them to eternal destruction, and woe,—I say, I think the doors of the auditorium and all the churches would be closed upon him and his brethren, and the masses would stay away, turn away their ears from hearing the truth.

Still, for all that, I believe good must come of it, for God is able to make it work to his own glory. Oh, the gentle patience of a God, the loving Father, toward souls that are ever wandering and stumbling, ever presuming and denying, sinning and repenting! The poor, weak, human hearts, if once fixed in the love of God, would be fixed also in his impartial love of man! "Let love be without dissimulation."

Dear brothers and sisters in the larger hope, let us not sleep, as do others,—and be too much engrossed in the things of this life, for they are to perish. Let us walk worthy of the calling with which we were called, with humility and gentleness, with patience sustaining each other in love,—making these things our care, being occupied in them, so that our progress may be manifest in all things. If we cannot teach, we can buy books and papers that do teach of the good news to man. Let the world through our efforts get a glimpse of the things the Father has in store for them. There may be some one very near us who is waiting for us to come and pour in their ears the oil of gladness. Oh! shall we be guilty of gross neglect? Shall we let the time slip by, when we should have gone to them with this message of love? No; but let us be instant in season. They may not all see the deeper phases of the truth,—for the Father chooseth whom he will for the high calling,—yet it is both seed-time and harvest. We may sow the seed, and God gives the increase. The whole creation is groaning and travailing in pain till now, waiting for the work that begins to be due as fast as we receive the light. We dare not hide our light, but set it on an open place that all may become enlightened by it. May God's wisdom inspire us all to speedy action is my prayer.

DETROIT, MICH. M. A. FINK.

☞ THE GOLDEN LINK is a book of 418 pages neatly bound in cloth—an interesting "Story of our Times." Price $1.00. Send to this office.

☞ SEND names for free samples of HOPE.

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	50
To Foreign subscribers	1.25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

SPECIAL NOTICE.

THE DAY DAWN is a book of 400 pages.—price, cloth-bound $1.00, paper-covered 50 cents. THE GOLDEN LINK is a Story of Our Times, specially designed for young people, 418 pages, price $1.00. MOSES AND CHRIST has 220 pages, price 50 cents or 30 cents according to binding. THE PERFECT DAY has 240 pages, price same as MOSES AND CHRIST. THE WORLD'S HOPE is $1.00 a year. These are the prices for single copies, postpaid. But whoever will send $2.00 at one time may order $3.00 worth. This is our agent's rate, and all who will work may have the benefit of it—that is one-third off. This reduction in price on the HOPE is not offered for renewals, but only for new subscriptions with orders for books.

☞ THE ATONEMENT is a book containing ninety-six pages, and the price, postage paid, is only ten cents a copy, or a dollar a dozen. It is a small book on an important subject, and is regarded by many as just the thing to circulate among thinking people. Send to this office.—EDITOR.

CONTENTS.

THINGS NEW AND OLD	1
SEEKING HARMONY	3
MAN AND BEAST	4
PREACH THE WORD	6
EDITORIAL ITEMS	8
NOTES ON SUNDAY-SCHOOL LESSONS,	
The First Adam, (Jan. 7)	9
Adam's Sin and God's Grace, (Jan. 14)	10
LOVE IS THE HIGHEST GOOD, (Poetry)	12
THE LITTLE BIRD	13
EXTRACTS FROM LETTERS	14
The Two Witnesses	14
Resurrection and Life	15

EXPLANATION.

By observing the date, with the name, on your wrapper or paper, you may know your his standing in our subscription book. "Mar. 94," "June 94," "Sep. 94," or "Dec. 94," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 94*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, or "Dec. 93," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

☞ DO OUR READERS REALIZE how very low we have reduced the price of our books, and how many people may be reached with the truth these books contain by a little co-operative effort and sacrifice on their part? Six copies of DAY DAWN, or ten copies of either MOSES AND CHRIST or PERFECT DAY, for $2.00! Or part of each kind may be had at the same rate; and we will mail them, paying the postage, all to one address or each book to a different address. Some appreciate our offer and are circulating all our books, including THE GOLDEN LINK. Understand, we send three dollars' worth of any of our books, (except the bound volumes of the HOPE), at the retail price, for two dollars sent at one time.—ED.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

NOTES ON SUNDAY-SCHOOL LESSONS.

The First Adam.—Gen. i. 26-31—ii. 1-3.

(Lesson for Jan. 7.)

GOLDEN TEXT.—So God created man in his own image.—Gen. i. 27.

INTRODUCTION.—As we pass from the old year to the new, we also pass in our lessons from the consideration of the glorified Second Adam, to that of the old creation and the First Adam. Genesis is the Book of Beginnings and of Generations. No doubt the process of the old creation is the manifest shadow of the new creation,—generation of regeneration. The only explanation of either is GOD. A creation or a religion without a living, conscious, intelligent, active God, is a self-evident absurdity,—a greater mystery than God himself. His existence is assumed as a self-evident truth; it does not need proving to an intelligent mind; only the fool says "There is no God." "In the beginning God created the heavens and the earth." The record of creation denies atheism, pantheism, and the eternity of the heavens and the earth. God was before them, and manifests himself in and through them. The heavens declare his glory, and the earth is his handiwork. Much has been said and written as to when the "beginning" was. It is more than probable that nobody knows. The Bible is absolutely silent on the subject, and Scientists cannot agree about it. It is not a question as to whether the "days" were short days or long periods. In Bible usage any specified period is a day. But the creation of the heavens and the earth was finished before the week of time began.—See Gen. i. 1, 2. Then followed its development into condition fit for beasts and man. That development was the work of the days. Evolution, in its true sense, followed creation.

The critics of today are inclined to think the Chronology of the Bible is far too short. But it is no doubt long enough for its purpose. The Bible only gives a Chronology from the creation of Adam down to the historic period—536 B. C. We would suggest the study of "Bowen's Chronology," given in DAY DAWN. It is a peculiar fact that the prophetic periods of the Bible harmonize with each other and with the signs of our times, according to that Chronology, *and no other*. This is surely worthy of attention.

Our present lesson has reference to the origin of man.

I. MAN WAS CREATED BY GOD.—Vs. 26-28. "And God said, Let us make man." The plural form, "us," is noteworthy. According to Young's Concordance, the word God in these two chapters, and in more than two thousand other places in the Old Testament, is plural, translated from the Hebrew word *elohim*,—mighty ones; and the first time it is coupled with Jehovah,—he who is,—is in Gen. ii. 4. Some think the "us" means the Father and the Son, as two distinct persons; others think it is a vague hint at the Trinity of God; but still others, that it refers to "a heavenly council of angels, the active *agents* in creation." That the Infinite One used agents—his angels—seems clearly Scriptural, and also that Christ is Lord of angels, and that they obeyed him. But as limited beings, they understood not all the import of creation, and afterward thought the work a failure, and "repented" that man had been made. It is not conceivable that the Infinite One, who knew the *end*, could have repented. But they were *His* manifestation in the work then, as Christ is in the New Testament revelation, and the work of the new creation.

This shows man's origin. He was evidently a direct creation, not the result of a process of evolution from lower animals. Even philosophy teaches that the Effect cannot be greater than the Cause,—that the stream cannot rise above its fountain. He who denies the record of man's creation will find difficulty if he otherwise seeks to prove that he *is* a man.

Man is the climax of the creation here recorded. There are hints that another race may have preceded him. "*Replenish* the earth," (Ver. 28), may mean to fill it again, as the Lord commanded Noah later.—ix. 1. The "Sons of God," who were the fathers of the "giants," (See Gen. vi. 2-4) may have been of that former race. That mixture seems to have been the cause of the flood. The reason given that Noah was spared is that he was "upright in his generations."—Ver. 9. It was not that he was perfect in every sense. The Scriptures teach that both good and bad angels existed before men. To understand this would no

doubt save from the delusions of modern Spiritualism. It might suggest why the spirits that "possessed" the man in Jesus' days were afraid of water.—See Luke viii. 26–33.

"In the image of God." This may have reference to man's form, without teaching the very materialistic idea of some. "*Our* image" probably refers to the angels—the *elohim*. But they, too, were visible expressions of the invisible Jehovah. Some may be inclined to make too little of man's being like God; but others may make too much of it. That it had to do with mind, as well as form, seems evident. He is a finite copy of the Creator, and he was made to reason and rule. All things, [the lower orders and the earth] were put under him:—"Let them have dominion." But the fullness was not then realized. Paul says: "We see not *yet* all things put under him."—Heb. ii. 8. It was at first only prospective,—he having in him the possibilities. In this sense only could he have had God's likeness. That man was made in the "holiness" of God,—seems incredible. Neither sin nor holiness was created, but the evil and the good—the possibilities of character—were created.—Isa. xlv. 7. Man was *made* subject to vanity, in hope of deliverance.—Rom. viii. 20, 21. He will not have the dominion until he has the holiness. In answer to the question, "What is man?" Paul points to Christ, the finished or perfected man. The First Adam was but a figure or shadow of the Perfect Man.—Rom. v. 14. He was "very good," just right for God's design, but he was never called perfect. Perfection belongs to Christ. Heb. v. 9.

"Male and Female." Adam was two in one. The woman was taken from the man. They were commanded to "Be fruitful." So generation is not sinful. That theory of the "forbidden fruit" which says it is, and, for this reason, denies the doctrine of endless generation in a sinless earth, needs revising. Not the use, but the abuse, of God-given faculties is sin.

II. Food for Man and Beast.—Vs. 29–31. It would appear that the diet of man in his original state was purely vegetarian—herbs and fruits. For the lower orders, herbs alone were provided. Under such conditions beasts would naturally be tame. The murderous spirit in both man and beasts develops fear and enmity. After the flood, animal food was added to man's bill of fare, and "the dread of you shall be upon every beast."—Gen. ix. 2, 3. There came then a radical change in earth, air, and animal nature. To what extent it may be difficult now to know. And had the change of food not been necessary, God would not have ordered it. But that the new earth will be freed from these conditions seems both reasonable and Scriptural.—See Isa. xi. 6–9.

III. Creation Finished on the Sabbath.—ii. 1–3. Creation is spoken of as done before and in the six days, but it seems to have lapped over on the seventh. God both finished his work and rested on the seventh day.—Ver. 2. Woman was made last. May not this be a foregleam of the Scriptural fact that the bride of Christ is brought into independent life in the dawn of the millennial Sabbath? No doubt the seventh day was sanctified—set apart—to be a type of the seventh thousand. Popular as the idea is, there is no Scriptural proof that the rest day of the *elohim* was given to or kept by man until after the Exodus from Egypt. Physical rest and refreshment (Ex. xxxi. 17) according to Bible usage are the foregleam of the spiritual rest that remains for the people of God.

Adam's Sin and God's Grace.—Gen. iii. 1–15. (Lesson for Jan. 14.)

GOLDEN TEXT.—For as in Adam all die, even so in Christ shall all be made alive.—1. Cor. xv. 22.

Introduction.—How long Adam and Eve had been created and in the garden before the things of this lesson occurred is not revealed; but it was probably not very long. It is a question often raised whether this narrative is literal history or an allegory. Why may it not be both? Literal facts may be used to represent other facts of a deeper and more comprehensive character. Speaking of Abraham and his two wives, and the two sons, Paul says, "Which things are an allegory," and shows that they refer to the two covenants of God and their fruit. The reality of Adam and Eve is never belittled by Christ or his apostles, yet Paul shows that Adam was a figure of Christ.—Rom. v. 14. And no doubt the whole set of facts represent the higher facts of the gospel of Christ.—See "Gospel in Type," in Day Dawn. Whatever the value of the history, it may be safely admitted that the greater value attaches to the principles involved. The lesson gives an account of the first manifestation of human nature in conscious sin, and a glimpse of God's remedy.

I. The Tempter and Temptation.—Vs. 1–6. "The serpent." The medium of Satanic communication. The question is raised whether it was an external, literal agent, or a representation of the promptings of the animal nature in man. It seems that the temptation must have come from without,—from an intelligent being who knew more and had more experience than the human pair at that time,—yet the tempter found a fertile field for his operation in human nature. There can be no temptation where there is no susceptibility.

"Subtile." This word has two meanings, both of which may be true of the Satanic agent. He is both "susceptible," and "cunning." The first makes him a good medium; the second makes him a successful deceiver. Does the fact that the enemy approached the woman mean that she was more susceptible than man, and would also make a more successful tempter?

"Yea, hath God said?" His approaches are gradual. As then, so always. He first suggests that God has been unreasonable—falsely hinting that he had shut them away from "every tree," or did not allow them to eat of "any tree."—R. V. The woman's answer shows that she had not yet learned to underrate her many blessings on account of one prohibition. But she begins to exaggerate the prohibition, by adding to God's words, "Ye shall not eat of it," these words of her own, "Neither shall ye touch it." The prohibition began to seem odious, and the fear of death was more prominent than loyalty. The tempter seeks to quiet her fear; "Ye shall not surely die." "Ye shall surely not die." A direct contradiction of the Lord. Could her fear be removed, as loyalty was not present, the enemy's end would be gained. He advances another step, appealing to the fact that "God doth know," and instead of death, promises a richer life: "Ye shall be as gods." A half truth is stronger in temptation than a blank lie. Knowledge of good and evil *has* come; but what an experience of misery and woe. The Saviour says the devil was a liar from the beginning, and the father of lies.

Her awakened faculties made her dissatisfied with her lot, and losing sight of fear, as people still do when fear is the highest motive, she "took of the fruit," and then shared it with her husband, "and he did eat," The serpent tempted the woman, and she tempted the man. She was deceived; he accepted the situation with his eyes open.—See 1. Tim. ii. 13, 14. Was it love for his wife that made him share her doom? So Christ dies with and for his bride.

What was the nature of the "forbidden fruit" is not stated. As well say it was a peach as an apple. The thought of many would have more force but for the previous command: "Be fruitful." How could the same thing be an act of obedience and a sin? The point of value seems to be that it was a test of obedience. They sinned at the first temptation. They must have been weak rather than strong. They acted out their nature. The fruit does not make the tree; but the tree is *known* by its fruit.

II. The Consequences.—Vs. 7–14. Did they or did they not die "in the day" they sinned? Is it not death to be cut off from fellowship with the Creator? Is it not death according to the New Testament, to be in the natural state of sin and enmity? "To be carnally minded is death."—Rom. vi. 6. The later statement, "Dust thou art, etc.," seems to be the expression of an incidental consequence of the former death. Man can be translated to the higher life without physical death.—See Perfect Day, page 178.

"The eyes of them both were opened, and they knew that they were naked." Wretched knowledge! It brought shame and fear, and they made aprons of "fig leaves." They tried to hide from God by this invention. How similar to the experience of an awakened sinner. They put together the "fig leaves" of their own righteousness, instead of pleading guilty. The Lord God afterward clothed them with "coats of skins,"—a token of the Lord's way of making men righteous by the shedding of blood—that is, by the destruction of the enmity.

The eighth verse indicates the visible presence of God in the form of his agent. The Infinite Spirit himself has not been seen by mortals. The hiding of Adam and Eve proved their sense of guilt. When confronted with the question, "Where art thou," he did not give the true reason for his fear,—though in the deeper sense to be guilty is to be "naked" before God. The words of the eleventh verse were to bring man to confession, but the next verse shows how Adam threw the blame on the woman and on God who gave her to him. Guilt makes men both cowardly and ungrateful. The woman said, "The serpent beguiled me."

III. God's Remedy for Sin.—Verses 14, 15. The last verse is often spoken of as a "Promise;" but it is really a part of the curse on the serpent. It will be observed that before the Lord told Adam and Eve of the difficulties to come on them, he gave expression of hope for them; for as the serpent is the representative of the cause of the curse, his death, by the bruising of his head, means blessing to the race, though the first definite promise of blessing to the race was given to Abraham two thousand years later. As from the woman the temptation came to the man, so by her Seed—type of Christ, made of woman—the race of man shall be delivered. The sorrows and troubles of human life are but like the bruising of the heel. The glory lies beyond—when sin shall be no more.—See "Golden Text."

☞ Get a *new subscriber* for this year.

LOVE IS THE HIGHEST GOOD.

BY JOHN CARRICK.

St. Peter sat by the pearly gate,
And toyed with the golden key of fate,
When out of the mists of the Stygian night.
There arose before him a female sprite,
Who timidly came and stood by his chair,
And asked with innocent, childlike air,
That she might enter that realm so blest,
Where tears are dried and the weary rest.

The old saint slowly raised his head,
And, addressing the waiting woman, said:
"Know you not the warp and woof of doom
Are woven by each in his own life's loom?
Ere I ope to admit you, I first must look
What pattern you planned."
"Bring forth the Book!"

And the Registering Seraph, with face so mild,
Gazed, as a mother upon her child,
At the trembling woman, as staff in hand,
St. Peter the Great Book's pages scanned.

* * * * * * * * * *

"I cannot find by what here I read
That you ever professed to accept the creed;
Or that you were constant in going to mass;
Or took the Lord's Supper, or led a class;
Or at ghostly hours, before break of day,
Joined the Christian Endeavorers to pray."

He gave the woman a searching look,
Then again he turned to the fateful book:
"I do not find that here it is said
You ever belonged to a Ladies' Aid;
And the Wednesday meetings for praise and prayer—
It does not appear that you figured there;
Your mission work credit, too, is blank—
While many ladies of wealth and rank
Traipsed about through slush and dirt,
To beg for the cannibal socks and shirt;
If he got them or not you were content,
For none of your knitting e'er was sent.
What did you do in the world of sin
That you hope the reward of the good to win?"

The woman essayed some reply to make,
But, turning the pages, again he spake:
"It does not appear that you e'er were seen
Praising God with Salvation tambourine;
Or button-holing besotted bums,
While carrying the Gospel into the slums:
Or pushing a church fair grab-bag scheme,
To keep the Gospel boilers in steam.
What 'associations' or 'leagues' did you join?
Were you a 'King's Daughter' or 'Handmaid of Zion?'
Was your life but a search for pleasure and pelf?
Come, tell us now: what do you say yourself?"

* * * * * * * * * *

With the mist of tears her eyes were dim
As she gazed at the gatekeeper, stern and grim:
But something she saw in the Seraph's eye,
That gave her courage to thus reply:
"Alas! St. Peter, in toil and strife
With the wolf of Want I spent my life.
From cradle to grave it dogged my path;
I feared it more than my Maker's wrath.
I never troubled myself about creeds—
I had trouble enough about daily needs—
My mind was burdened with hopes and fears.
My cheeks were oft wet with sorrow's tears;
But the Infinite Taskmaster's ways are good—
In joy or in sorrow I did what I could."

"She did what she could! she did what she could!
The Infinite Taskmaster's ways are good!"
'Twas the echo of angelic music clear,
That smote on the listening St. Peter's ear;
And the hardness all from his face had gone
When he nodded his wish that she speak on.
"'Twas a bitter struggle, the life I led,
For clothes and shelter and daily bread,
With parents poor and sick and old,
And the heart of the world so hard and cold—
So many to take and so few to give;
So little to live for, and yet lorging to live—
Where plenty the tears and few the smiles.
Where Virtue could scarce resist vice's wiles.
Then the light of Love shone into my life,
And while yet a girl I became a wife.

"Poor but honest, we paid our way,
But could never provide for the rainy day;
But, if without supper to bed we went,
We paid our debts to the uttermost cent.
We gave our children the best we could,
Though patched their raiment and plain their food;
And though each cherub taxed more our arts,
We welcomed each to our home and hearts.

"But, oh! St. Peter, you cannot know
The unsounded depths of a mother's woe,
When her firstborn darling's fluttering breath
Is forever stilled by the touch of death!
We had so little—it seemed so hard
That our heart's fond idol should not be spared!
'Twas wrong to feel so, the parson said.
But 'twas my one treasure; my child was dead!

"And Jimmy's death quite unmanned poor John;
He was never the same after he was gone—"

"Stop!" said St. Peter, in tones severe;
"It was his brutality sent you here!
He's a murderous wretch, a slave to gin;
Speak of yourself, don't plead for him."

"But, hear me, St. Peter, I know so well.
He was gentle and good ere this sorrow fell;
But his spirit broken, temptations strong
Hurried his weakened will along.
Oh! dearly he loved our cherub boy,
Who sings in the courts of unspeakable joy;
And what though the erring one oft doth fall?
The Father-Heart's large enough for all!"

And down from the home of celestial song,
A soft, sweet echo was wafted along:
"And what though the erring one oft doth fall?
The Father-Heart's large enough for all!"

Then silence reigned.
Long St. Peter stood
Gazing away o'er the mist-fringed flood.
Did Memory sail out o'er Eternity's sea
To a storm-tossed fish-boat on Galilee?
Or the strong-willed man, who on self relied,
Shedding bitter tears o'er his Lord denied?
As he mused, he murmured, soft and clear,
In tones that were caught by the Seraph's ear:
"Ah! well should I know, howe'er oft they fall,
His Infinite Love's rich enough for all!
That He asks for naught where there's naught to give;
That He prayed for His murderers, 'Father, forgive!'"

This in a murmur; aloud he said:
"I have known what it is to want for bread.
O, soulless greed of the Christless strife,
Wherein virtue is oft made the price of life!
When famished babes cry for the lacking crust,
Surely that is a test for a mother's trust!
What though from the dogma of hell she shrank?
Deep draughts from the fountain of Love she drank.
If she ran no 'circle's' sewing-machine,
The closet and nooks of her house were clean;
Were daybreak prayer-meetings overslept,
The family wardrobe well-patched was kept;
If bar room praying she never tried,
The tears of childhood she often dried;
If she grasped not mysteries, grand, sublime,
She could labor and suffer and not repine.
'Tis as brave to endure as it is to dare—
'Mid the fire of temptation she lived a prayer.
No barbed fence, built by dogmatic art,
Can shut her out from the Father's heart,
Who, 'mid toils unending and pleasures few,
Was gentle and loving and tender and true.
Heaven's mansions were dear were the best too good
For the tried and the tempted who did what she could."

Then he turned to the woman, with visage mild:
"Mother, rejoice! thou shalt join thy child!
Humble thy sphere, yet thy race well run,
Thou shalt reap the reward of thy duty done.
The Father-Heart's greatness 'tis thine to prove,
Heaven welcomes the loving, for God is Love!"

The gates flew open. The dazzling gleam
Awoke me; and though it was but a dream,
I still fancy I hear the refrain of the song
That burst from the throats of that angel throng:
"The Father-Heart's greatness 'tis thine to prove;
We welcome the loving, for God is Love!"

HAMILTON, ONT., CANADA. —*Selected.*

THE LITTLE BIRD.

I remember very well, when I first went out to Australia, that one fine evening a *little bird* was seen to be following the ship, evidently a land bird which had got driven out to sea. When the little thing got tired it tried to alight on some portion of the rigging, though it seemed afraid to do so. On one occasion the captain stretched forth his hand and tried to take hold of the little bird, but it eluded his grasp and went back into the darkness.

I have thought what a picture this is of a sinner who has been flying over the waste of waters without finding rest for the sole of his foot, and who at last comes to understand that no rest can be found except in Jesus, and tremblingly comes to Him. Then the Great Captain stretches forth his hand, and wishes that it would rest on his bosom; but too often it is timid, fearful, and it goes back into the dreary waste of sinful living.

Shall this be the case with any who read this? If you only come to Jesus and yield yourself to Him, all will be well. He alone can shelter, defend and lead you to the land of cloudless joy and eternal day. May God's Holy Spirit now constrain you to trust Him.—*Sel.*

Leave consequences to God, but do right.—*Spurgeon.*

EXTRACTS FROM LETTERS.

I inclose a dollar for another year's subscription to the Hope. I am a Cumberland Presbyterian, but your paper gives me more consolation than all the sermons I ever heard.

Dodd City, Tex. Mrs. J. D. B.

The last Hope reminds me of the close of 1893 and of my obligation to you. Your review of the year struck me as true as far as I can judge. It has been to me one of the best of the past, and the hope for the future was never so bright. The things which are to be folded up and pass away were never so mixed and strange as in these days; but, of a truth, I can but see God in them all,—having to separate the precious from the vile. The goodness and severity of God unfold as fast as my weak judgment can comprehend. Truly his word is a mine of wealth. But I need not tell you, with such pieces in this paper. I find few who understand things as I do, but my patience with those who do not surprises me. This surely is of God.

Inclosed find four dollars—one for my Hope, one for ——, one for The Golden Link, and one for two copies of Day Dawn.

Battle Creek, Mich. Mrs. R. M. J.

Find inclosed a dollar to renew my subscription for the Hope, for I am as much interested in it as ever. Although I am nearly eighty-six, and have not the vigor nor eyesight of former years, it would be a great sacrifice to me to have to give up your paper; for in each number alone I feel that I have the worth of the subscription. My prayer is that the Lord may still bless you in the work for which he has so eminently fitted you.

Lyons Farms, N. J. D. B. D.

The Two Witnesses.

For the inclosed two dollars renew my subscription for the Hope, and send me a copy each of Day Dawn, in paper cover, and Moses and Christ.

If it will not trouble you *too* much, please give me your opinion of the Two Witnesses in Rev. xi. Who are they? Please give me your understanding of the first thirteen verses.

Prairieville, Mich. S. C.

Reply.—Our correspondent asks for my "opinion," and I will give it, not dogmatically, but with due respect for the opinions of others.

I may say that there are two general views of the Book of Revelation,—the "Historical," and the "Futurist." The former view I accept in the main, which is, that the greater part of the book is a *symbolic* history of the church in this dispensation, and of the nations only as related to the history and experience of the church. The "Futurist" view is that the greater part of the book is to be *literally* (?) fulfilled after the "rapture" of the church, and refers mainly to the Jews. According to the latter view, the "holy city" is the earthly Jerusalem, and the "temple," the "altar," etc., are all to be understood literally. The "two witnesses" are two literal men, who are to appear in Jerusalem, clothed in sackcloth, and "prophesy," or preach, for 1260 days, or "forty-two months" of common time. All that is to be said and done by them, and done to them, is to be literal.

If this view be correct, (and it seems to satisfy many people), the passage needs no explanation, but simply to be read, and its fulfillment waited for. But there are difficulties in the way of accepting that view, and I have never known a "Futurist," (including many pre-millenarians), who would stand by the literal interpretation right through. How can two men be "two olive trees," and "two candlesticks?"—Ver. 4. Is it easy to believe that their enemies would be killed by "fire [which] proceeded out of their mouths?" And how can a personal antichrist be a "*beast* that ascendeth out of the bottomless pit?"

And I would suggest what appears to me to be an unanswerable objection. It is this: If the antichrist is future, and the 1260 days are future, and the great persecution of that time is future, then "the time of the end," of Daniel xi. 35 and xii. 4, must be future too. If this be true, then the book is still sealed, and the increase of knowledge on these subjects is not yet due, and (according to that theory) will *never* be due to the church at all until after their "rapture," or translation to heaven. If these, their own premises, be correct, how can they or anyone now know anything about it?

While I respect the conviction of others, and their right of private judgment, I use the same right, and express my conviction. I think "the temple of God" and "the holy city" refer to the Church of Christ in the New Testament. Christ said: "Ye are * * a city set on a hill."—Matt. v. 14. Paul taught that the church is an holy temple built for the habitation of God.—Eph. ii. 21, 22. I do not think Jerusalem or its temple has ever been "holy" since Christ left them desolate, and the vail was rent. They were, at their best, only types of the true city and temple.

I understand that the object of the angel was to give a symbolic history of the church when under the dominion of their enemies; and that the measuring "reed like unto a rod" was the time given,—1260 prophetic days,—or from 538 to 1798, where "the time of the end" began. The true church was trodden down during that time, and God's "Two Witnesses,"—his *Word* as revealed in the Old and New Testaments,—prophesied obscurely during that time. These are "Witnesses" for God infinitely superior to two men. The Lord said: "I receive not testimony from man." Of the Scriptures he said, "They testify of me."—John v. 34, 39. These are God's two olive trees, and golden candlesticks. Whoever hurt them, were punished or killed according to the judgments, or fire, therein written. It is easy to understand the lack of spiritual "rain" during the sackcloth or obscure prophesying of the Word; and how the "waters" (people—Rev. xvii. 15) were turned to blood,—war and plagues coming by disobeying the Witnesses.

The beast of Revelation is said to have "seven heads and ten horns." It is the Roman Empire. Its heads are seven successive forms of government. Its horns are the ten kings or kingdoms of the empire. John saw the beast in three distinct phases, and describes it as "the beast that was, and is not, and yet is."—Rev. xvii. 8. The first phase was purely civil, before the union of Church and State; the "is not" phase was during the period of 1260 years when the Church, united to the State, ruled; then the beast is said to be in the bottomless pit; and the third state is when the people throw off the religious restraint. This began at the time of the French Revolution, at the close of the last century, and in seeking to be free from the Papal influence, they swung to the extreme of infidelity, and gathered all the Bibles they could find and burned them. This was all they *could* do to kill the Witnesses; but the people and nations would not consent to the burial of the good old Book; and instead of being utterly disposed of, as was expected and prophesied by the infidels of France, new life came to them; and if their enemies have not seen them "ascend to heaven" by the pre-eminence given them in the present century, they must be almost as blind as some of their professed friends. The curse came, not on the Bible, but on France—"the tenth part of the city," the Papal woman reigning over the kings of the earth.—See Rev. xvii. 18. In that political and religious "earthquake," seven thousand names of men were slain.

The wondrous increase of light in this century justifies the claim that we are indeed in "the time of the end."—Dan. xii. 4. But, if we are, the "Futurist" view of the times and seasons, and the antichrist, must be erroneous. They sometimes charge that we belittle the prophecy by denying its literal fulfillment; but I am willing to leave people to judge for themselves which view is the grandest, the most important to the nations of earth, and most honoring to the Word of God.—Editor.

Resurrection and Life.

I inclose two dollars to renew my subscription for the Hope.

How do you understand John xi. 25, 26?

Lenoxville, Pa. A. A. R.

Reply.—This passage has been like a field of battle with several classes of teachers. Without here considering the various views, and without knowing just what particular thought led our brother to ask the question, I would suggest that in order to understand these words of Christ, it is necessary to understand what his manner of teaching is;—in what sense he uses the words life and death.

Look at John v. 24: "He that heareth my word, and believeth on him that sent me, *hath* [not "will have,"] everlasting life, and shall not come into condemnation, but *is passed* [not "shall pass,"] from death unto life." That the terms death and life are both here used of opposite states of men in the present natural existence, seems self-evident. The life which Christ gives, and which only the believer can have, is commonly called spiritual life. It is not the natural life of the body,—for all alike have that, whether believers or not. But what men commonly or naturally call life, Christ does not count life at all. To the Jews, who no doubt had as much of the animal life as anybody, he said: "Except ye eat the flesh of the Son of man, and drink his blood, ye have *no life* in you."—John vi. 53. The whole connection shows that the believer "*hath* everlasting life." Only living men *can* believe, and eat, and drink, and love. John says we know that we *have passed* from death unto life because we love the brethren;—he that loves not is still dead—"abideth in death." The hater is a murderer, and "no murderer hath eternal life abiding in him."—1. John iii. 14, 15. Then the other class has eternal life abiding in them.

That Jesus spoke of the *life* he gives as a present reality in all believers is shown by all the passages speaking on the subject.—See John iii. 36: "*Hath* everlasting life." "The hour is coming, *and now is*, when the dead shall hear, and live."—John v. 25. This matter of life-giving by Him is a process already begun, and it shall continue until all shall hear and live. The apostle Paul writes on the same line. See Ephesians ii. 1: "You *hath* he made alive who *were dead*." Again: "Awake thou that sleepest, and arise from the dead."—v. 14. And, in Romans viii. 6, he gives a definition of both death and life in harmony with all these words of Christ and the apostles: "To be carnally minded is death; but to be spiritually minded is life and peace." Ignorance of God and such death are inseparable.—Eph. ii. 18. And such life and the knowledge of God are inseparable.—John xvii. 3.

In view of the general tenor of New Testament teaching, I cannot help thinking that in John xi. 25, 26, Jesus used the terms death and life, in reference to the spirit, and not in reference to the outward or animal body at all. Christians die as do others, as to the external or animal life; but "they shall never perish" is true of the inner life—the only life that Jesus gives. By faith in Christ the dead live; and being alive they shall never die. The restoring of a dead body, of which Martha was thinking, and of which many Christians think, even when performed by Christ, is only a type of the spiritual reality.

One more suggestion! During the ages of sin, all are born dead, and remain so until quickened by hearing the voice of the Son of God. "They that hear shall live." "Though he were dead, yet shall he live." But the time is coming, beyond the ages of sin, when men shall be born alive,—Christ having taken possession of the race at the springs of life,—and they shall never die. They shall be brought up in the nurture and admonition of the Lord, and shall believe in Christ, and know him and love him as their ever-present Life, and even the *shadow* of death shall flee away. "He that liveth [either by being made alive or being born alive] and believeth in me, shall never die."—EDITOR.

INCLOSED is one dollar for my subscription for another year. I would be glad to send more, but circumstances forbid. But I can say, "Godliness with contentment is great gain." We brought nothing into this world, and can take nothing out; but our Father has promised to supply all our need—(not all we want.)

Dear Brother, the HOPE is bright with living food. May our Father bless you with health, and sustain you through all the difficulties of the way. Happy greeting to yourself and family. E. M. D.

BUFFALO, N. Y.

☞ Those who want Vol. 11 of the HOPE, bound, should order at once. Price, $1.15.

DID your subscription expire with 1893?

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 12., No. 2. ALMONT, MICH., JANUARY 15., 1894. $1.00 a year.

HIS WORK BEFORE HIM.

THE general teaching of Christendom is that the salvation of men will end at the second coming of Christ. The leading proposition of this article is that all who are saved before the second advent are but the "firstfruits" of Christ's saving work, and when they are "redeemed from the earth," and glorified with Christ by "the marriage of the Lamb," that work is just begun.

Adventists are by no means responsible for the idea that the world is to be completely wrecked at the Lord's second coming, and that "probation will end" at that time. Many of them held the same view before they became Adventists. They have simply intensified the idea by teaching that the coming of the Lord is near. If it be true that the coming of Christ is to put an end to the plan of salvation, and is to be the *sunset* of hope for mankind, is it not strange that loving hearts should pray, "Come, Lord Jesus, come quickly?" Perhaps it is not altogether a sense of unfitness for the change.—it may be a sincere desire that many more may be saved,—that has caused some Christians to express the hope that Christ might not come in their day. But if all could see that the Lord's return is to be the *sunrise* of hope for many who before were in darkness, no lover of Christ and of mankind could wish for its delay.

Although believing that the coming of the Lord and the marriage of the Lamb will result in good to all the world,—the dead as well as the living,—the present object is simply to show that the plan of salvation does not end at the second coming of Christ. There are several classes of people who believe this proposition, who do not believe that *all* will be saved. But they are at least a step nearer than others to accepting our largest hope.

A PERSONAL EXPERIENCE.

UNTIL the year 1873, I believed that men must be saved before the Lord's coming or never. I believed then, and still believe, that the unity of all true Christians will culminate and be realized in "the marriage of the Lamb:" but I thought that "our gathering together unto him," in connection

with "the coming of our Lord Jesus Christ," (2. Thess. ii. 1), would be the consummation of the plan of redemption. The question has often been asked: "How were you brought to change your mind?" or, "What books did you read that led you to believe that the work of Christ would go on after the second coming of the Lord?" Well, the truth is that I had never read anything on the subject, except in the Bible, until after I began to preach the new idea; neither had I ever heard anything on the subject. In the silence of the night, the mind being deeply exercised on these great themes, I was suddenly impressed with the thought, as if it had been spoken to me, that when the saints were gathered together to Christ, "*The work is just begun; read John xvii.*"

No suggestion or impression would have had any weight in my mind had I not been directed to the Word. But to John xvii. I immediately turned. I had often read that wonderful prayer of our Lord, but no such idea had ever before occurred to me; nor have I ever learned that others use anything in that chapter to prove that the salvation of the *world* will take place after the *church* has been glorified. Perhaps they do, but if so, I am not aware of it.

But I read the chapter with a new interest and the closest attention. Yet the breadth of statement in the second verse, and the definition of eternal life in the third verse, did not impress me. I was not yet ready for these. I was only to see then that the *work* of the Lord is still *before* him when he comes to reward the faithful.—Isa. xl. 10; lxii. 11. The first that took my special attention was the ninth verse, and not its breadth, but its narrowness, impressed me: "I pray for them, [the twelve chosen apostles]: I pray not for the world." Trained in the Arminian school of thought, the elections of the New Testament had not duly impressed me. I had not learned that the doctrines of "election" and "free grace" might both be true. If Christ loved the world and died for the world, why did he not pray for the world? It puzzled me, but I read on. The burden of Christ's prayer then was for the apostles, that they might be fitted for their work;—something as a farmer might give his whole attention to the *seed* from which he expects a crop. In looking after and sowing the seed, he is virtually praying for the crop: so Christ, in praying for his chosen cabinet of teachers, was virtually, though not directly, praying for both the church and the world. But this I did not see until I came to the twentieth verse. Here was a striking expression: "Neither pray I for these [twelve] alone, but for them also which shall believe on me through their word." This I saw included the whole church of the gospel age,—all who accept of Christ through apostolic teaching. And the burden of his prayer now was, "That they all [not the *sects* at any particular time, but all true believers of the whole age] may be *one*." And what a oneness! Not the forced union of various parties for selfish ends, but, "As thou, Father, art in me, and I in thee, that they also may be one in us."—

Ver. 21. That this was an anticipation of the *glorified* state of the church, "the marriage of the Lamb," is evident from what follows: "And the *glory* which thou gavest me I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one."

What higher glory or union with Christ [marriage] can the church ever have? But for what purpose is it? Is that marriage of the church and Christ the end of the plan? I had so believed. But then for the first time I saw beyond. Christ distinctly states the object to be gained by this perfecting of the church. Here it is: "That the *world* may believe that thou hast sent me;" "and that the *world* may know that thou hast sent me, and hast loved *them*, as thou hast loved me." How this chords with "God so loved the *world*," not merely the church! Here is the key to unlock the plan—the mystery of the ages: The world can never be converted by a divided church, nor before the Lord's coming; but the world will be converted afterward through the glorified church. The regeneration of the world will follow the marriage of Christ and the church, even as the generation of the world followed the marriage of the first Adam and his wife.

At that same reading, it came to my mind that the church,—that is, those saved at the Lord's coming,—instead of being all that shall ever be saved, must be the "firstfruits," and several Scriptures were brought to my attention. The first to which I turned was Rev. xiv. 1-4. This passage had been used and yet was puzzling. Here is a redeemed company standing with Christ—God's Lamb—on the mount of God. They are the Father's sealed ones. Paul speaks of the saints of God as "sealed with the Holy Spirit unto the day of redemption."—Eph. i. 13; iv. 30. He also tells us when they shall be with the Lord—that is, at his coming.—1. Thess. iv. 16, 17. They are said to sing a song that no others can learn. They have not been "defiled with women"—corrupt churches. Only the corrupt could defile. Instead of following human leaders and creeds, they "follow the Lamb." And the special point is that these saints "redeemed from among men," are "the *firstfruits* unto God and to the Lamb." Then there must be later fruit. And the following verses show that the "everlasting gospel" is to be preached after that "to every nation, and kindred, and tongue, and people." This confirmed the idea that his gospel work goes on after the ingathering of the "firstfruits."

In Rev. xv. 1-4, this has support. Here is a company who have "gotten the victory," who "stand on the sea of glass, having the harps of God, and sing the song of Moses and the Lamb." Here are the "seven last plagues" containing (as in "seven vials," or very *small* bottles) "the wrath of God." The common idea is that "probation is then ended," and that there will be no more coming to God: but, (and let all the sad-hearted Christians hear, and all those who have a narrow idea of the plan), the victors on the sea of glass sing: "All na-

tions *shall* come and worship before thee; for thy judgments are made manifest." And the prophet of old said: "When God's judgments are in the earth, the inhabitants of the world will learn righteousness."—Isa. xxvi. 9. This surely indicates the extension of the saving work of Christ beyond the point where most Christians have supposed it would stop.

James i. 18 received a passing notice, which shows that those begotten by the word of truth are "a kind of *firstfruits* of God's creatures." But the mind was carried at once to Rom. viii. 14-23,—a passage most commonly let entirely alone. Two classes of people are here brought to view—"the sons of God," and "the creature," or the groaning creation. The first class is clearly defined, and perhaps all will agree as to them. They are led by the Spirit of God.—Ver. 14. It is not the spirit of bondage or fear, but of adoption.—Ver. 15. Their own spirit—dormant or dead in the rest of men—has been so quickened that they are able to receive the Holy Spirit's witness that they "are the children of God."—Ver. 16. The seventeenth verse shows their intimate kinship and heirship with Christ. They suffer with him, and are to be glorified at his coming and the marriage of the Lamb. They wait for the coming of the Bridegroom, and are ready to enter in to the marriage.—Matt. xxv. 1-10. They "turned to God from idols to serve the living and true God, and to wait for his Son from heaven, even Jesus."—1. Thess. i. 9, 10. There can be no doubt that they are God's elect (Verses 4, 5), the true church of the gospel age,—those who are generally regarded by Christian people as the *only* fruit of the Spirit, as all that will ever be saved,—but the point of special interest here is that Paul, in the passage under consideration, shows that they "have the *firstfruits* of the Spirit." Ver. 23.

When I reached this point in the investigation, I was ready to praise the Lord that the saving work of Christ and his Spirit is not confined to the church of this gospel age, for "firstfruits" certainly implies *later* fruit. When a farmer picks out a bundle of the first ripened heads of his wheat, and says to his wife, "Here is the *firstfruit* of our harvest," she would not for a moment think that he held the *whole crop* in his hand. And yet the majority of Christians, even today, think that what the Lord calls his "firstfruits" are *all* that will ever be saved. There is a greater joy in store for many yet.

Failing to see the extension of God's saving work beyond the second coming, has led many to think that the "creature," or the "whole creation," contrasted in this passage with "the sons of God," means the beasts and the ground. But it came to me then, and is as clear as a sunbeam now, that the contrast Paul makes is not between the church and the beasts, but between the church and the world of mankind, or between those saved *before*, and those saved *after*, the marriage of the Lamb.

I do not doubt that the beasts, and the earth itself, will undergo some great change as a result of the

glorious reign of Christ and his Bride, But that Paul is here speaking of *that* change, there is great reason to doubt. The original Greek word, *ktisis*, here translated "creature," and "the whole creation," is the word used in Mark xvi. 15, "Go ye into all the world, and preach the gospel to every *creature*." The curse or blessing upon beasts is incidental,—but it was upon "all men" that the curse of sin and condemnation directly came, and Paul shows that the same "all men" are to be freed from the curse. Rom. v. 18, 19.

It should not surprise us that after he had told them that all were to share in the benefit of the redemption in Christ, he should here, in the same letter, give them a glimpse of God's order in the application of that deliverance. That order is here given; it is first the church,—the firstfruits,—and afterward the world, all mankind not included in the called out ones. To his followers Jesus said: "Ye are not of the world, but I have chosen you out of the world." And the true church is the light of the world. And John says that Christ is the propitiation for *our* sins,—and not for ours only, but also for the sins of the whole world.—1. John ii. 2.

When we see that all mankind are included, then Paul's words are not vague nor uncertain. We have seen that the true church waits for the "*Son* of God, even Jesus." But "the earnest expectation of the creature [the groaning world of mankind] waiteth for the manifestation of the *sons* of God."—Ver. 19. The *Son* of God comes *for* his waiting church, and they are gathered together unto him. And then the Lord shall come and all the saints *with* him; and this will be "the manifestation of the *sons* of God," for which the world (including those who are Christians only in name) waits. And what then? The general teaching is that they will all be judged and hopelessly condemned. But Paul says: "The creature itself also [as well as the firstfruits] shall be delivered from [what?] the bondage of corruption, into [what?] the glorious liberty of the children of God."—Ver. 21.

It is not conceivable that such an exalted state is possible for the earth, the beasts, or anything less than man. That the church has something that the world loses is true; but however great the loss, or fearful the judgments, it is a blessed thing to know that the judgment is not to be unto failure, but unto victory.

It was a happy day when the Lord enabled me to see the extension of his plan of salvation beyond the second coming; and from that day to this the way has grown brighter, and I have never doubted nor hesitated to preach that when the Lord comes to gather his saints, and the marriage takes place, his "work is just begun." "His reward is with him, and his work before him."

To all who wish to obtain his likeness, the Editor would say that he has had taken a very satisfactory negative, as all who have seen photographs made from it agree. They are as good as he ever expects to have. The cost is twenty-five cents each.

MOSES AND CHRIST is a book of 220 pages. Price, cloth-bound, 50 cents; in paper cover, 30 cents.

VARIOUS SUGGESTIONS.

I HAVE a new idea on the chain of parables in Luke, commencing with the Lost Sheep and ending with the Rich Man and Lazarus. I think in the first two our Lord sets forth the *value* in *his* sight of each soul. In the Prodigal Son, I think there is an added truth—self-conviction and a *resolve to return*. He realizes his folly, and says, "I will go back and be my father's servant, for it will be better for me than to stay here."

There is no searching after him by the father, who *allowed* him to take his own way and leave home. But the father rejoices to receive him again. Does not this show that the sinner's return must be voluntary? The son is not *made* to come home, but dire distress leads him to make that resolve, "I will arise and go to my Father."

I see that the Rich Man has yet to come to that definite resolve, to appeal to his Father. Does not this clinch the argument for universal salvation? It will be effected for each, be he ever so headstrong, through experience of his own way. There will be a "Godly sorrow not to be repented of."

Here is another proof of God's way of dealing with such :—

"Ephraim is joined to his idols: *let him alone.*" "Thy Maker was thy husband," says God to his people. Here is the result of that sentence, "Let him alone:"—

"I have surely heard Ephraim *bemoaning* himself: Thou hast chastised me, and as a calf, unaccustomed to the yoke, I was chastised. [But now] turn *Thou* me, and I shall be turned."

Poor Ephraim! He has come to his senses through experience of his own way, as the prodigal did. And here is the Father's answer :—

"Is Ephraim my son? Is he my dear, pleasant child? For as often as I speak against him, I do earnestly remember him still; and I will surely have mercy on him, saith the Lord." (I quote from memory).

In the last HOPE, some one speaks of the want of an "inspired" dictionary. "Young's Analytical Concordance" would suit him, surely. It gives the original for every word in the Bible with its *literal* meaning attached. No attempt is made to bias a person's mind. It is published by Funk and Wagnalls, Astor Place, New York. The cheapest edition, in cloth, is $5.00. It is as large as a family Bible.

For several years I have understood the command of our Lord, "Go and preach the gospel to every creature, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost," as meaning just this :—Go and teach all that they may "be born again of the Spirit," and so be *in* me, and I in them. Tell them of my work for them, that they may ask and receive the gift of the Spirit. This was shown in the case of the Centurion and his family, on whom, as soon as Peter had preached Christ, the Spirit fell.

I think if water baptism were essential to salvation Paul could not have said to the Corinthians, "I thank God I baptized none of you, * * for the Lord sent me not to baptize, but to preach the gospel," (1. Cor. i. 13–18), and to the same people, "In Christ Jesus I begat you through the gospel."—1. Cor. iv. 15. And to the Galatians he said, "Received ye the Spirit by the works of the law, or by the hearing of the word of faith?"

Is not water baptism the sign or avowal to the world, "I am a Christian." But of the Spirit baptism I find, "As many of you as were baptized *into* Christ have put on Christ." In other words, it is the passing out of death (or Adamic nature) into life (or Christ nature).

F. J. T.

REMARKS.—I think the above article clearly shows that the Prodigal and Ephraim represent the backslidden children of God. They have light enough to make the first move and therefore to such sinners the Lord says, "Return unto me, and I will return unto you." The prodigal had started for home before the father went to meet him, while the sheep and silver were *sought* and found. So with common sinners.

People often differ about baptism according to the schools of training more than as a result of Bible study. Some may make too much of the ordinance, and others ignore it. Our correspondent does neither. It is no doubt a visible sign or symbol of the death of the old nature and the birth of the new, as above implied. I hope none of us believe in "baptismal regeneration," or salvation by ceremony. We should obey because we are saved, by grace, and not in order to be saved. In addition to its being an "avowal to the world," baptism has value as an act of obedience and test of loyalty. "If ye love me, keep my commands," said our loving Master. It is a pleasure even to bear a cross for and with such a Saviour. That the apostles practiced baptism shows how they understood their commission. They could not baptize with the Holy Spirit, yet they were to baptize. Peter baptized Cornelius and his family after they received the Spirit. I think all will agree that though water baptism cannot regenerate the spirit of man, yet to do the will of the Lord is an essential fruit of the Spirit.—EDITOR.

WHO ARE THE HERETICS?

Soon after I began to preach that the saving work of Christ would not end at the coming of Christ, one day when travelling by rail, a Seventh Day Adventist preacher who knew me came on the train. He had heard something about my teaching, and said,

"Bro. Paton, I would like to have your own statement of your position."

I briefly stated my view, and referred him to Rom. viii. 18–23 as evidence in point. Then I said:

"Bro. —— I would like to know what your people do with that passage. How do you understand it?"

He waited a few moments, and then answered:

"Bro. Paton, I will be candid with you; *we just let it alone.*"

Are not the majority of teachers of all the churches doing the same thing? Will they as candidly admit it? Teachers who have no place in their theology for such a statement, should be very loth to condemn as heretics those who believe and teach it. Does not the creed need revising that ignores such a positive statement of the Word?

☞ Send names for sample copies of HOPE.

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	50
To Foreign Subscribers	1 25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

SPECIAL NOTICE.

THE DAY DAWN is a book of 400 pages,—price, cloth-bound $1.00, paper-covered 50 cents. THE GOLDEN LINK is a Story of Our Times, specially designed for young people, 418 pages, price $1.00. MOSES AND CHRIST has 220 pages, price 50 cents or 30 cents according to binding. THE PERFECT DAY has 240 pages, price same as MOSES AND CHRIST. THE WORLD'S HOPE is $1.00 a year. These are the prices for single copies, postpaid. But whoever will send $2.00 at one time may order $3.00 worth. This is our agent's rate, and all who will work may have the benefit of it—that is one-third off. This reduction in price on the HOPE is not offered for renewals, but only for new subscriptions with orders for books.

☞ THE ATONEMENT is a book containing ninety-six pages, and the price, postage paid, is only ten cents a copy, or a dollar a dozen. It is a small book on an important subject, and is regarded by many as just the thing to circulate among thinking people. Send to this office.—EDITOR.

CONTENTS.

HIS WORK BEFORE HIM	17
A Personal Experience	17
VARIOUS SUGGESTIONS	22
WHO ARE THE HERETICS?	23
EDITORIAL ITEMS	24
NOTES ON SUNDAY-SCHOOL LESSONS,	
Cain and Abel, (Jan. 21)	25
God's Covenant with Noah, (Jan. 28)	26
AFTER. (Poetry)	28
TRUTH AND LIGHT, (Poetry)	28
HINTS TO YOUNG CHRISTIANS	28
APPOINTMENTS OF O. M. CHASE	28
GLAD TIDINGS FOR ALL, (Poetry)	29
EXTRACTS FROM LETTERS	30
Another View of Detroit Work	30

EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, you may know your his standing in our subscription book. "Mar. 94," "June 94," "Sep. 94," or "Dec. 94," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 94*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, or "Dec. 93," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

☞ DO OUR READERS REALIZE how very low we have reduced the price of our books, and how many people may be reached with the truth these books contain by a little co-operative effort and sacrifice on their part? Six copies of DAY DAWN, or ten copies of either MOSES AND CHRIST or PERFECT DAY, for $2.00! Or part of each kind may be had at the same rate: and we will mail them, paying the postage, all to one address or each book to a different address. Some appreciate our offer and are circulating all our books, including THE GOLDEN LINK. Understand, we send three dollars' worth of any of our books, (except the bound volumes of the HOPE), at the retail price, for two dollars sent at one time.—ED.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

NOTES ON SUNDAY-SCHOOL LESSONS.

Cain and Abel.—Gen. iv. 3-13.

(Lesson for Jan. 21.)

GOLDEN TEXT.—By faith Abel offered unto God a more excellent sacrifice than Cain.—Heb. xi. 4.

INTRODUCTION.—Our lesson shows the progress that sin had made in the world. The nature of our first parents, though "made subject to vanity," (Rom. viii. 20.) had to be awakened by temptation presented by an intelligence outside of themselves; but Cain was tempted from within,—from active evil passions. The chapter begins with a suggestion of joy and hope. The mother, though having eaten forbidden fruit, had faith in the Lord. And now a joy greater than she had ever known before came to her heart,—a son was born. Cain means something gained. Eve no doubt expected that by him God's threatening against the serpent would be fulfilled.—iii. 15. But what a disappointment! God's second things are better than the first. What a comment on the terrible nature and power of sin that the first man born of these parents was full of unbelief, jealousy, and murder! And was he not just what his parents had made him?—the expression of the worst in themselves? For, reason about it as we may, parents give children their nature. An impure fountain cannot send forth a pure stream. If Adam and Eve had been wholly bad they could have produced nothing better than Cain. But Abel was the expression of their better qualities and higher frames of mind. Heredity has power, and the knowledge of this fact must yet become a practical good in coming generations.

I. THEIR OCCUPATION.—Ver. 2. Cain was a tiller of the ground, and Abel was a keeper or feeder of sheep. Farmer and shepherd,—both honorable, important, and closely related, and yet they suggest a fundamental difference in the two men. It was not an accident nor of chance that they chose their occupation. Adaptability of mind and body and predispositions precede and determine choice. *Will*, of which some men boast, is a result, as well as an important causative force.

No doubt Cain and Abel allegorically represent the natural and the spiritual in God's plan, "the seed of the serpent," and "the seed of the woman." The Lord is the great Shepherd of the sheep. More of this.

II. THEIR OFFERINGS.—Vs. 3-5. Cain offered unto the Lord "the fruit of the ground," and Abel offered "the firstlings of his flock;" and only the latter was accepted. Why was this so? Was the difference in the offerings, or in the spirit of the two men? Doubtless in both. Aside from the question of merit or blame, is it not easy to see that the same difference existed between the two offerings as between the two men, which led them to choose their occupations? There was a natural difference all through, without which the results would have been alike.

Then Paul says Abel offered his in *faith*. This implies that Cain lacked faith. This shows a difference in the spirit of the men. It is also evident that if Cain had possessed Abel's faith, he would have offered Abel's sacrifice.—See "Golden Text." As faith is not a mere impulse or imagination, but believing the Lord's word, Paul's statement implies that these ancients had been to some extent instructed, and commanded. Abel obeyed because he believed, as people still do, and Cain disobeyed because he did not believe. It was indeed perfectly "natural" for Cain to offer some of his crops, and it is a very "natural" mistake to say, as some do, that his offering was "in itself a perfectly proper one." Verse seventh shows that what he did was "not well."

Evidently Abel's sacrifice was accepted because it was from the flock, involving the death of the animal by shedding its blood. It is important to see why the Lord required or accepted such a sacrifice. Here the allegory again appears. No doubt the sacrifice of Christ was foreshadowed—his real sacrifice,—the only way of salvation from sin. Some have been led to reject both the typical and antitypical sacrifices because they have been confounded in popular theology with the error of Substitution; and some in their dimness of spiritual vision, imagine that to reject the doctrine of Substitution is to reject the saving sacrifice of Christ. He who has been enabled of the Lord to see the deeper meaning of sacrifice should not boast, but be thankful. But he naturally wonders

why he did not see sooner, and why others cannot see, that the sacrifice of an animal is the appropriate type of the destruction of the animal nature in man. The New Testament calls it "the enmity," "the body of sin," "sin in the flesh." The sacrifice of Christ condemned it.—Rom. viii. 3. What man could not do for himself, Christ did in his own person for man, (He being "the Head of *every* man,") and He alone, working in man, can ever destroy his sinful nature, and bring him to a perfect state.

Abel's sacrifice therefore allegorically represented the death of sinful *self*, the only means of acceptance with God. But Cain's offering, however valuable in a worldly market, was not typical of self-crucifixion, or the death of sin, but rather of the self-exaltation of the natural or unregenerate man before God. On this principle, the *self*-offering of the humblest, poorest, and obscurest person is acceptable to God in the name of Christ, while the offerings of millionaires to build grand churches and endow memorial colleges and asylums, *may be*, like Cain's, "the sacrifice of the wicked, which is an abomination to the Lord."—Prov. xv. 8. The principle is: "He that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

III. Cain's Wrath.—Vs. 5–8. It was as natural as his offering, however unjust and unreasonable it may have been. He could not see why his offering was not as good as his brother's. So it is always with natural men. Cain was jealous of his brother. He nursed it until it became hatred; and hatred led to murder. "He that hateth his brother is a murderer." The spirit of hate is the spirit of murder; and the spirit of love is the spirit of life.

"Sin lieth at the door."—Ver 7. Some think the intimation is that a proper sacrifice—a sin-offering—was at hand. Others that sin itself is like a crouching monster, ready to spring upon its victim. Both are no doubt true.

"Thou shalt rule over him." It may refer to Cain's power over Abel, or over the sin-offering. Some think it means that he was to rule himself. Does this seem possible?

"Cain talked with his brother." Enticed him to the field. There does not appear to have been any quarrel. The murderer was treacherous. Jealousy is cruel as the grave.

IV. Cain's Punishment.—Vs. 9–15. "Where is Abel thy brother?" The question was opportunity for confession, but became the occasion for lying:—"I know not: Am I my brother's keeper?" Guilt makes men cowards; only selfishness raised such a question. Man *is* his brother's keeper, so far as it is possible. Men cannot ruin their fellow-men for gain without sharing Cain's crime. The tenth verse shows that sin need not be confessed to be discovered. Facts and actions speak louder than words.

"Cursed from the earth." The substance of the curse, as God gave it, was poor crops. Cain's own conscience intensified it. Guilt made him feel that all men would be against him. The "mark upon Cain," whatever it may have been, seems to have been for protection and mercy. This lesson does not seem to favor capital punishment.

But whatever practical suggestions may be gathered from the history of Cain and Abel, (and no doubt it is a history), it appears evident that the Lord is allegorically showing a part of his plan. As the two men in their time represent the two principles or the two seeds, the natural and the spiritual, we may see that the enmity is based on the difference between the two. Like a bad and a good tree, they showed their quality by their fruit. The natural always persecutes the spiritual. See Gal. iv. 29. The persecutor has power, resorts to the basest measures, even when it is done in the name of the Lord, and has a temporary triumph; but the curse abides on the persecutor. This temporary triumph of the wicked is the bruising of the heel.—Gen. iii. 15. But the seed of the serpent fails though for a time it triumphs; and the spiritual, though for a time cast down, finally triumphs. What is true in the general plan is true in the experience of each individual in due time. Satan's head—his power—must be crushed.

God's Covenant with Noah.—Gen. ix. 8–17.

(Lesson for Jan. 28.)

GOLDEN TEXT.—I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.—Gen. ix. 13.

Introduction.—That there has been a great flood of water on the earth is not only taught in the Bible, but by Geology, and by traditions of it among all peoples. Every Continent shows signs of having been under water, and minute sea shells and the remains of sea life have been discovered upon the highest mountains. Whether all the Continents were covered at the same time scholars do not agree, which shows that scholars do not know everything. Perhaps the breaking up in connection with the flood had to do with the making of Continents in their present form. It is urged that the flood may have been local, covering only the inhabited portion of the globe; and it may be admitted that "the whole *earth*" might mean "the whole *land*" then known. The same word is used for land and earth. It was at least extensive enough to accomplish the design.

The flood, according to the record, was a twofold phenomenon,—the fountains of the great deep were broken up, and it rained.—See Gen. vii. 11, 12. Infidels sometimes laugh at the idea that forty days' rain could have covered all the mountains; but the record and the facts might laugh at them. Who can tell what cosmic and atmospheric changes were wrought in connection with the breaking up mentioned? The rain itself seems to have been an incidental result of it, as it probably had not rained before.—See Gen. ii. 5, 6. As to whether the flood was what people generally call a miracle, or came as a result of what they call natural causes, seems of secondary importance: in either case it was of God. And it came when foretold, and at the right time to destroy the corruption from the earth. It may be that men will yet learn that there is a direct relation between moral and physical laws and conditions. As the earth was cursed on account of man's sin, and was made less fruitful on account of the sin of murder, why may it not be true that the flood was directly caused by the moral corruption of earth's inhabitants? If this be so, it may explain why mental and moral agitations of modern times are accompanied by such remarkable physical phenomena,—earthquakes, cyclones, tidal-waves, etc. Matter is of itself inert,—never moves until some power moves it,—and hence its agitations are like the pulse-beats of living beings. If not, why not?

As mere history the flood would have interest. But as an allegory of a part of God's plan its value is increased. Primarily, the flood seems to have been for the purpose of destroying the corruption caused by the criminal generation of Gen. vi., from which Noah stood aloof. It seems clear that such mixing is a type of the unholy alliance of the church and the world, and that the flood is a type of the coming overthrow, the fall of Babylon. It will be a great flood, by the uprising of the people (waters, Rev. xvii. 1, 15), and the hills and mountains, (all human institutions and governments) shall be overwhelmed, and there shall be a new world beyond, and no more flood to "perpetual generations."—ix. 12.

I. God's Bow of Promise.—Vs. 12–17. The rainbow is God's pledge that the world shall never again be drowned; and also, we may say, of the perpetuity of man beyond the coming or antitypical deluge.

The skeptic has objected that there must have been a rainbow whenever the sun shone on falling rain before the flood as well as since. But how can the skeptic prove that it ever did rain before? If we all knew more, we might see a *natural* reason why there will never be another deluge, and that the rainbow is the *evidence* thereof. True Science and Revelation will always agree.

After storm comes the sunshine; after war, peace; after darkness, light; after sin, holiness; after death, life; after the flood, God's rainbow of promise—the symbol of God's everlasting covenant of mercy.

The rainbow is caused by the refraction and reflection of all the rays of light from the sun, shining upon falling rain. The primary colors are seven,—red, orange, yellow, green, blue, indigo, and violet. These all appear in the rainbow. Their absence is black. Their union is white—a type of righteousness. God is Light, and, as revealed in Christ, is the Sun of Righteousness. Seven is a Bible number, representing completeness. The seven colors of the rainbow are therefore typical of the seven elements of Christian character, the "seven graces." See 2. Pet. i. 5–7. These combined make a white character—or garment of righteousness. As God has made the rainbow, which

combines the seven colors, his bow of promise, we may regard it as one of his oaths that he will not destroy men a second time, and therefore that he will make them righteous.

It is a blessed thing to see God's bow of promise. Too many are seeing only a "secondary rainbow," a *double reflection*, which causes them to put things backwards, such as "God will love you if you are good," or "Christ died for you if you believe it." The world needs the direct rays of God's light,—the gospel of facts, not of ifs. Righteousness and life shall prevail to "perpetual generations."

AFTER.

After the shower, the tranquil sun;
After the snow, the emerald leaves;
Silver stars when the day is done;
After the harvest, golden sheaves.

After the clouds, the violet sky;
After the tempest, the lull of waves;
Quiet woods when the winds go by;
After the battle, peaceful graves.

After the knell, the wedding bells;
After the bud, the radiant rose;
Joyful greetings from sad farewells;
After our weeping, sweet repose.

After the burden, the blissful meed;
After the flight, the downy nest;
After the furrow, the waiting seed;
After the shadowy river,—rest.

—*Selected.*

THIRD EDITION OF DAY DAWN.

THE Third Edition of DAY DAWN is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading DAY DAWN, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things.

Price, postage paid by us, in cloth-binding, one dollar, or three for two dollars; in paper cover, fifty cents, or six for two dollars.

TRUTH AND LIGHT.

(TUNE: CLEANSING STREAM I SEE.)

I LOVE the truth that Jesus taught,
Salvation full and free;
It's blessed to my heart and thought:
Oh, sinner, it's for thee!

CHORUS:

Jesus the way, the truth, and light,
He leads me through this world of strife;
He feeds me with the bread of life;
He leadeth me; he leadeth me.

Yes, many are in darkness now,
This truth will not receive,
And to the gods of this world bow,
Refusing to believe.

When Jesus comes to claim his Bride,
The number will be few,
Who through his word are sanctified,
And really have been true.

The rest will lose that glorious crown,
And only servants be;
For saints will by their Lord sit down,
And all his glory see.

J. W. SKELLINGER.

HINTS TO YOUNG CHRISTIANS.

1. NEVER neglect daily prayer, and remember God hears you.

2. Never neglect daily, private, Bible reading, and remember God is speaking to you, and that you are to believe and act on what he says.

3. Never let a day pass without aiming to do something for Jesus;—reflecting on what he has done for you.

4. If you are ever in doubt about anything being right or wrong, consider whether you can do it in the name of Jesus, and ask the Lord's blessing upon it.

5. Never take your Christianity from Christians, but ask yourself, How would the Lord have me to act? and follow him.

—*Wesleyan Methodist.*

APPOINTMENTS OF O. M. CHASE.

Pittsfield, Me., third Sunday of each month. Also a conference meeting at 2:00 p. m. on the Saturday preceding.

Monroe village. A series of revival meetings, commencing Thursday evening, Jan. 25, to be continued as the interest may demand.

DID your subscription expire with 1893?

GLAD TIDINGS FOR ALL.

BY F. J. T.

"FOR I know the thoughts that I think towards you, saith the Lord, thoughts of peace and not evil, to give you hope in your latter end."—Jeremiah.

GOD loved the world so much that he — John iii. 16.
His only Son begotten gave — 1. Tim. ii. 6.
That whosoever should believe — Heb. i. 1.
On him, should life eternal have.

As Moses in the wilderness — John iii. 14.
The brazen serpent lifted high, — Rom. iv. 24,25.
So Jesus has been lifted up
Our race to save and justify. — Col. ii. 13, 14.

Not to condemn, but save the world, — John iii. 17. 1. Peter ii. 24.
God sent his well-beloved Son: — Isa. liii.
He took our place and bore our sins, — 2. Cor. v. 21. Heb. i.
The man Divine, the Sinless One.

Since we were born of flesh and blood, — Heb. ii. 14, 15.
He too, the human nature bore,
That he, through death, might conquer him — John viii. 34.
Who held us all in bondage sore.

He died to sin; he spoiled the grave; — Rom. vi. 10. Col. ii. 15.
He rose a Victor, triumphing — Rom. v. 8.
For us, who were the foes of God; — 1. Cor. xv. 56, 57.
He robbed death of its power to sting.

Yea, as the prophet had foretold,
His flesh did no corruption see; — Acts ii. 27.
He was, by rising from the grave, — Rom. i. 4.
Declared the Son of God to be.

In him, the first-born from the dead, — Rev. i. 5. Rev. iii. 14.
The *new* creation did begin; — 2. Cor. v. 14.
The second Adam died for all, — Rom. vii. 4-6.
That in him all must die to sin. — 1. Cor. xv. 46.

Oh glorious truth! the risen Christ, — 1. Cor. xv. 46.
Sin-conquering life to all can give— — 1. John v. 18.
That as in Adam all have died — 1. Cor. xv. 22.
E'en so, in Christ shall all yet live.

For since by sin of one came death, — Rom. v. 12.
Death universal then bare rule, — Rom. v. 17.
So, by the sinlessness of One — Rom. v. 21.
Came life eternal, free and full. — John x. 10.

And, "To the Lord our God belong
Mercies, forgivenesses," for aye,
"Though we against him have rebelled — Dan. ix. 9, 10.
And failed his precepts to obey." — Lev. xxvi.

Christ, holy, guileless, undefiled,
Ascending through the starry skies, — Heb. vii. 26. —— ix. 14.
Hath to God's presence entered in, — —— i. 3. —— x. 12-14.
The all-sufficient sacrifice.

For every person he hath made
Propitiation by his blood; — 1. John ii. 2.
And sinners who afar did roam,
May now, in him, draw nigh to God. — Eph. ii. 18.

Endued with power of endless life,
Unchanged his priesthood doth abide; — Heb. vii. 24,25.
He to the uttermost can save
Each one who will in him confide.

He says, "I am the first, the last; — Isa. xliv. 6.
I died, and from the grave arose; — Rev. i. 18.
I hold the keys of death and hell;"
"What I have opened none can close." —— iii. 7.

Consider this: God offers life — John i. 12.
Eternal in the Crucified; — 1. Pet. i. 3, 4.
Till you allegiance give to him, — 2. Pet. i. 3, 4.
In condemnation you abide. — John vi. 40. 1. Jno. v. 11,12. John. iii. 36. Rom. ii.

Today, if you will hear his voice,
He calls you as he called of yore, — Heb. iii. 15.
"Come, weary one, to Me and rest;" — Mat. xi. 28-30. Rev. iii. 8.
"Oh enter now the open door." — John x. 9.

His word is pledged that all who ask — Luke xi. 13.
"The gift of God" shall it receive; — John iv. 10.
No condemnation need they fear, — John v. 24.
Henceforth in Jesus Christ they live. — Rom. viii. 1.

Come as you are, poor burdened soul, — Luke vii. 37.
Nor welcome for a moment doubt; — Matt. i. 21.
His office is to "save from sin," — John vi. 37.
His promise, "I will cast none out."

And glorious promises God gives, — Luke ii. 10.
That this salvation all shall see: — Luke iii. 6.
That knowledge of himself shall fill — Isa. xl. 5. Isa. xxv. 6-8.
The earth, as waters do the sea. — Isa. xi. 9.

Our God has not forsaken us, — Isa. xlix. 15.
Though we on him have failed to call; — Isa. xliii. 22. Gen. xxii. 16-18.
His covenant he will not break: — Luke i. 54. Rom. iii. 3, 4. Gal. iii. 17. Exod. iii. 15. Isa. xlv. 22. Rom. iii. 29. Levit. xxvi.
Jehovah is his name to all.

And though the whole creation groans, — Rom. viii. 24-22.
Its travail worketh for its good: — Luke iv. 18.
These pangs do but precede the birth — John viii. 36.
To liberty as sons of God. — Isa. lxvi. 6-9.

Oh ransomed souls, your freedom claim — Gal. v. 1. 1. Cor. v. 7.
In Christ the true Passover Lamb, — John x. 38.
In whom, to us, is manifest — John xiv. 9.
The one true God, the great I Am. — 1. Tim. iii. 16. Exod. iii. 14. John viii. 58.

EXTRACTS FROM LETTERS.

I HAVE been a subscriber to the WORLD'S HOPE for the past year, and although I do not agree with everything it teaches, yet I like it. There is so much in it that gives joy. I, too, am one who believes in universal salvation. Please find inclosed $1.00, my subscription for 1894. I would like to tell the readers of the HOPE that I am of the opinion that during the millennium time *the saints* of the first or chief resurrection will be fruitful and multiply. They shall not bring forth for trouble. Space will not permit, I presume, my giving Scripture quotations to prove that "the church of the first born," Christ's true people, will have the desires of their hearts. If you know of a publication or a work which teaches this kindly inform me.

CARDWELL, ONT. J. J.

REPLY.—I know of no such paper; but I cannot see how any of the several classes who believe that the saints will be restored in their natural, fleshly, earthly bodies, to be as they say, "just as Adam was before he sinned," and be the only inhabitants of the earth, can escape that conclusion. Generation is not an ignoble thing for mortals, but it seems far below the work of the spiritual and immortal. I think this mistake comes from applying the Scriptures referring to the mortals, "the nations," on earth, to the saints, "the church of the firstborn," who are to be like Christ, and sit with him in his throne, which is established in the heavens, and is to rule over the earth, and all the nations and dominions "under the heavens" shall serve and obey.—Ps. ciii. 19; Dan. vii. 27. The work of Christ and his saints in the higher kingdom will be to *regenerate* the nations.—EDITOR.

I WRITE to let you know that I am still in the land of the dying, but I have the hope of eternal life through Jesus Christ. I still receive the HOPE through your kindness, for which I thank you. It is a great comfort to me in my affliction. I do love to read it as soon as it comes. May God bless you, dear brother, for your kindness to me.

Whenever opportunity comes, I preach the hope of the world through Christ Jesus our Lord. "Love, Purpose, Plan" is grand.

ALTOONA, PA. H. S.

INCLOSED you will find one dollar. Please send me your paper for another year. The good work goes on. Some can see these blessed truths, and, strange to say, some cannot. We have a Bible class which meets every Sunday afternoon. To some it has proved light indeed, as we have considered these precious truths, but to some it is darkness. Prejudice is strong. How glad I am to believe that God will have all his own! May he bless you in your work.—M. F. K.

LYNN, MASS.

Another View of Detroit Work.

THE weather has been stormy and uncomfortable for a few days; but the moral atmosphere registers higher. Much good has been done by the instrumentality of the Rev's. Chapman and Ottman, and, I may say, others, and the sweet singers, Bilhorn and Maxwell, auxiliaries. An enthusiasm has been aroused such as Detroit seldom witnesses. And the spirit of Christian philanthropy and true charity have been the bloom and fruit of this Spirit motion.

Detroit has to record a most distressing condition of finance, manufacturing, and trade. Comparatively, very little is being done, and the brawn and sinews of labor are becoming softened and ruined by this general relaxation. Actual and pinching starvation is the occupant of many homes where industry and comfort have heretofore reigned supreme. And among the vicious and indolent, suffering is intensified to a large degree. So the workings of Providence prove to be a mystery, as, along with this calamity, there has been a ripening up of those noble traits of character which are begotten of misfortune and matured in absolute dejection. As the pond-lily springs up out of the mud and miasma of sluggishness, with all her beauty and sweetness and attractive loveliness, so these blooms of heavenly inspiration have been brought out and perfected from the slough of pride and selfishness. Yet there is always a remnant of people in every age that carry with them the true spirit of godliness, and are continually and unostentatiously doing noble deeds of kindness.—S. B.

DETROIT, MICH.

ANOTHER year has passed and I have not been able to pay you anything for the HOPE. I can work but a little, and am dependent on a very small income to support my family. I do not feel that I should tax your kindness longer, but I would sadly miss the paper. I have no language to express the comfort and happiness I have obtained in reading it. Otherwise I should not have known many of these grand spiritual truths. So if you can indulge me another year, I will do my best to compensate you. I hope you may be long spared to work in the Lord's vineyard.

CLEARWATER, KANS. J. M. M.

REMARKS.—I have thus far been able to send the HOPE to those who are hungry for its truths, and ask for it, though not able to pay. For this I am thankful. I do not like to drop any from the list because they are poor in this world's goods. If each one will use reasonable economy, and do his best to help sustain the cause, that is all I ask. Some who have but a small income send a little every quarter. They find it easier to send twenty-five cents once in three months, than to send a dollar at one time. Some can save a few cents often by refraining from the use of some useless luxury. If the pennies thus spent, were dropped into a little bank instead, the amount at the end of a year might be astonishing. Every little helps.—ED.

I SEND you a dollar for the HOPE. I like its teachings next to my Bible. It has made many passages plain that I could not see through. Praise God for light and truth! May the dear Lord bless you with health and strength that you may continue to spread the glorious truth, and be enabled to give to the household of faith a portion of meat in due season. I. H.

LAPEER, MICH.

I FIND no other paper like the HOPE. It is precious food for my soul. It is just what I need to help me on in the Christian life, and to enlighten those around me in the great truths of the Scriptures. Comparatively few desire to advance in spiritual things as far as your magazine would take them. Nevertheless, it is a work much needed, and much valued by the few; and the Lord himself will reward and uphold you. He has tried you to see whether you would stand by these truths. I know that God's Spirit leads, but not contrary to the Word. By the Word I learn that "As many as are led by the Spirit of God, they are the sons of God." I am glad for real freedom in Jesus' name. I am saved by his blood. Praise the Lord! His promises are like birds' nests hid among his leaves. Let us search them out. Your brother,

BELLEVUE, MICH. C. B. W.

AFTER years of negligence, I finally send you the enclosed five dollars, to pay up all back subscriptions and also for the year to come;—the rest to be used at your discretion. I am not well, being at present confined to my bed. If I get up, I will try to be more punctual hereafter. I do not feel as though I could get along without the HOPE as long as I get the information I have been receiving,—new sparks of light, solving the great mysteries in God's holy word, which have been so long hidden that the people were caused to go by tradition more than by the Word of God. W. A.

BLAIR, NEB.

I NOW write to tell you how much I appreciate your kindness in sending me the HOPE so long free. May God's choicest blessings rest on those who are giving thus to the Lord's aged poor. Had I the means how cheerfully would I use it in his blessed cause. I would like the paper as long as you can afford to send it. I am sure all the Lord's poor can help you with their prayers. The papers are thankfully received, and would be sorely missed.

I believe a glorious time is approaching. I hail its coming, when the Lord will be all in all. Bless his holy name! I am thankful that I can see the light so plainly, and understand God's plan of salvation. I desire the prayers of God's children. Your sister in hope and faith. C. A. P.

VITTORIA, ONT.

INCLOSED find one dollar to renew my subscription for the HOPE, for I cannot afford to be without it, as it gives so much relief in clearing up many points of Scripture, as well as setting my own actions and way of

living before him who judges all things. Notwithstanding all the vicissitudes, distresses, sorrows, and afflictions that God has passed me through thus far, my heart still abounds with joy, thanksgiving, and praise to him who is below and above all things,—God blessed forever. My prayer is, Oh! God, hasten on the victory, to the groaning creation, that all may be delivered from the bondage of death and sectarianism, into the glory and perfect liberty which thou hast wrought out for all the world through thy beloved Son, Jesus Christ. J. S. C.

New Haven, Conn.

I hasten to renew my subscription. I inclose two dollars. Please send me one copy of Perfect Day and a few books on The Atonement. If you should publish "Love, Purpose, Plan," in book form, I would like some of them, as I think they might help to enlighten myself and others. I have read the articles in the Hope, but have loaned the papers. When I read anything that does me so much good, I want others to share the good news with me. I would like to get company for my little paper which comes to this office all alone.

And now, my dear brother, my prayer to our Father is that you may be spared and enabled still to keep on doing the good work you have been engaged in so long. L. S.

Bloomer, Ark.

Find inclosed Ten Dollars, to renew my subscription, and the balance to help pay for some worthy poor, and help to maintain your much cherished paper. W. H. P.

Delhi, N. Y.

I wanted to send you some money for the Hope for 1894, but it is impossible for me to do so. I cannot ask you to send it longer without pay, but if you do, it will be very thankfully received. N. K. M.

Zaleski, O.

[Bro. M. always paid when he could, and has had the Hope from the first. The Lord helping, (through his agents on earth), I want to continue sending to all the worthy poor.—Editor.]

In the Hope of Jan. 1, you ask, "Did your subscription expire with 1893?" and I find it applicable to my case, so will answer by inclosing a dollar for 1894. The Hope is still a welcome visitor at my home. Today while studying the S. S. Lesson for Jan. 7., which seemed one of the most difficult to me that I ever tried to study in order to gain satisfactory thought to impart to other minds, I was completely lost in thought when the Hope was unexpectedly brought to me from the office by a friend. After reading the Notes on the lesson, like a picture in a dissolving view, what seemed to me dark points were dispersed. May the Lord give you wisdom and means to carry on this work.

Decker's Point, Pa. Mrs. W. J. M.

Find inclosed five dollars, to pay up and renew my subscription, and for one new subscriber, ———. Please send samples to the following, * *. I am sorry I could not send the money sooner. I would not be without the Hope. I can say as others have said: The Bible is a new book to me. May the Lord bless you in your work. A. P.

New Castle, Ky.

Inclosed find three dollars, two for Bro. S. and one for myself. I will send the balance as soon as I can.

That all will be reconciled to God is a consoling truth, and the light shines brighter. For when there shall be no more sin, nor death, nor sorrow, nor pain, then surely all must be alive, and pure, and full of peace and joy. I believe in future punishment, and that men will receive according to their works. I know that my Redeemer lives, and that he is the Saviour of all men. I rejoice in the glorious thought of his coming, and that he will in due time bring all to the knowledge of himself, which is eternal life. I want to meet him with all the holy ones at his coming, and I expect to be with him. I praise the Lord for the fullness of his pardoning love. I love to read the Hope, which has made so many things clear to my mind. May you live long to spread the truth, and diffuse among mankind a glorious hope. W. S. F.

Mountain Home, Tex.

☞ Get a *new subscriber* for this year.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 12., No. 3. ALMONT, MICH., FEBRUARY 1., 1894. $1 00 a year.

CHRISTIAN UNITY.

Text.—"Neither pray I for these [twelve] alone, but for them also which shall believe on me through their word: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—John xvii. 20, 21.

The subject of the leading article in last issue of the Hope has suggested some thoughts on this topic. We propose two questions: 1. What is Christian Unity? 2. What are its Results?

I. What is Christian Unity?

Right here we are confronted with the question, Is there any such thing? Is it a reality, or a myth? The divisions, and sometimes even bitter contentions, among professed Christians, have led many to think that it is a myth,—that there is not, has not been, and never shall be, any such thing as Christian unity. We believe it is a reality. To deny this is almost the same as denying the truth of Christianity, this word being like a contraction of the two words, Christian unity.

If the teaching of Christ is true, (and the *if* is here used neither to express nor suggest doubt), Christian unity must be an important principle in the Divine plan; though as yet the world has had a very imperfect manifestation of that principle. That our Lord prayed that all believers in him "may be one," should be an evidence to all Christians that such a state will surely be realized. He desired it, or he would not have asked for it. His desire is an expression of the Divine will and purpose. He did not pray in vain. He says, "Father, I know that thou hearest me always." He was himself in that state of oneness with the Father which he desired for his followers: "as thou, Father, art in me, and I in thee, that they may be one in us." What Christian would dare to say that such a prayer will not be answered? And inasmuch as our Divine Lord and Saviour so earnestly prayed for the oneness of all his followers, who that reveres and loves his name and his cause, can refrain from joining in his earnest prayer? And how can Christians be content to have things as they are?

And let this thought be suggested, as we seek for a definition of

Christian unity, that if there is ever to be a perfect manifestation of this principle, the principle itself must exist beforehand. The wise man stated an important truth when he said: "The thing that hath been, it is that which shall be."—Eccl. i. 9. All that the future can bring to believers in Christ, is the development to perfection, and the consequent full manifestation, of what is theirs already. The crop is only the perfection of what is first in the seed. Christians *are* one in essence, at the core of their Christian being, or they never *can be* one in the perfected sense. We believe it is a grand truth, which only needs to be stated to appeal to the heart of all spiritual people, that there is a native bond, a blessed tie, that makes all Christians one. And for this reason, Paul was right when he declared that all divisions among believers in Christ, all acknowledgement of human leadership, and calling themselves by human names, are not spiritual, but carnal. That is, that state is of the old nature, not of the new. The apostle here calls it walking as men,—or like the world, and not like Christ.—See 1. Cor. i. 10-13; iii. 1-7.

WHAT IT IS NOT.

As a means of answering the question, What is Christian unity? let us consider what it is *not*. To see the negative may help us to understand the affirmative. First, it is not union resulting from mere oneness of external organization, however important and certain that may be when our Lord's prayer is fully answered. For as diversity of purpose and interest has made diversity of form, it seems evident that unity of spirit, and purpose, and interest, must in due time destroy the sects and make oneness in form. The nature of a thing always makes its form. But if all were now to unite in one organization, as some are urging, it would not necessarily be an expression of genuine Christian unity. Why? Because such an organization might include many who were not Christians at all. It might be ruled by selfish men for selfish ends. It might be a very tyrannical and dangerous institution in the world. It might tend to hinder rather than promote Christian growth in the knowledge of God and his word. Something like that has existed in the past, and probably none of us wish for its revival. And we need not be afraid of such a catastrophe. The cause of God in the world never turns backward, however dark, at times, some things may appear. While men are selfish, and bigoted, and cruel, one of the best results which God has given us by the terrible division into sects, is that no one organization has all the power. No one man nor any sect today could be safely trusted with all the power of the State. At best, such an external union could be but like the union of the staves hooped together in a barrel. It is artificial.

Second, Christian unity is not fully realized nor expressed by the co-operation of existing sects for temporary work, though such union efforts are often good, and are no doubt in part an expression of the genuine spirit of Christian fellowship. But we know that the sect spirit often predominates, especially at the close of such efforts, and

sometimes creates a stormy reaction when the converts are to be gathered into the various folds. Preachers and others are too apt to forget, if they have ever fully realized this important truth, that all the true converts to Christ have already been gathered by the Lord himself into the *true* church, the "*one* fold," before they unite with any external organization. True church-membership consists in all being baptized by one Spirit (not by a man) into *one* body,—the *one* fold.—See John x. 16 and 1. Cor. xii. 13. And yet this oneness does not prevent the use of many local churches, or congregations, for mutual helpfulness and co-operation in practical Christian work. The New Testament clearly recognizes the *one* church and *many* churches. This fact and distinction should not be ignored.

Third, Christian unity is not secured by a fellowship that requires silence concerning things on which Christians differ in opinion. Please read that again. This proposition is made in view of the fact that a good many are urging that all the Christian churches should unite as one on the basis of what they all hold in common, and that nothing should ever be mentioned in which they differ. It may be admitted that many of these differences are unimportant, and might safely be forgotten; but it is probable that each sect has something peculiar to itself that is valuable and must be found in the one church of the future.

A minister of one of the strong sects urged a friend of mine to join his church, though he well knew that my friend was not in sympathy with the "Articles of Faith" of his church. My friend was surprised, and asked, "Would you indeed receive me into your church, knowing my views as you do?" And the minister replied, "Certainly: all you need to do is to *keep mum*." He may have thought he was liberal, and no doubt he was compared with some of the older time sectarians. He may have thought it well to silence the man. And even a "mum" church member might be a strong supporter. And in this case the minister had no thought of being "mum" himself. But supposing he had,—supposing all, preachers and people alike, should be silent on all points of difference, for the sake of union and peace, that might still be very far from an expression of the spirit of *Christian* unity. Such a church might be a strong church as to numbers and financial resources; but it would not necessarily be a pure church, and would not likely be an out-spoken church against the crying vices and corruptions in the community. It would not do to say a word against the liquor traffic because it might disturb the peace of liquor-dealer or voter, and make it more difficult to raise——money enough to carry on the Lord's cause. It might be a growing church as to numbers, and be very popular; but it would not be apt to grow much in the knowledge of the truth, which is one important part of Christian life. How *could* anyone increase in knowledge if no one ever advanced any new ideas? Such a church would necessarily be unintelligent and weak on Bible teaching. They would be babes, such as are men-

tioned in Hebrews v. 12–14. They would, of course, so far as they succeeded in keeping mum, be a very peaceable company of people; but it would not be the peace of a living, active, Christian brotherhood, becomingly dwelling together in love and unity; but it would be the peace of death, the peace of the graveyard.

Being myself urged by a minister that I should join his church, a popular one, I asked, "Would I have freedom of thought and expression?" both of which I regard as essential to spiritual life and growth. His answer in substance was this, "You might *think* what you please, but, of course, we would not want you to make *disturbance* in the church." This has a plausible look; quite liberal, not to hang a man for his think; and why should a Christian want to be a disturber of the peace? Of course, this meant that a man must "keep mum," if he has any ideas not generally accepted in the church. An expression of such ideas might disturb the peaceful slumber of the babes, and arouse the antagonism of the lovers of the man-made creeds of the sects. But if a man must go to sleep or die inside, better to live outside as the Lord's freeman.

If peace is better than to be stirred up by the suggestion of new and advanced phases of truth, why did our Lord disturb the peace of the Jewish church by introducing the dividing sword?—See Matt. x. 34; Luke xii. 51; John x. 19. And if Calvin, and Luther, and Melancthon, and the Wesleys, and a host of other and later reformers, had been willing to keep silence in their churches for the sake of peace, what would have been the state of the church and the world today? And yet we may be sure that in most cases of division, it has not been by the effort of the agitators, but because others were neither willing to hear nor tolerate the reformers, but cast them out. One of the characteristics of the sects today is that of the Laodicean church,—"rich and increased in goods, and have need of nothing."—Rev. iii. 17.

The spirit of true Christian fellowship does not require any Christian thinker to "keep mum." It allows and expects expression. It encourages the study of the Scriptures, and gives room for the growth that comes by contact with the mind and thought of others, looking at different truths, or at the same truth from different points of view. And it gives occasion for the cultivation of the graces of patience, forbearance, and charity toward those not seeing all things just as we do. It is not an evidence that a man is an advanced Christian in his temper because he loves those who think just as he does, and is quiet and peaceable when his pet ideas are not disturbed. The same is true of many sinners, and even a cat is calm and peaceable when stroked the way it likes. To listen kindly and patiently when our views are opposed requires much grace. But we may learn from others, even from our enemies. And variety is essential to the development of the best thought and the grandest character.

Let no one suppose that we advocate personal bickering, or even debating, over points of difference. Antagonism and enmity may thus be developed more than truth, and we think there is a better way. But

how can there be any increase of light, life, and power in the churches, by discouraging expression and, therefore, investigation? It does people good at times to sit quietly and listen to those whose ideas are formed from a different point of view from their own. And we would suggest that much good might come by having an occasional union meeting of the several churches in many communities, for the clearest possible statement of different views, *without debate*. None would be afraid of the result who have implicit faith in God and who care more for the truth than for their favorite theory.

WHAT IT IS.

To the intelligent reader it has already been suggested what Christian unity is. It is a *spiritual oneness*, or oneness of spirit, because of the new nature within. As many as are begotten by the living word have the new life, and the indwelling Spirit. "As many as are led by the Spirit of God, they are the sons of God." But "if any man have not the Spirit of Christ, he is none of his." All who have Christ are members of his one body, and heirs of God. And whom God accepts, let no Christian reject.

All Christians are one for the same reason that all children of the same parents are one. The *blood* relationship is a grand type of the *spiritual* relationship. The *blood* life is certainly not *more* real than the *spiritual* life. The former is begotten by a corruptible seed, the latter by an "incorruptible seed, which liveth and abideth forever." Paul declares that they are sealed by the Spirit unto the day of redemption. They are branches of the living Vine. Their relation to the Vine and to each other is *vital*, not artificial like the staves of a barrel.

To deny or belittle the natural relationship could not, of course, destroy it. My brother *is* my brother, though he may not know it, or if knowing it, for some reason ignoring it. As in the natural, so in the spiritual. "By this we know that we have passed from death unto life, because we love the brethren,"—which is equal to saying that God through Christ has given us of his own Spirit, his own nature, his own life. This Spirit within is the true and only basis of Christian life, Christian love, and Christian fellowship. It knows no sectarian limits. We do not mean to say that there are no sectarians who have this Spirit and life. God forbid that we should make any such an impression. We believe there are many still bound in the narrowness of sectarianism who are members of the "One body," and have the new life working in them. But what we mean to say is, that if any Christian *is* sectarian, it is not on account of his spirituality, but because of the predominance as yet of his old nature.

WHAT ARE ITS RESULTS?

II. A few thoughts as to the results of Christian unity. Some of these have already been anticipated. We may safely say that the Spirit on which it is based is the cause of all that is worth calling Christian. But the present purpose is to speak of the *power over men* which is exerted by the *manifestation* of Christian unity. The Lord himself, in

our text, gives us the key to the facts. The reason here given by the Saviour of men why he so much desired that all *believers* might be one, is "that the *world* may believe." From this we may safely infer that the world will never be converted to Christ by the missionary efforts of a divided church. A divided Christendom is an insurmountable obstacle to the conversion of heathendom: and what is true of missions is also true of the home work.

We are not seeking to belittle past and present efforts and results. What is here urged is that the ideal work of Christ, yet to be wrought in the earth, will not be done until after the forces are concentrated. As the Christ-life within is the true basis of Christian fellowship, so the nations are to be brought to accept *Christ*, and not *creed*. When the object of all Christian missionaries and home workers is only to bring men to the "one fold" of the "one Shepherd," and no time, means, and effort are wasted in seeking to build any sect or denomination, then, and not till then, will the full power of the gospel of Christ be felt.

Now, because, (as shown in last HOPE), that *fullness of power* is not to be realized until the Church has been glorified, by the marriage of the Lamb, we need not think that there is nothing to be done now. The Spirit that will glorify all Christians is in them now, and it is safe to say that all the real good that has ever been done by Christian people, in the sects or out of them, has been done by that Spirit; and the greatest revivals in these days are the result of the *united* efforts of Christians.

The weakness of the workers has *often* been, not to say *always*, the exaggeration of the value of things not vital. Correctness of theory, according to the church standards, has practically been held more important than vital godliness. In other words, creed has virtually been regarded more vital than character. Forms have been allowed to take take the place of the realities which they represent. And if men could not pronounce the "shibboleth" of the sects, no matter how spiritual their experience and faithful their Christian life, they have either been cast out or held off. Probably far more ministers have been expelled for heresy than for immorality; and none will claim that the "orthodox" in faith have always been pure in their morals. And it will no doubt be admitted that making opinions a test of fellowship in the churches has tended to emphasize the opposition to such orthodox opinions.

It is useless to talk of Union as long as *any* Christian is practically cut off or disfellowshiped for opinion's sake. But we hail with joy the signs of coming day. Less and less is being made of the old creeds in the practical work of the churches, and the walls are lowering, yea, crumbling, from within. There are many causes operating to make the inner Christ-life and Christian character more potent than the acceptance of any church creed. The spirit of Christian unity makes it possible for men of various shades of thought to work together. Do you accept Christ as your Lord and Saviour? is regarded as a far more important question than, Are you a Calvinist? or Are you an Arminian? All Christians cannot yet see alike on any of these questions. And if one man sees only a little of God's loving gospel plan, and thinks it is *all* confined to this short life; and another sees that there is hope for *some* beyond the grave; and still another sees that there is hope for *all* in the great hereafter; still all, having God's Spirit in the heart, are brothers, and should be fellow-workers, to lead men to the Saviour. It ought not to be required that all should see alike in all things, in order to fellowship; and with "the unity of the Spirit in the bond of peace," and the other essential unities of Eph. iv. 4-6, the Church might, and in due time will, present a solid front against the kingdom of Satan, and go forward conquering and to conquer.

NOTES ON SUNDAY-SCHOOL LESSONS.

Beginning of the Hebrew Nation.—Gen. xii. 1-9. (Lesson for Feb. 4.)

GOLDEN TEXT.—I will bless thee, and make thy name great; and thou shalt be a blessing.—Gen. xii. 2.

INTRODUCTION.—This lesson is called the "Begining of the Hebrew Nation," but it rather relates to the Call and Experience of Abraham. His descendants were not organized as the Nation until the death of Jacob, 232 years after Abraham left Haran. See Gen. xlix.

After the flood, and God's covenant with Noah, the low nature of man was soon manifested again and strongly developed. The animal diet and the life for life law, (ix 2-6), would not likely hinder that development. The tendency was toward idolatry and the deifying of created things. And the calling out of Abraham, to make of him a peculiar people, was for the purpose of giving a line of light in a dark world, and preparing a way by which the promised Seed should come, who should bruise the serpent's head. It was a calling out from the world for the good of the world,—an illustration of God's purpose in all his elections.

The tenth and eleventh chapters of Genesis give an account of the origin and spread of the nations. They all came from the three sons of Noah.—ix. 18, 19. The "sons of God" and their "giant" progeny disappeared at the flood. The people were now of one kind, language, and speech, until the confounding at Babel.—xi. 1-9. The Babel-building was a typical expression of man's constant seeking to reach heaven by ways of his own, which always leads to confusion. Noah's prophecy was an accurate forecast of the history of the descendants of his three sons.—ix. 25-27. The promise follows on the line of Shem.—xi. 10-26. Terah had three sons, begotten after he was seventy years old, of whom Abram was no doubt the youngest, though mentioned first on account of his pre-eminence in the history.

I. THE CALL OF ABRAHAM.—Ver. 1. The migration of which our lesson speaks was the second in which Abram had taken part. This was a movement from Haran to Canaan; the former was with his father, from his native land "in Ur of the Chaldees," to Haran.—xi. 28-31. According to Acts vii. 2, the Lord had appeared to Abraham and called him to go to Canaan "before he dwelt in Charran," [Haran]; and it would appear from the record in Gen. xi. 31, that the former movement of the whole family was in answer to that call. But they stopped in Haran, and this second movement was not made until the death of Terah.—Acts vii. 4; Gen. xi. 32. It is to this second movement that the date is given; it was when Abram was "seventy and five years old."—Ver. 4.

This call of Abram was an important event. His name was not yet changed by the addition of the "h," a breathing sound. He was called out of the idolatrous world, (Josh. xxiv. 2. It may be well for us to remember that Isaac's wife was also from that idolatrous people, type of the world, and not of Israel. There was no Israel then.) was to leave all that would not go with him, and go to a land he had never

(Continued on page 41.)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	50
To Foreign Subscribers	1 25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

SPECIAL NOTICE.

THE DAY DAWN is a book of 400 pages.—price, cloth-bound $1.00, paper-covered 50 cents. THE GOLDEN LINK is a Story of Our Times, specially designed for young people. 418 pages, price $1.00. MOSES AND CHRIST has 220 pages, price 50 cents or 30 cents according to binding. THE PERFECT DAY has 240 pages, price same as MOSES AND CHRIST. THE WORLD'S HOPE is $1.00 a year. These are the prices for single copies, postpaid. But whoever will send $2.00 at one time may order $3.00 worth. This is our agent's rate, and all who will work may have the benefit of it—that is one-third off. This reduction in price on the HOPE is not offered for renewals, but only for new subscriptions with orders for books.

☞ THE ATONEMENT is a book containing ninety-six pages, and the price, postage paid, is only ten cents a copy, or a dollar a dozen. It is a small book on an important subject, and is regarded by many as just the thing to circulate among thinking people. Send to this office.—EDITOR.

CONTENTS.

CHRISTIAN UNITY	33
What it is not	34
What it is	37
What are its results?	37
NOTES ON SUNDAY-SCHOOL LESSONS,	
Beginning of the Hebrew Nation, (Feb. 4)	39
God's Covenant with Abram, (Feb. 11)	41
God's Judgment on Sodom, (Feb. 18)	43
EDITORIAL ITEMS	46
APPOINTMENTS OF O. M. CHASE	44
NOT HARD TO TAKE	45
ONLY CHRIST, (Poetry)	45
EXTRACTS FROM LETTERS	46
A Revival Meeting	46
Destruction, Restoration	48

EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, you may know your his standing in our subscription book. "Mar. 94," "June 94," "Sep. 94," or "Dec. 94," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 94*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, or "Dec. 93," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

☞ DO OUR READERS REALIZE how very low we have reduced the price of our books, and how many people may be reached with the truth these books contain by a little co-operative effort and sacrifice on their part? Six copies of DAY DAWN, or ten copies of either MOSES AND CHRIST or PERFECT DAY, for $2.00! Or part of each kind may be had at the same rate; and we will mail them, paying the postage, all to one address or each book to a different address. Some appreciate our offer and are circulating all our books, including THE GOLDEN LINK. Understand, we send three dollars' worth of any of our books, (except the bound volumes of the HOPE), at the retail price, for two dollars sent at one time.—ED.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

(*Continued from page 39.*)

seen, "unto a land that I will shew thee." It was a movement of faith. He is said to be the father of the faithful. How clearly that movement typifies God's call to his chosen to leave the world and make the journey to the heavenly Canaan! God chose him because of his qualities, his stamina, his fitness for the great purpose. Thus God always chooses.

II. THE PROMISES TO ABRAM.—Vs. 2, 3. He was to lose something, but he was to gain more. God always gives more than he takes from his children. The first promise was personal, "I will make of thee a great nation, bless thee, and make thy name great." How literally this has been fulfilled in the case of Abraham! The first benefit in becoming a Christian is personal. "Thou shalt be saved." The successful appeal is one which can be appreciated by man as he is. As he advances, he thinks less of self and more of others.

"Thou shalt be a blessing." "In thee shall all families of the earth be blessed." This was the second promise. When God blesses one, it is to make that one a blessing to others. This is the supreme purpose of all God's elections. It is worth knowing that this is the first gospel *promise* in the Bible, that it is of the Lord himself, and that it speaks of universal blessing. If it means salvation to any, it means as much to all. There is a curse, but the blessing reaches beyond it. The blessing in an important sense is the removal of the curse.

"A great nation,"—his Seed. Primarily, it was Isaac and the Hebrew nation; but these according to Paul were typical of Christ and Christians—the holy nation.—Gal. iii. 16, 29.

III. THE OBEDIENCE OF ABRAHAM.—Vs. 4–6. Obedience is necessary, as well as faith. On this very point Paul says "By faith Abraham, * * obeyed." A faith that does not lead to obedience is of no use; it is dead. Though faith is made so prominent, it is divinely arranged that blessings come to us at the point of obedience.

Abraham not only started for Canaan himself, but took all with him who would go, and left nothing behind. When we start for the heavenly Canaan, we want others to go too. And all we have goes into the Lord's service. A man going into the water to be baptized, discovered that he had money in his pocket, and was about to hand it to someone, when he changed his mind, put it back in his pocket, saying, "Never mind, baptize my pocketbook too."

IV. THE LAND PROMISE.—Ver. 7. "Unto thy seed will I give this land." For its limit see xv. 18. This was literally fulfilled to the earthly seed—the nation of Israel. Some try to expand it to mean the whole earth for the saints, and quote Romans iv. 13, "the heir of the *world;*" but the world means the people, the nations, and not the earth. God loved the world, and Christ came not to condemn the world, but to save it, by taking away the sin of the world. We will only add here that as the literal seed was a type of the heavenly seed, so the literal inheritance of the land is a type of the heavenly inheritance. This higher view is intimated in Hebrews xi. 10, 16.

V. ABRAM'S PIETY.—Vs. 7–9. After his vision he built an altar, and when he removed, he built another altar and "called upon the name of the Lord." His increase of light and joy led him to worship. The growth of the spiritual nature leads more and more to the recognition of God in all our ways. Worship is not only personal, but exemplary. It should be a family matter. The Lord gave a reason for his choice of Abraham,—"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, etc."—xviii. 19. Faith, obedience, and worship were the three features of Abram's piety.

Why, in all this journeying and worship of the father of the faithful, is there no hint of the sabbath?

God's Covenant with Abram.—Gen. xvii. 1–9.

(Lesson for Feb. 11.)

GOLDEN TEXT.—He believed in the Lord; and he counted it to him for righteousness.—Gen. xv. 6.

INTRODUCTION.—The former lesson was really the Covenant, and included all that followed,—the land, the promised seed, and the work of the seed. The present lesson is a formal and emphatic enlargement of that part of the Covenant, especially, which relates to the fatherhood of Abraham. It is

worth while to glance at the different statements and rehearsals of the Covenant with Abram. It was emphatically the Covenant of Grace, and though involving obedience on Abram's part, was in no sense dependent on the works of the law—the covenant made 430 years later.—Gal. iii. 17. Abram believed God, and by faith he obeyed. His obedience was the *fruit* of blessing, rather than its *cause*.

After Abram came to Canaan at first, on account of a famine he went down into Egypt—a foregleam of what the Nation would do later. See how he was compromised there.—xii. 10–20. It shows how imperfect in some respects he was. But his noble traits were shown in his treatment of Lot.—xiii. 1–13; xiv. 1–16. See in xiii. 14–17 another reference to the Covenant concerning the land and his "seed as the dust of the earth,"—*innumerable*,—and no ifs nor conditions. In xiv. 17–20, is given a glimpse of the work of the Melchizedek priesthood,—an *endless* priesthood, not of sacrifice, but of blessing,—which necessarily stands related to the promise of an innumerable *earthly* seed—"as the dust of the *earth*."

What a grand benediction upon Abram—yet unchanged by the "h" added to his name—in xv. 1, "Fear not, Abram: I am thy shield, and thy exceeding great reward." But Abram is perplexed with doubt, because he is childless.—Vs. 2, 3. But now the Lord renews his promise, giving this time a higher illustration. It is not as the "dust" this time, but as the "stars," innumerable. "So shall thy seed be." Before, Abram worshipped, but now he believes the Lord, and is justified,—counted righteous.—Vs. 4–6. Then the Lord gave him a token, in the sealing of the Covenant by sacrifice, and by the deep sleep that came upon Abram, and the horror of great darkness that fell upon him. The Lord indicated by this the future bondage of the Nation in Egypt, and *afterward* they should inherit the land. It might also be a foregleam of the death state and of the resurrection and inheritance after 1000 years.

The sixteenth chapter shows how an effort was made by Abram and his wife to fulfill God's prophecy by a method of their own. It also shows that the natural is first, and self-confident, and yet fails. The spiritual alone can succeed. These things are an allegory.—Gal. iv. 21–24. This brings us to our present lesson.

I. THE COVENANT AS TO POSTERITY.—Vs. 1–7. The natural son did not satisfy. God alone can fulfill his promises and prophecies. Abram's faith had been long tested, and his patience tried. It was twenty-four years after he started from Haran when the Lord gave him this interview. Ishmael at this time is thirteen years old. Abram is entering his hundredth year, "and him as good as dead," and his wife "past age."—Heb. xi. 11, 12. At this juncture the Lord appeared to him as "the Almighty God," as much as to say, Nothing is too difficult for me; what I promise, I am able to perform. "Walk before me, and be thou perfect,"—do not doubt, trust me fully, and be single-hearted.

The Lord emphasized his Covenant, "I will multiply thee exceedingly." No wonder in view of such a presence, and such a promise,—so much desired, and yet, humanly speaking, so improbable,—that "Abram fell on his face," with a mingling of awe and joyous adoration. What words of God to man under such circumstances!—"As for me, behold, my covenant is with thee, [you have my promise], and thou shalt be a father of many nations." It is not merely the promise of the one Nation of Israel by him, but it includes the broader sweep of the world. Paul so applies it in Romans iv. 13–18. It was in view of this *spiritual* import of the promise that his name was changed from Abram to Abraham,—the "h," or breathing sound, being a type of the breath, or Spirit, of God, by which alone the great result could be wrought,—and the same change was also made in the name of his wife, (vs. 15, 16) that she might be "a mother of nations," or, according to the allegory, represent the mother principle in God's spiritual covenant.

The seventh verse indicates that this Covenant of God's grace is an "everlasting covenant." We know that the word "everlasting" is not necessarily unlimited, but only so when contrasted with things that end. But this is clearly without end, as it is associated with a priesthood based on "the power of an endless life."—Heb. vii. 16. (See PERFECT DAY.)

II. THE COVENANT OF THE LAND.—Ver. 8. In this declaration the name is given,—it is "all the land of Canaan," and it is "for an everlasting possession." It is at least "to a thousand generations."—Ps. cv. 8–11. The literal land belongs to the earthly phase of the seed; and Canaan is a type of the "heavenly" inheritance of the spiritual phase of the seed. Both are innumerable,—"as the dust of the earth," and "as the stars of heaven."

The temporary breaks by the captivities of Israel cannot nullify God's promise. The time is coming when they shall be built and not pulled down, planted and not plucked up; for they shall know the Lord, and shall serve him with their whole heart, and he "will be their God."—See Jer. xxiv. 6, 7; xxxii. 37–42.

III. SEAL OF THE COVENANT.—Vs. 9–14. It is circumcision. This is the most like a condition of anything connected with the Covenant of Grace. It has direct relation to the *development* of the Seed, the work of the gospel age,—the gospel saints being emphatically "the *sons* of God,"—(See Rom. viii. 14–19; Gal. iii. 16, 29), and not to the future *work* of the Seed in blessing the nations. Only sons were subject to the covenant seal. There *are* conditions in this age for those who will reign with Christ. We may not say that baptism took the place of circumcision;—but does it not *in spirit* mean the same thing,—death to sin by the law of self-sacrifice? We *must* suffer with Christ, if we would reign with him. If anyone wants to know how we can obey the *spirit* of a law, and yet be free from its *letter*, read what Paul says of circumcision in Romans ii. 28, 29.

But it is worthy of note that circumcision was not given to Abraham to secure him God's promise, nor as a condition of his justification, but as "a *seal* of the righteousness of the faith which he had yet being uncircumcised."—Rom. iv. 11. From this, as well as from the general teaching of the New Testament, we may infer that men must be justified by faith in Christ before they can begin to do that of which circumcision was a type. Only believers, in whom Christ has begun to live, *can* crucify the flesh with the affections and lusts. Only believers can run for the prize of the high calling. A natural man cannot make himself alive; but the new man has spiritual powers and responsibilities. To these the apostle says, "Add the seven graces to your faith, and ye shall have an *abundant* entrance into the kingdom." And to them our Lord says, "Be thou faithful unto death, and I will give thee a *crown* of life." *Salvation* is for *all* in due time, but the *crown* is for the *few*.

God's Judgment on Sodom.—Gen. xviii. 22–33.
(Lesson for Feb. 18.

GOLDEN TEXT.—Shall not the Judge of all the earth do right?—Gen. xviii. 25.

INTRODUCTION.—This lesson has been misnamed, as it has nothing to say of the destruction which followed. It should rather be called "Abraham's Intercession for Sodom." The LORD (Jehovah) appeared unto him, represented by "three men," or three heavenly messengers—angels—in the form of men.—Vs. 1, 2. This is no doubt the key to the LORD'S method of appearing to and communicating with Abraham, as elsewhere mentioned. The LORD (Jehovah) is "the invisible God," "whom no man hath seen nor can see." It is probable that Paul referred to this visitation of angels when he said, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."—Heb. xiii. 2. This may be true in other ways.

It is worthy of notice that these heavenly visitors appeared in broad day light, not waiting till dark, or until the lights were turned low, like some modern spirits. This was no doubt because they were "angels of light" and not of darkness.

Abraham addressed them as, "My Lords," (*adonai*, plural).—Ver. 3. And he said, "Rest yourselves," (plural).—Ver. 4. He provided them a meal, and stood by them while they ate. This was a *genuine* case of materialization.—Vs. 5–8.

They (or the chief of them) repeated the promise that Sarah should have a son, and Sarah, for natural reasons, doubted, and laughed, as it were in scorn. Paul says

Sarah believed.—Heb. xi. 11. She no doubt did believe after the evidence of that hour. What a reasonable question, "Is anything too hard for the LORD?"—Ver. 14. Their son, Isaac, was to be a miraculous child, like Christ his great Antitype.

After dinner the men started toward Sodom, and Abraham went with them to bring them on their way. It seems that until then Abraham did not know of the proposed destruction of Sodom. "And the LORD [speaking through the chief of the three] said, Shall I hide from Abraham that thing which I do?"—Ver. 17. That these "men," though representing Jehovah, were not infinite in knowledge, seems evident from verses 20, 21; they had heard the report of the terrible corruption of Sodom, and came down to see if it were true. Then follows our present lesson.

I. ABRAHAM'S ARGUMENT.—Vs. 22–25. It appears that *two* of the angels went on toward Sodom (xix. 1), and the other stood yet with Abraham, representing the LORD. It is to be observed that Abraham addressed him as *Adonai*, but in his replies, he spoke as *Jehovah*.

Abraham's plea for Sodom was on the ground that it would not be right to destroy the righteous with the wicked, "Will not the Judge of all the earth do right?" The Lord was not displeased that Abraham reasoned as to his justice. He was no doubt thinking of his nephew, Lot, and his family. xiii. 12. It is natural for man to plead for his own, and even to be interested in others for their sakes. The love of God pleads with infinite compassion for *his* own. Hence the gift of Christ. Abraham urged that the city might be spared if *fifty* righteous persons should be found in it, which indicates that he had thoughts of mercy for others besides his own relatives. The manner of his argument shows great earnestness.

II. ABRAHAM'S APPEALS.—Vs. 26–32. The LORD promised to spare the city for fifty. Then Abraham, though but "dust and ashes," pleads for "forty and five." The LORD said, "If I find forty-five, I will not destroy it." Then again he appealed for forty, and was successful. And so on down to ten, and the LORD said, "I will not destroy it for ten's sake." Abraham made six different appeals, and was successful.

Why did he not keep on praying? Would he have been still farther successful in intercession? Are we to infer that ten righteous men might save any city. Perhaps they could. But Sodom was doomed. The corruption was overwhelming. Only four believed the angel's message.—See xix. 12–16. The inference is that the LORD could not find even five. And by the account of those saved, the standard was not high, but they were the best, and they believed the messengers.

The destruction of Sodom is an important type of the Lord's purpose to destroy all corruption. They "are set forth for an example, suffering the vengeance of eternal [*aionios*—age-lasting] fire."—Jude 7. For the description of their sin, and also for the prophetic assurance of the *restoration* of the Sodomites, and their being brought under the saving power of the "everlasting covenant," see Ezekiel xvi. 44–63. This shows that *aionios* does not refer to *endless* duration when speaking of sin or its punishment. The Lord gives hope for all by making an *end* of sin, not merely by killing the sinners, but by bringing in everlasting righteousness.

APPOINTMENTS OF O. M. CHASE.

Pittsfield, Me., third Sunday of each month. Also a conference meeting at 2:00 p. m. on the Saturday preceding.

SEND FOR

THE GOLDEN LINK,

or

SHADOW OF SIN.

A book of 418 pages, by Ermina C. Stray, published by the LARGER HOPE PUBLISHING CO.

"*A Story of Our Times.*"

Do not fail to read it.

Price, cloth bound, $1.00.

Address:—

LARGER HOPE PUB. CO.
Almont, Mich.

NOT HARD TO TAKE.

WE sometimes hear ministers urging sinners, old and young, to accept of Christ and his remedy for sin as if it were a terribly strong and bitter dose of medicine. It is hard indeed to take, but it must be taken in order to escape something worse. He is represented in his capacity of a "Physician," standing by his patient, with the bitter drug in his hand, and saying, "Take this." But the patient rebels, and says, "I don't want to take that medicine; it is too horribly bitter." To which the "Great Physician" replies, "I know it is bitter; it is heroic treatment; but your disease is a terrible one, and there is only one alternative; you *must* take this medicine, or your soul will sink into endless woe." And, of course, in view of such an alternative, though he loves not the Physician, (but believes his word), and perfectly hates his remedy, yet in sheer desperation, he swallows the horrible dose.

This is not a misrepresentation of the preacher; it is a reproduction; but we may safely say such teaching is a caricature of the Gospel of Christ, and of the work of the great Physician. Where in the Bible is the Saviour of men ever so set forth? "Oh, taste and see that the Lord is [not bitter, but] *good;* blessed is the man that trusteth in him." It is sin itself that is bitter; the way of the transgressor is hard; but not so the blessed Christ and his salvation. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls; for my yoke is easy, and my burden is light."

His remedy for sin and his cure for death is the impartation of his own *life*,—"begotten by the gospel,"—the "good tidings of great joy, which shall be unto all people." Surely this is *not* hard to take. If you do not *want* it, by all means do not take it. The fact is, no man ever did take it who did not feel his need of it, and did not want it. It is man's misrepresentations of Christ that are hard to take, and they do not heal the disease. How long will men continue to misrepresent the Great Physician, and still call their efforts preaching the gospel—that is, good tidings? It is the *goodness* of God that leadeth men to repentance.—Rom. ii. 4.

"Life is ever Lord of death,
And love can never lose its own."

ONLY CHRIST.

ONLY Christ can save your soul,
Only he can calm your breast;
Only Christ can make you whole,
Only he can give you rest.
When the world and friends forsake,
When your sins oppress you sore,
When the storms around you break,
Who can hope and peace restore?
Only Christ, only Christ,
He can hope and peace restore.

Only Christ your steps can aid,
Only he can cleanse from sin;
Only Christ, whose blood was paid
As the price your soul to win.
Would you find the Friend of friends?
Would your feet in gladness stray?
Would you seek the Light, the Way?
Would you know the love he sends?
Only Christ, only Christ,
He alone the Light, the Way.

Only Christ, the Saviour true,
Only he who calleth now,
Only Christ, who died for you,
With the thorns upon his brow,—
He can lead you to that home
To the loved and ransomed given;
He can keep while here you roam;
He can lead from earth to heaven.
Only Christ, only Christ,
He alone can lead to heaven.

C. B. WOOD.

THE Third Edition of DAY DAWN is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading DAY DAWN, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things.

Price, postage paid by us, in cloth-binding, one dollar, or three for two dollars; in paper cover, fifty cents, or six for two dollars.

EXTRACTS FROM LETTERS.

I HAVE been desiring to write to you for some time, but did not have the money ready, and so had to wait.

Inclosed herewith please find money order for six dollars—one dollar for the renewal of my subscription to the paper for 1894, and five dollars to you from the Master, to be used for your personal benefit, or for whatever purpose you may select.

The paper always has something profitable in it and I should be sorry to miss its contents. With desire for continual refreshing from the dear Master, for you, and Christian love, B. P.

NEW YORK.

YOU will find inclosed one dollar for my paper. I am as much interested as ever as the years roll on. I wish I could send you five or ten dollars to help in this cause, but our Father knows all things and will help in his own way. I want to be more faithful in his work this year than last, doing all that the Lord wants me to do. There is so much that needs to be done. I want to be an instrument to make known his love. I am thankful for the light of truth that I have received through your teaching. I did hope to be able to send another order for books at Christmas, but everyone pleads hard times, and while we know it, we feel that we must have good reading. Well, I mean to keep on trying to do what I can in the Lord's work. S. M.

BROCKPORT, N. Y.

I SEE it is time to renew my subscription. I send you fifty cents for the present. I hope to be able to take the paper as long as I am able to read. It gives me comfort and rest in my declining years. It honors God. It broadens the heart in love to God and humanity. Long may you and it live to give comfort and hope to humanity! May the blessing of God our Father be yours.

BLODGETT MILLS, N. Y. J. H. J.

FIND inclosed one dollar for which send me the HOPE for 1894. I must say I like the paper very much. It always contains something that is heart-cheering. Its expositions of Bible truth are very clear. The dear Lord is surely using you to help the body. May he give you many years of usefulness. I wish yourself and family a bright and prosperous year. T. J. S.

PITTSBURG, PA.

INCLOSED is one dollar for another year. I had hoped to send you more, but circumstances forbid. But I must have the paper. It explains so clearly the Christ Cure for all, even for these poor Christians who do not vote as they pray. Jesus said, "I, if I be lifted up from the earth, *will* draw all men unto me." And, through his bride, in the ages to come, he will shew the exceeding riches of his grace. I am so glad that I have been led to see the great "Love, Purpose, and Plan" of our loving Father.

"God's purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

Yours, waiting, hoping, praying,
BROCKPORT, N. Y. J. W.

I HAVE the HOPE and books out doing missionary work, and I hope soon to have more of your books to give out to spread the truth in this place. The paper is a welcome visitor in my home. Inclosed find Money Order to renew my subscription and to pay for the following two new subscribers, * *. My prayer is that the Lord may long give you health and vigor to spread the truth as proclaimed by you. J. B.

BIG RUN, PA.

I HAVE read with pleasure and profit your little work on the ATONEMENT. I think it brings out the true meaning very clearly. Oh! how thankful I am that God has permitted me to see and accept these new and glorious truths being given us in these latter days. How grandly beautiful they make his character appear! The articles on "Love, Purpose, Plan," are excellent, and give great comfort. I wish you Godspeed in the good work. M. T. F.

PHILADELPHIA, PA.

A Revival Meeting.

DEAR FAMILY OF THE LARGEST HOPE:—How are you all? I am well, thank God! and am fully satisfied that we have the truth, in the main.

A few nights ago I went to a Methodist meeting here in Skowhegan, where I live. It was a so-called "Revival Meeting," held by a Methodist preacher and his wife from New Jersey. Some friends urged me to go, and although very tired with the labors of the day, I decided to attend the meeting. I will give you just a little sketch of how things went.

After opening by singing several hymns, and prayer, the preacher rose and said he had intended to preach a short sermon, but the Lord had taken it all away from him, and would not let him preach. He then went to talking to the lost ones, trying to persuade them to make a start to serve the Lord; and as none would make a move, he wanted all the Christians present to rise, so he could see how many were trying to serve the Lord. Of course I stood up, with many others, for I honestly supposed I was a Christian. Well, the preacher did not say, "That will do; you may be seated," as I supposed he would, but commenced to talk again to the unconverted. I was dreadfully tired, having walked ten miles or more, driving a loaded team, that afternoon; and so, after standing, say ten minutes, or so, I took the liberty to sit down; and, to my surprise, the brother acted as though he were offended. He said, in substance, that if anybody had religion they would keep standing, unless they were sick or decrepit, and bore on quite hard. But I felt real kind, and asked the Lord to help me not to do or say anything wrong.

Then the preacher said he was so burdened for the lost, that he thought he should die right there in the pulpit. After talking awhile longer, he repeated that he thought he should die. Then he began to talk hell to them. I do not think it would be out of the way if I should say he talked hell to them by the yard. He said there was a hell, God said so; and the smoke of their torment would ascend up forever and ever, for God said so. And he wondered why God did not smite people as he used to. Then he went on to say that the reason they could not get men and women converted, was because there were so many ministers that the devil had sent out to do his work in telling people that God was so good, he was going to save everybody, and there was *no* hell to torment wicked folks in. They were the devil's ministers, for God says there is a hell, and he dared preach it.

Then he wanted all the Christians, ministers too, to come forward to the altar for sanctification. Most of them went, but I decided, everything considered, I would not go. I preferred to sit in my seat, and hold communion with my Master. But that did not seem to meet the preacher's approbation, and he said all *Christians* would come forward, whether they were preachers or not,—he wanted that distinctly understood.

I felt very kind, but to be honest about it, I did really feel that one real good *Gospel* sermon would do me more good than all the hell and damnation talk I had heard that evening. But, strange to say, several who seem to be blessed with an average amount of common sense, seemed to think it was very excellent talk. But it certainly distressed me to sit and hear a man, who claimed to be sent of God to preach the gospel to lost men, making out my God to be worse than a highway robber, and more cruel than any sea pirate. It was really distressing.

I thought of Calvary and its cross, by which God commended his love to lost men and women, in that Christ died for them. And surely if, as Paul says, the *goodness* of God is that which leads men to repentance, and if we are to love him because he first loved us, then the kind of talk made by that Methodist preacher was very far from being God's gospel, and is a wrong thing to be taught to the young. I am a believer in conversions, but not in frightening young people by picturing to them an angry God and a burning hell. The apostle Paul, as an ambassador, prayed men, in Christ's stead, to be reconciled to God, and declared that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.

Oh! what has not been palmed off in this world, first and last, for the gospel of Christ. I am so glad that I feel somewhat acquainted with the dear Lord. Christianity I believe in; but this stuff that so many have and call "religion," is, to say the least, a good for nothing article. O. M. CHASE.

Destruction, Restoration.

It has been my privilege to read The World's Hope ever since it was first published, and I wish still to continue doing so. Inclosed please find my subscription for the coming year.

In the "Outlook" International S. S. Lesson for Dec. 23., 1893, by Lyman Abbott, I find this sentence:—

"The most awful text in the Bible I think to be that which denounces against the wilful and resolute sinner the sentence of 'Everlasting destruction from the presence of God.' I could understand the 'Everlasting destruction,' possibly, to be consistent with some future hope of restoration by the miraculous grace of God. But what hope remains for any soul when God gives him up, and banishes him from his presence, and the helpfulness of his love, and the further endeavor of his patience? When God says, Let the unjust remain unjust and the filthy remain filthy, what possible hope is there for a grace more mighty than the Almighty's, and able still to recover the sinner from himself?"

When I read this, the query came to my mind, What would Bro. Paton say with reference to it? I only suggest. E. H.

Chicapee Falls, Mass.

Reply.—If I did not know Lyman Abbott to be a sober-minded man, the first thought would be that he was trifling with words, and with the teaching of restorationists. So far as I have ever learned, no one believes in "a grace more mighty than the Almighty's," or that more than *infinite* grace is *needed* "to recover the sinner from himself." He virtually admits that "Everlasting destruction" might be limited if it stood alone, but implies that it must be unlimited because it is "from the presence of God." Just as if there could be destruction at all which is not from his presence! Sin and ignorance always have excluded men from God's presence. Only the pure in heart shall see God. Matt. v. 8. Without holiness no man shall see the Lord.—Heb. xii. 14. And yet we are assured that, in due time, "every eye shall see him," and that "all flesh shall see the salvation [safety, soundness] of God."—Rev. i. 7; Luke iii. 6. If these, taken together, do not teach that all shall in due time be holy and pure in heart, how could it be expressed by a combination of English sentences?

We may safely presume something on the intelligence and scholarship of Lyman Abbott, even though we do not endorse all his conclusions. He knows and admits that "everlasting destruction" is not necessarily endless nor hopeless; and all we claim is that it is "consistent with some future hope of restoration by the miraculous [that is, wonder-working] grace of God." Such competent grace we believe is revealed in Christ—who, as God's Lamb, taketh away the sin of the world.

It seems surprising that intelligent men, especially when we know that they are not completely bound by the chain of so-called orthodoxy, can read 2. Thess. i. 8, 9, and see in it a threatening against "the wilful and resolute sinner," only. It certainly includes the ignorant masses, "them that know not God," as well as them that "obey not the gospel." Of course, in either ignorance or disobedience, they would not be fit for the immediate presence of God, and a share in the glory of his power, which are promised to the saints at the Lord's coming; and therefore they must, even in mercy, be shut out from that presence and glory. The saints have part in the first resurrection, and are to share in the glorious, millennial reign of Christ, but the rest of the dead *lived not* until the thousand years were finished.—Rev. xx. 4, 5. That will be an "everlasting [Gr. *aionios*, age-lasting] destruction," and according to Paul's statement, the ignorant and the disobedient are to share it. But there is no hint that God gives them up, and banishes them from "the helpfulness of his love, and the further endeavor of his patience." To be "filthy still" does not mean *always* to remain filthy. The context shows that all curse shall finally be wiped out.—Rev. xxii. 2, 3. Such notions of hopelessness are not the result of Bro. A's advanced scholarship and Bible study, but the relic of a dying theology. Better believe the Lord, that he will not fail nor be discouraged, [lose his patience and hope] but shall send forth judgment unto victory.—Editor.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 12., No. 4. ALMONT, MICH., FEBRUARY 15., 1894. $1.00 a year.

CHILDREN—WHOSE ARE THEY?

It seems important in dealing with children either at home or in the Sunday School to have a definite idea as to whose they are. Are they Christ's? or are they the devil's? It is not uncommon for parents and teachers to give the impression that the children belong to the evil one;—and as long as children are led to think so, no wonder if they act accordingly.

We are satisfied that the children belong to the Lord, and that they should be so taught. They are his by creation. They are his by relationship. The Bible plainly teaches that he is the Father of spirits,—the God of the spirits of all flesh. Then it is right to teach them to say, "Our Father:"—to lead them to know and own him, and to act accordingly.

Though admitting that there is a sense in which the enemy has had them under his control, it is not a right, but a usurpation; and we should insist and persevere in denying the claim. They are also Christ's by redemption. What a blessed truth that the Lord is both their Father and their Redeemer. Some one has well said that men are sons of God on whom the devil has laid his hand, and not the devil's sons whom the Lord is seeking to steal and adopt.

We do not wish to be understood as saying that children are the Lord's by regeneration,—nor that, because they are the Lord's by relationship and redemption, they do not need to be regenerated. According to the Saviour's teaching, regeneration is the work of the Spirit of God upon the human spirit; and one of its results is to quicken that spirit into the *consciousness* of divine sonship,—to give them the spirit or disposition to call God their Father. "The Spirit [of God] itself beareth witness with our spirit that we *are* the children of God."

It may be objected that this only applies to believers; but to our position this is no objection at all; we admit it. But it should be remembered that believing does not make anything true, though it would appear as though it did when people say, "God loves you if you will be

good," and "Christ died for you if you will believe it." Believing is the act of the mind in accepting what is true before it is believed. And by believing the truth, as to the *Father's* love for us, as revealed in the death of Christ in our behalf, the spirit becomes regenerated or developed by the law of the Spirit of life;—just as the latent germ of a kernel of wheat is quickened and developed by the heat from the natural sun.

We believe this quickening or regenerating process may begin in children at a very early period in their young life. Wherever there is the ability to apprehend even a little of the truth concerning the love of God and the spiritual life, it is an evidence of the new life begun; for we are assured by the apostle that the natural man receiveth not the things of the Spirit of God, because they can only be spiritually discerned. There are many who can bear witness to the very early and continuous operation of the Spirit of the truth in their hearts; and some cannot remember when the change came, or the spiritual process began. And it makes but little difference how old or how young people are in the spiritual life. The far more important question is, Do you love the Lord now? and are you willing to follow the Saviour now? Whoever can say yes to these questions gives evidence of being alive now. And it may be that many have spiritual life in its small beginning (All beginnings of life are small.) who do not know it. —who have not realized the reason for some of their experiences. And it may be that what many have been led to consider as their conversion, or the beginning of their spiritual life, was rather an important incident in their spiritual life which impressed itself on their mind so as to be remembered. In the *natural* life people live two or three years before they can remember anything; and why should not this fact illustrate something similar in the spiritual life?

But the question we would make most prominent here is a practical one in dealing with children either at home or in the Sunday School. It is this: To what shall we appeal? or how shall we appeal to the little ones? If they have no spiritual nature, and if it cannot be touched by Christian teaching and influence, where is the use of early training, and how can the apostle's injunction have force or value, Bring them up in the nurture and admonition of the Lord? Now, the question is, Why should children love and obey the Saviour?—in order to *become* his?—or because they *are* his? Why? Our answer is, "Because they *are* the Lord's." If either little or grown up children really belong to the wicked one, they *ought* to serve him; and the practical truth is that they are very likely to do so as long as they *think* they do; and they will likely keep on thinking so until they are taught better.

The principle for which we here plead is illustrated in the Old Testament where the Lord says: "Return unto me for I *have* redeemed thee;" and in the New Testament, where it is said, "Ye are not your own; ye are bought with a price: therefore glorify God in your body and in your spirit, *which are his.*" The best reason in the world why anybody young or old should love and serve the Lord is, that they *are* his by creation and redemption; and when this truth—the gospel—touches the heart, it will be God's power to regenerate them. Let us not seek to *make* it true that we are the Lord's, but rather *accept* it as true, and that therefore he loved us, and sent Jesus to redeem us. And may the Spirit help us all so to realize that we *are* the Lord's that we may now begin, if we have not begun before, to act as his dear children. Let us love him because he first loved us; and let us show our love by obeying him as far and as fast as he gives us the knowledge of his will, by the study of his word.

AN ARMY LETTER.

[The following is an extract from a letter written to his father by the Editor, when he was a young man serving as a soldier in the Union army. It has been suggested that it may be of interest to the readers of the HOPE as an indication of the beginning of his thought on the line of his present position. It was while in the army that he was first led to question the Scripturalness of the doctrine of endless suffering, and to consider the awfulness of the thought that the cream of the young men of the Nation, both North and South,—contending for the life of the Nation, the freedom of a downtrodden race, or for what was regarded as a sacred right of property, or home defense,—should, by their premature death in what they considered a noble and worthy cause, be hurled headlong into hopeless hell, according to the teaching of so-called orthodoxy. It appeared evident that no kind or degree of earthly good could justify the shortening even for a day the probation which might enable one soul to escape the awful doom. And to think that such benefactors should suffer endless woe that the Nation should enjoy temporal blessing! How thankful we should be that the dark pall has been lifted from the hearts of mourning multitudes.]

Signal Station, Savannah, Ga.
January 7, 1865.

MY DEAR FATHER:—

It is in hope of relieving my mind from an unusual sadness that I now take my pen to write to you and thus endeavor to commune with the spirits of the loved ones at home.

I have just returned from an evening meeting,—one of a series conducted by a chaplain, in the "Mariner's Church," just across the street from our quarters. It is the first of them I have attended, and for some cause, which I can scarcely define, I have returned somewhat low-spirited. I have been led to contrast our present mode of life with that of former years when I *enjoyed* the social gatherings of friends who loved to talk of the things pertaining to our spiritual well-being; and I feel a void—something lacking—and a longing for the old pleasure. If I have ever been homesick, it has been especially when I thought of those meetings; and yet I think I could not enter into the spirit of such meetings with the same zest as I did then, because the more I think of the system of religious teaching followed by the leaders, the more I am opposed to it;—it appears more irrational and delusive. During the services tonight these thoughts occurred to me with a good deal of force.

I have sometimes looked homeward with the hope of enjoying in the future the privileges of the past, and for these privileges, I have almost envied those who remained at home. But from all I can learn, it seems that there is not

now much more interest in religion at home than in the army. Their minds, too, seem to be occupied with other things. The war no doubt takes the attention of all more or less; but some, even of the leaders, who should understand the issues of life, and claim to know them, have become engrossed with ordinary worldly things, to the utter neglect of the meetings. But it may be that we shall yet realize our best hopes, and see honor given where honor is due; and surely all honor belongs to the "King of kings and Lord of lords."

Tonight, while the "mourners" were on the "anxious seat," and were urged by the chaplain to "seek salvation," as is common in these meetings, I was led to inquire in silence what the preacher meant by the term "salvation," and from his remarks I inferred that he, like many others, meant mainly, escape from hell after death, or from eternal punishment commencing at the death of the body. I asked myself again, Did Jesus or his apostles speak of salvation in that light? And the Scripture occurred to me, "Thou shalt call his name Jesus [Saviour], because he shall save his people from their *sins*."

Does the *pardon* of sin avert our punishment? Many of our sins are violations against our own *bodies*, and the effects of *these* follow even after we have repented and changed our course. The weakness and corruption of our hearts cause us much trouble and pain, *especially if we fight against them*.

I know it is claimed by some that the heart is cleansed from all sin at conversion, or when pardon is received, but I think it is usually the case that those who think *themselves* pure, are not the most Christlike in their dealings with men. They may think themselves perfect for lack of self-knowledge.

I rejoice in the thought that our Father is full of Mercy, and "Has no pleasure in the *death* of the wicked,"—that is, their present state, "dead in trespasses and sin." His pleasure extends to them who "turn" and "live,"—who rise out of their death state. ["Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."] The prodigal son is a rich example of the Father's love. The returning ones are received, and admitted to his bosom, there, in the "light of his countenance," to grow up into the glory of the image of our Master.

"He that believeth is not condemned, but he that believeth not *is condemned already*, etc." This condemnation is *present*, and is because of the conduct due to *unbelief*. From all I can read in the New Testament, [which was read many times, and carefully studied during the three years of army life], this condemnation (or damnation) is *coexistent with unbelief*. The apostles preached to the *unbelievers*, to the *condemned*, that they might be saved out of their present state of unbelief and damnation; but the preachers now usually date damnation at death, and to be suffered afterward: and I want to know by what authority they do this.

Do you understand me? Am I treading on dangerous ground? I trust I am willing to know the truth. Good night.

SUNDAY, JANUARY 8th.—We have just returned from the Baptist meeting. The discourse was a portrayal of the character of God, embracing his Omnipresence, Omnipotence, but especially his Holiness. It was a very good sermon, (though not emphasizing his Love and Mercy). I was invited to attend the Bible Class this afternoon, and expect to go.

We have never been anywhere else where Sunday seemed as much like Sabbath [rest] as here. Lieutenant H. seems to respect our wish to have a little deference shown to the day. We try to leave nothing undone that may be done before.

There is but little here to remind one of Him who rose from the dead on this day. The work of the army generally goes on pretty much as usual. The wharf, near by where I am writing, is full of ships, and alive with activity. Forage, rations, and clothing (of which there is great need after the march through Georgia), are being unloaded, and each Quarter Master is trying to have his Requisition filled first, and has his teams on hand to draw it away. Thus the strife goes on, and, many times, if the Q. M. will not do his best, the men and horses depending on him will suffer.

We are anxious to hear from home. The mail does not seem to reach us regularly yet. It is a matter of much conjecture when or where this army (Sherman's) will move next. As to where, I have no ground for an opinion. As to when, I think we will move as soon as supplies are plenty—perhaps in two or three weeks. Goodbye now.

Your affectionate son,

JOHN.

"UNPARDONABLE SIN."

BELIEVERS in universal salvation have adopted various methods of interpretation of Matt. xii. 31, 32, and the parallel passages in the other Gospels, to prove that the *unpardonableness* of the blasphemy against the Holy Ghost is not taught in them,—such interpretations seeming to be founded on the assumption that "If all are to be saved, there can be no unpardonable sin." That this latter is only an *assumption*, and has no Scriptural warrant, is I think demonstrable. I believe that the doctrine of "unpardonable sin" and that of universal salvation—two doctrines which, at first sight, may seem inconsistent and contradictory—may be in perfect harmony.

I think any person who, entirely unprejudiced and free from bias, for the first time reads the Bible can hardly fail to see that, though the *word* unpardonable is not in the Book, the *idea* of unpardonableness is plainly taught in it.

But it does not follow (as is commonly but illogically supposed) that because a sin is unpardonable, it is therefore impossible for the one guilty of it to ever become reconciled to God—saved. Such a conclusion seems to have had its origin in the unscriptural idea that the *pardon* of all sin is indispensable to salvation. It is "the new creation," not pardon, which "makes an end of sin."

Reconciliation does not always necessarily depend on pardon. A criminal who, having failed to receive the Governor's pardon, goes to prison and suffers the extreme

penalty of his crime, and who having served his full sentence is restored to liberty and all the privileges of citizenship, knows the truth of this. He knows that the reason he was obliged to pay the full penalty of his crime was *because* it was *unpardonable* in the eyes of him who had the power of pardon—the Governor. (There is no stronger evidence that a crime is unpardonable than the fact that the criminal is compelled to suffer the penalty.) He also knows that his *restoration* to the rights of free citizenship was not *through pardon*, but because the demands of justice had been satisfied by his suffering the penalty prescribed by the law for his offense.

Pardon means "to *release* from a fault or crime, or *from the penalty;* to forgive; to excuse; to acquit; to absolve; to discharge; to release; to clear." The Greek word aphesis (forgiveness) means to "send away" or "let go." That is to say, pardon opens the way of escape from the penalty. Therefore, punishment and pardon are opposites, or alternatives—they never go together: punishment never being inflicted for an offense which has been pardoned, and pardon never being necessary after just and full punishment has been inflicted. Punishment is but the expression of unpardonableness.

Of course there are cases where punishment in actual process is cut short by the intervention of pardon. This, however, only proves that an offense (in the eyes of the person having the power of pardon and punishment) IS ALWAYS UNPARDONABLE AS LONG AS, OR TO THE EXTENT, AND IN THE EXACT PROPORTION THAT PUNISHMENT IS METED OUT TO IT: AND IS ALWAYS PARDONABLE TO THE EXTENT THAT PARDON TAKES THE PLACE OF, OR MITIGATES, PUNISHMENT. An absolutely unpardonable offense, therefore, is nothing more than one that has no alternative but to receive its full and just punishment,—a punishment not cut short, or mitigated, by pardon.

There is nothing in the word or idea of unpardonableness involving the idea of eternal duration, any more than there is in the word "unquenchable." A fire can be so hot and fierce as to be unquenchable, and yet, after consuming all the material that feeds it, it must necessarily end. And so the fiery punishment of even unpardonable sin *must* eventually cease; because *sin* (which, to use the figure, is the fuel that feeds the fires of hell) cannot, from its very nature, be inexhaustible. Science teaches that an effect can never be greater than its cause: hence, "sin being finite, cannot merit infinite punishment." If it were otherwise, then might we believe the devil to be greater, in his ability to succeed in his plans, than his Creator, and that man could, by his own *finite* power and will, commit *infinite* sin,—that is to say, be the infinite cause of an eternal effect!

I believe that God never inflicts any penalty more severe than absolute justice demands, or which is not for the ultimate good of the sinner: and so when He inflicts the extreme penalty (the penalty of unpardonable sin), it will be for the reason that anything less would fail to bring the guilty ones to the

condition for which all punishment (chastisement) is designed—namely, "for their profit, that they may be partakers of His holiness."—Heb. xii. 10. This, then, being the object of punishment, after it has been accomplished why still look for pardon?

Matt. xii. 31, first clause, is sometimes quoted as implying that all sin will sometime be pardoned. It does not, however, say that *all* sin and blasphemy shall be forgiven unto men, but "All *manner* of sin and blasphemy, etc." This might be literally true, and yet all *individual* sins not be forgiven. Thus, one person guilty of some particular "manner" of sin may, under certain conditions, be forgiven, while another, guilty of the very same "manner" of sin, may not be forgiven because he does not comply with the conditions, and so be punished instead of forgiven.—See Matt. vi. 14, 15.

But the text quoted does not say that even all *manner* of sin and blaphemy shall be forgiven. It says "All manner of sin and blasphemy shall be forgiven unto men: *but* the blasphemy against the Holy Ghost [which is plainly an exception] shall not be forgiven unto men." Some interpreters, when quoting the passage, seem to ignore this second clause of verse 31, and pass on to the next verse, particularly the last clause, and from it draw the inference (it is only an inference) that this blasphemy will in "ages to come" be forgiven. But that this sin is an unpardonable exception is plainly evident from the words of Luke xii. 10, which are simple and unequivocal: "but unto him that blasphemeth against the Holy Ghost *it shall not be forgiven.*" Could language be plainer? Luke makes the statement without a word of qualification or modification. Could it be possible that he purposely, or otherwise, neglected to insert the words added by Matthew in verse 32,—or some modifying words to convey hope of pardon for this sin,—if he believed or understood that it ever should be pardoned? I think not. In view of the simple directness of Luke's statement, the words added by Matthew seem to be only intended to emphasize the unpardonableness of this sin.

In the parable of the Unmerciful Servant (Matt. xviii. 23-35), and in Matt. v. 25, 26; and Luke xii. 58, 59, the doctrine of unpardonable sin seems plainly taught. "Verily I say unto thee, Thou shalt by no means [not even by pardon] come out thence." "Orthodoxy" sees no ray of hope here. It either overlooks, or explains away, that little word "till" (found in three of the passages,—a word so full of hope. If the Saviour knew that the sinner could never pay the debt, and must consequently be endlessly punished, why should He not say so, rather than use an expression which so clearly implies a *limit*—namely, "*till* thou hast paid the uttermost farthing?"

The unmerciful servant was at first forgiven (Matt. xviii. 27, 32), but because of his unmerciful conduct his pardon was withdrawn and he was delivered up to pay the full penalty—"all that was due,"—that is, his sin became unpardonable.

The doctrines of unpardonable sin, and of final restoration and reconciliation (which I have already

(*Continued on page 57.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	50
To Foreign Subscribers	1 25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

SPECIAL NOTICE.

THE DAY DAWN is a book of 400 pages,—price, cloth-bound $1.00, paper-covered 50 cents. THE GOLDEN LINK is a Story of Our Times, specially designed for young people, 418 pages, price $1.00. MOSES AND CHRIST has 220 pages, price 50 cents or 30 cents according to binding. THE PERFECT DAY has 240 pages, price same as MOSES AND CHRIST. THE WORLD'S HOPE is $1.00 a year. These are the prices for single copies, postpaid. But whoever will send $2.00 at one time may order $3.00 worth. This is our agent's rate, and all who will work may have the benefit of it—that is one-third off. This reduction in price on the HOPE is not offered for renewals, but only for new subscriptions with orders for books.

☞ THE ATONEMENT is a book containing ninety-six pages, and the price, postage paid, is only ten cents a copy, or a dollar a dozen. It is a small book on an important subject, and is regarded by many as just the thing to circulate among thinking people. Send to this office.—EDITOR.

CONTENTS.

CHILDREN—WHOSE ARE THEY?	49
AN ARMY LETTER	51
"UNPARDONABLE SIN"	53
EDITORIAL ITEMS	56
NOTES ON SUNDAY-SCHOOL LESSONS,	
Trial of Abraham's Faith, (Feb. 25)	57
Selling the Birthright, (Mar. 4)	59
WAIT FOR THE MORNING, (Poetry)	60
EXTRACTS FROM LETTERS	61
Strong Drink	61
A Fair Chance	62
APPOINTMENTS OF O. M. CHASE	64

EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, you may know your his standing in our subscription book. "Mar. 94," "June 94," "Sep. 94," or "Dec. 94," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 94*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, or "Dec. 93," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

SEND FOR

THE GOLDEN LINK,

or

SHADOW OF SIN.

A book of 418 pages, by Ermina C. Stray, published by the LARGER HOPE PUBLISHING CO.

"A Story of Our Times."

Do not fail to read it.

Price, cloth bound, $1.00.

Address:—

LARGER HOPE PUB. CO.
Almont, Mich.

The article on "Christian Unity," which was published in the HOPE of February 1, has been revised and put in the tract form, for general circulation. It has sixteen pages, same size as all our books. Price, postage paid, 20 cents a dozen.—EDITOR.

(*Continued from page 55.*)

said may be in perfect harmony) seem both implied in this single sentence: "Thou shalt by no means come out thence—*till* thou hast paid the uttermost farthing." That is to say: (1) A debtor if pardoned is *not* required to pay "the uttermost farthing;" and (2) Imprisonment *till* the debt is paid implies liberty and reconciliation (not pardon) *when* it is paid.

The foregoing view, it seems to me, while fully recognizing the merciful and loving character of God, even to the certain salvation of all humanity, leaves no warrant for the taunt which "Orthodoxy" too often sneeringly throws at "Universalism:"—that its idea of God's *Love* leaves no room for his *Justice*. The above leaves ample room for both. GEO. CLEARY.

NOTES ON SUNDAY-SCHOOL LESSONS.

Trial of Abraham's Faith.—Gen. xxii. 1-13. (Lesson for Feb. 25.)

GOLDEN TEXT.—By faith Abraham, when he was tried, offered up Isaac.—Heb. xi. 17.

INTRODUCTION.—Abraham and Lot may fairly be taken as representing in some respects two classes of Christians. All Christians have some degree of faith, but some are strong in faith, and others are weak and dependent on others. They are both started for the kingdom, as these two men started together from the idolatrous world for the service of God and for Canaan. But one is more devoted and earnest than the other. Abraham was the leading spirit, and Lot was dealt with and blessed largely on Abraham's account.—xix. 29. Lot was the more selfish and worldly, and when Abraham gave him his choice of territory, he chose toward Sodom,—which represents the world.—xiii. 5-13. When the judgment came on Sodom, Abraham was in no danger from that, as he was not there, and Lot was saved by a narrow escape,—"so as by fire."—See 1. Cor. iii. 15. What a comment on his worldly, self-ish choice!

It is interesting to read the intervening record, and to note the natural weakness and imperfection of even the man of faith and many noble qualities. God takes people as they are,—the best he can find for his purpose,—not to encourage sin, but to use them and make them better. If he had used only perfect people,—even could he have found them,—it would have been a perpetual discouragement to poor sinners. In chapter xxi. 1-21, the inevitable evil consequences of polygamy may be seen, and yet God used it to illustrate the relation between the natural and the spiritual.—See Gal. iv. 21-31. The result of Abraham's experience with Abimelech was that the patriarch settled in Beersheba, in the extreme south of Palestine.—xxi. 22-32. This was the three days' journey from Moriah.

I. THE COMMAND TO SACRIFICE.—Vs. 1, 2. "God did *prove* Abraham." (R. V. not "tempt," as in common version). To tempt is to provoke or stir up the natural inclination to do evil, and the apostle says God tempteth no man, but man is tempted when he is drawn by his own desires, and enticed.—James i. 13, 14. To prove, or try, or test, a person, is usually done by presenting something *contrary* to the natural inclination.

The man of special faith is the one who is specially tried. The object of such trial is to prove and strengthen faith. That is no trial which does not touch what we value or hold dear. Nothing is deserving the name of sacrifice that costs nothing. God said, "Take thy son, thine only son Isaac, whom thou lovest, * * and offer him for a burnt offering." The difficulty of the sacrifice is emphasized in the call to it. God wants us to realize what we are giving to or doing for him. "Thine only son, whom thou lovest!" This trial of his faith made a terrible demand on his natural affection. We cannot put ourselves in his place; and yet every parent who gives up the society of a dear one that he may do some special service for God or humanity, has a taste of the spirit of suffering sacrifice. And the same is true in a measure when anything we value is given up for the Lord or the good of others.

The special strain upon Abraham's faith lay in the fact that God had promised through Isaac to make him the father of a great nation. Every natural argument was against making this sacrifice, and would tend to destroy his faith in God's promise. Remember, faith in God is taking him at his word. In spite of the strain of that hour, Abraham's faith triumphed. If his son must die, he believed God could raise him from the dead, from whence he received him in a figure.—Heb. xi. 17–19. This was the simplicity and sublimity of the gospel faith and hope.

II. The Journey to Sacrifice.—Vs. 3–8. We need not think that Abraham had no feeling or no struggle, because only the external facts are given in the record, though having been brought up in an idolatrous land, where human life was under-valued, and human sacrifice to their gods was not uncommon, the idea of killing his son could not have appeared so horrible to him as it appears to us. We may imagine, however, that he passed a sleepless night. He was up early and made deliberate preparation for the journey and the sacrifice. This was a token of prompt obedience. (Ps. cxix. 6.) They made a three days' journey to a mountain in the land of Moriah, supposed to be the place where the temple was afterward built.

In Galatians iii. 16, it is shown that Isaac was a type of Christ. Both were miraculously produced. Both were sacrificed, one in figure and the other in fact. And as Jesus was three days under the dominion of death, this may have been prefigured by the three days' journey to Mount Moriah, after Abraham had virtually or mentally offered his son.

The implication of the record is that neither the servant nor Isaac knew the object of that journey. Who can read verses 5–8 and not be touched to the heart? Think of the young man's question, "Behold the fire and the wood; but where is the lamb for a burnt offering?" And then the father's answer, "My son, God will provide himself a burnt offering." Was there a glimmer of hope that God would solve this as he did?

III. The Sacrifice Offered.—Vs. 9, 10. There is no intimation that Abraham expected his son to escape death. He built the altar, prepared the wood, bound the lad, and took the knife in his hand to slay him. It seems as though Isaac made no resistance. In this he was like Jesus. (Isa. liii. 7; Phil. ii. 8; Heb. x. 5–7.) The offering was virtually made.—See "Golden Text." Obedience is first a thing of the heart; and in spirit, (though not in the letter), Abraham obeyed God's command.

IV. The Sacrifice Stayed.—Vs. 11–13. The Angel of the Lord prevented the actual death of Isaac. He had used a custom of the times as a means of testing Abraham's faith in his promise, and then said, "Lay not thine hand upon the lad, * * for *now I know* that thou fearest God, seeing thou hast not withheld thine only son from *me*." Look carefully at this and see that it *was* an Angel that was directly dealing with Abraham. It is reasonable to infer that until he had tested him, the Angel did not know how strong Abraham's faith was. Of course, Jehovah himself knew.

May we not fairly infer that God's purpose in this case, in addition to testing the Patriarch's faith, was to put the stamp of Heaven's disapproval upon the horrible practice of offering human sacrifices? Nothing short of Heaven's interposition corrects the errors of idolatrous man. The only sacrifice God required or allowed was that of a beast,—type of the enmity, the lower nature of man, to be destroyed. And in this case God did indeed "provide himself a lamb," which Abraham offered in the stead of his son.

The place where Isaac was offered, and yet escaped, the beast being provided for a sacrifice, Abraham called Jehovah-jireh, (ver. 14) meaning, "The Lord will provide." This has become a very important motto, and from its origin, is an encouragement to obey and trust the Lord however dark things may appear.

Who can fail to see the wonderful likeness or allegory of God's plan of salvation in this lesson? Not only were they both the promised Seed, but all that Jesus went through in *fact*, Isaac went through "in figure."—Heb. xi. 17–19. And this shows that God's promise to Abraham cannot be fulfilled without the resurrection of Christ and of the race through him. Oh! that all might see, not only the universality of the resurrection, but that *resurrection is redemptive*. It is man's sure hope.—Acts xxiv. 15.

Selling the Birthright.—Gen. xxv. 27–34.

(Lesson for Mar. 4.)

GOLDEN TEXT.—The life is more than meat, and the body is more than raiment.—Luke xii. 23.

Introduction.—It is interesting to see the connecting links between last lesson and this one. The covenant was again renewed to Abraham after the accepted "offering" of his son, so that it became a reward of obedience.—xxii. 15–19. Just so the salvation which God had promised to mankind, became the reward of Christ because he was faithful unto death.—Philip. ii. 5–11. In chapter xxiii. is given the account of Abraham purchasing the cave of Machpelah for a burying place.

In chapter xxiv. we have a most interesting account of Abraham securing Rebekah as a wife for Isaac. This work of Abraham's "eldest servant," in bringing the virgin (Ver. 16) to Isaac, is clearly a picture of the work of the Holy Spirit in bringing the virgin church to Christ, the Antitype of Isaac.—2. Cor. xi. 2. From the nature of the case, Rebekah can be a type of neither the nominal Christian church nor the Jewish nation, but only of the spiritual or true church of Christ.

It may be interesting to some to note that after Abraham was "as good as dead," (Heb. xi. 12), including Isaac he had *seven* sons—six of this complete number born after Isaac's marriage.—xxiv. 67—xxv. 1, 2. But Isaac was the heir.—Ver. 5. Then follows the account of the death and burial of Abraham. According to the allegory, as given by Paul (Gal. iv. 22–31), Abraham represented God, and his wife, Sarah, represented the spiritual or gospel covenant. If Sarah's death signifies the death of the covenant, (as some are claiming), why should we not conclude that Abraham's death signifies that God will die? If one is not true neither is the other. There is danger of carrying the allegory beyond its intent. The covenant of grace clearly does not end at all, but is unto perpetual generations.

In verses 19–26, we have the account of the birth of Esau and Jacob. Though twins Esau was the firstborn, and was therefore entitled to the birthright. Here is also given a hint of "the purpose of God according to election," and the consequent promise is given, "The elder shall serve the younger."—See Rom. ix. 11–13. These things should help us to understand the present lesson.

I. The Two Brothers.—Vs. 27, 28. As they appear in the lesson and its connection, some are naturally inclined to sympathize with Esau rather than with Jacob. But why should not commercial and trading men, the drivers of sharp bargains, naturally sympathize with Jacob?

"Esau was a cunning hunter." He appears to have been naturally open, careless, impulsive, generous, and probably what we would call wild, unwilling to be subject to the restraints of quiet home life. He was "a man of the field; and Jacob was a plain [or quiet] man, dwelling in tents." The natural difference between the two men no doubt led to their choice of occupation and mode of life. We may naturally be drawn to the wild, rollicking, fearless hunter; but his is a murderous spirit, and all must admit that the agricultural and shepherd life is by far the most useful to mankind generally. The Esau spirit does not lead to any worthy success. He became the father of a race of wild Bedouin robbers.

"Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob." Favoritism in families is apt to cause trouble, but it is very natural. Parents and others sometimes love their opposites. The reason for Isaac's preference for Esau seems to sanction the idea that "a man's heart is in his stomach;" but no doubt he also honored him as the firstborn, upon whom the headship of the family should descend,

It is probable that the love between Jacob and his mother was mutual. Whatever his faults, it is well for a boy to love his mother. Whatever her faults, Rebekah doubtless had deeper insight than Isaac as to the qualities of the two boys. They were both much under her care when young, and Jacob was no doubt much in his mother's company while Esau was away on the hunt. Then it is probable that the promise made before the children were born (ver. 23) had much to do with the mother's preference.

II. The Proposal.—Vs. 29–32. "Jacob sod pottage." He was making a lentil stew, probably for the family. He was helping his mother, which is commendable; though they may not in that day have learned the modern idea of dividing between the work of men and women. It seems sensible that people should be mutually helpful.

Esau came home faint with hunger. And he said to Jacob, "Feed me with that red pottage." From this he was called Edom, which means red. Esau was no doubt impulsive, passionate, and impatient. He allowed his appetite to run away with his judgment. Here Jacob—the supplanter—saw his opportunity. "Sell me this day [first of all, R. V. margin] thy birthright." That is: Jacob proposed to exchange the pottage [probably before the time for dinner] for the birthright. The birthright meant (1) a double portion of the property, (2) the headship or superintendence of the family, and in this case, (3) the promise of blessing, first made to Abraham.—xii. 3.

In this there was no deceit, however selfish it may have been. The fraud was afterward perpetrated upon Isaac in order to secure the *blessing* which should go with the birthright. Jacob probably knew his mother's secret, that God had promised the precedence to Jacob, and may have taken this way to reconcile Esau to the change. The Lord had not commanded this purchase, nor did he counsel the fraud. The Lord overrules the natural movements of men for his glory.

Esau thought he was about to die, which was a ridiculous exaggeratioun of his faintness; but it was just like the impulsive man. If he died, he thought the birthright could be of no consequence to him. In this he showed that he was void of the Abrahamic faith. The birthright in this case included the spiritual and eternal, but in Esau the present or temporal eclipsed the future and spiritual. This is why he is called a "profane person."—Heb. xii. 16. This difference between the two men, whatever good there might be in Esau, was the basis of God's choice.

III. The Sale.—Vs. 33, 34. Esau by oath transferred his birthright to Jacob. He little thought or cared for the consequences. Jacob gave him the food, and he feasted, and went away, quite indifferent, and without regret for his thoughtless folly. "Thus Esau despised his birthright." In this he despised his father, and his plans, and everything of value, and of a sacred character, in connection with the future as based on God's promise. In view of all the facts, who will not decide that, whatever his faults, Jacob was the nobler man, and the proper type of the spiritual which supplants and supersedes the natural. For this reason he was God's elect.

We would not belittle the value of good natural qualities, but it is safe to say that the man who is low, and has faith in the Lord, will soon pass him who is high, but is without faith.

Though Esau for his carelessness and profanity lost his birthright and its blessing, he was still abundantly blessed.—See xxvii. 33–40. The change put him in the place of the later born. He was still a son. This is in harmony with the larger hope.

WAIT FOR THE MORNING.

Wait for the morning—it will come indeed,
As surely as the night has given need:
The yearning eyes at last will strain their sight.
No more unanswered by the morning light:
No longer will they vainly strive through tears
To pierce the darkness of thy doubts and fears,
But, bathed in balmy dews and rays of dawn,
Will smile with rapture o'er the darkness gone.

Wait for the morning. O thou smitten child,
Scorning, scourged, persecuted and reviled,
Athirst and famishing, none pitying thee,
Crowned with the twisted thorns of agony—
No faintest gleam of sunlight through the dense
Infinity of gloom to lead thee thence—
Wait thou for morning—it will come, indeed,
As surely as the night hath given need.

—*James Whitcomb Riley.*

To all who wish to obtain his likeness, the Editor would say that he has had taken a very satisfactory negative, as all agree who have seen photographs made from it. They are as good as he ever expects to have. The cost is twenty-five cents each.

MOSES AND CHRIST is a book of 220 pages. Price, cloth-bound, 50 cents: in paper cover, 30 cents.

EXTRACTS FROM LETTERS.

It is with pleasure that I write to say that we love the Hope. I thank you and the dear friend who gave you my name. I do not want to be without the paper. Bear with me a little while and I will send the money. I am poor, but not so poor that I cannot pay for the paper. I had rather be without some of the comforts of life, than not have the Hope.

There are many things I would like to say but I must refrain. I heard you preach in Pittsburg. May God spare and bless you.

Muscatine, Ia. N. B.

I am greatly pleased with the Hope of January 1, and I hope for its increased usefulness and happy effect upon all the loving, hopeful children of God. And I also hope that you may be enabled still to "scatter seeds of kindness" for the hungry and needy ones. God bless you in your noble work and labor of love. J. C.

Lynn, Ark.

Inclosed find $2.00 for which please send me four copies of Moses and Christ and two of Perfect Day.

I was led into the light shown in your valuable paper by Bro. J. D. H. and thank God for the blessing I have received from reading it. I feel that I have been freed from the bondage of darkness and am now beginning to feebly walk in the glimmer of light. May our blessed Saviour allow me to continue. And may God's blessing come on you as fully and freely as he designs to bestow, that the light in which you are walking may continue to shine on others.

Lampasas, Texas. W. N. H.

Inclosed please find one dollar for my Hope for 1894.

The Lord is still blessing me in the preaching of his blessed gospel of the coming kingdom of heaven in which Jesus will be king. May he give you a happy and prosperous year. I hope you are well in spirit, and soul, and body. I am complete in all things in Jesus the Christ.

Your brother in Him,

Sheridanville, Pa. G. R. C.

Strong Drink.

As some of your subscribers are great drinkers, it hurts your paper, and prevent its teaching from spreading here. Please speak in your papers plainly against strong drink. Please speak very loud against it. Say all you can against it.

Remarks.—The above is a copy of a letter lately received. It had no name signed, and had no postmark. It sounds as though it might be a wail of agony from some heart crushed because of some poor husband, son, or brother being under the drink curse. It touches a sympathetic cord in my heart. I should be ashamed to think the Hope had been the means of leading any man into the drink habit. I cannot believe it has. Other causes must have been at work. It may have been an old habit. There may have been the nervous weakness caused by the sins of some ancestor. Then there are the vultures of society who take advantage of man's moral and physical weakness in order to make money; and these monsters are sustained by the state and national governments. No wonder there are drunkards! But I trust the friends of temperance will have more good sense than to charge it to the Hope if any of its readers are so weak or wicked as to use the vile stuff, to ruin their own body and mind, to curse their families, to feed the moral vultures, or to sustain the government, —municipal, state, or national,—by helping to pay such villainous taxes. This blood-money, if converted into bread, would feed multitudes of the suffering poor.

The Hope has never spoken a word in favor of the accursed habit, nor the traffic either. It has often spoken against them both. Those who blame the paper for the the failure of a few of its readers, might blame the best papers in the country, and even the Bible itself, for the same reason. But I sincerely hope that every reader will second the teaching of the Hope on this subject, and that every drinker may cut loose from the terrible habit, for the good of all concerned, and that the cause which the paper represents may not be hindered. Oh! may the Mighty God soon break the Tyrant's cruel chain.—Editor.

I HAVE to send my sincere and deep regrets that I am still unable to forward you the small sum of one dollar for my HOPE. Its visits are a great solace to me in the trials I am called to endure. Business has been almost nothing,—only enough to barely exist upon. But I will not murmur or repine; for if things earthly and temporal are dark, there is a glorious light from the spiritual and invisible world breaking into our souls, and shedding its beams along our path, when we think of the presence of our Divine Saviour here on earth, guiding us and all his children, into a higher, holier, and better condition,—where there will be no more pain nor sorrow, but joy and rejoicing in his service forever.

Do not think I am ungrateful for the light I have received through your paper, for I shall remember you at the earliest moment. As it is, I am now most of the time unemployed, and God has been truly good to me that I have not suffered. I pray to be enabled to earn the extra money to pay for the HOPE, for I do not like to do without even one number.

I am reading the last edition of DAY DAWN, and find it full of wonderful, marvelous truth,—to my mind a revelation.

I wish you and your family a happy and prosperous year, and as far as possible, immunity from the great troubles that are abroad in the earth. Yours in the faith,

CHICAGO ILL. M. A. L.

ANOTHER year has gone, and in it we enjoyed many blessings. One in particular, more to be remembered than others, was the meeting on Lake St., Chicago. I had so longed to meet you, and to hear your voice; and when the HOPE told us you would be there at such a time, we made haste to be there too, with what joy you can never know. If we could only have had a little time for conversation, it would have been still more satisfactory. I hope sometime we may meet again.

I wish I could write encouraging words. I am quite discouraged at times. I cannot see why the people are so unwilling to listen to the glad news. I give my paper and books to others to read, and talk with them, and all seem to like to hear, yet to search for themselves is too much trouble.

There was only one more of like precious faith in this place, and she has been laid to rest. She was very suddenly called away, and we miss her so much.

I have no fear as to the final outcome of these glorious truths, but I do at times cry out, "How long, Oh Lord, how long?"

May the Lord strengthen and keep you, and give you the desire of your heart. I send you herewith a dollar for the HOPE.

BELVIDERE, ILL. H. G.

A Fair Chance.

I HAVE the first and second editions of DAY DAWN, but would like the third, especially for the three chapters added to it, on "The Gospel Age," "God's Second Things," and "The Judgment." I inclose the money.

I also would like to ask you what scriptures support the view that persons,—not heathen, nor children, but intelligent people of the day, who have had a *fair chance* to hear the truth, and still turn away from following Jesus,—where can we find that after death they will listen any more willingly, and then mend their ways and acknowledge the truth?

If I understand you correctly, this is the view taken by you,—that they can never be of the "little flock;"—that they must be punished, but not in eternal torment. But *why* give them another trial when they have been instructed? and where in the Word can we find any other time but, "*Now* is the day of salvation?"

I do not ask these questions for myself, but for others. I know Jesus came to save *all* sinners, and that "God's mercy endureth forever." But I am answered that Jesus came into the *world* to save sinners, (implying that they must be saved here if ever.) I do not know as I have made my questions clear, but if I have, would you kindly answer in the HOPE? A. S. J.

ALGONAC, MICH.

REPLY.—The questions are plain enough, and it seems they are already answered in the mind of our correspondent; but it may not be easy to answer them to the satisfaction of all. The Lord himself could not answer questions to satisfy his Jewish critics, though his answers were correct. It was hard then, and so it is now, for the majority of church

people to accept a Scriptural answer conflicting with their preconceived notions. It is not likely that any Scripture can be found which expresses the idea in so many words, or in words that no one would construe differently, that "the intelligent people of the day, who have had a *fair chance*, etc.," will be saved after death. I would like to ask the objector, What Scripture says that *any* person will *never* be saved? No such passage can be found. Jesus came to seek and to save that which was lost; having all wisdom, all love, and all power, he cannot fail. His illustrations show success. The sheep was lost, then found; the silver was lost, then found; and even the wicked prodigal was lost, and afterward found.—Luke xv. The prodigal seems to represent one who comes back after death, for the elder brother did not want the father to receive him, and all Christians are willing that the worst should be received if they return to God before death.

As Jesus came to save all,—gave himself a ransom for all,—and his purpose cannot fail, then if all are not saved before death, the remainder *must* be saved after death. Paul says God is the Saviour of *all* men, (1. Tim. iv. 10); then what Christian will dare to say there are *some* whom he will *not* save? The special cannot set aside the universal. If all are not saved in this life, they must be saved afterward, or how would he be the Saviour of all?

In 2. Tim. ii. 4, Paul says God our Saviour will have all men to be saved. In the next verse he gives the reason. It is because Christ gave himself a ransom for all. Not even a man would be satisfied with less than he bought. And the prophet Isaiah says, "He shall see of the travail of his soul and be satisfied."

In 1. Tim. i. 15, Paul affirms that it is a faithful and true saying, worthy to be accepted by all, that Christ Jesus came to save even the chief of sinners. Some one says, "Oh, yes, he will save all who seek salvation." True, but Paul was not seeking salvation until after the Lord found him; neither do any ever seek salvation until they are arrested in their sinful career. The Lord seeks and finds sinners, and afterward saves them. They are led to feel their need, and to ask for help, "And whosoever shall call on the name of the Lord shall be saved." Who will dare to limit the Lord's "shalls" to this life when he does not limit them?

Yes, God's Son came into the *world* to save sinners,—that is, into the world of lost men. He identified himself with the world, the race of mankind, in order to save it. The world does not mean the earth, but the people. "God so loved the world." It means the people. "He sent not his Son into the world to condemn the world, but that the world through him might be saved."—John iii. 16-18. So he is the Saviour of the world, because he takes away its sin.—John i. 29. Faith is one of the necessary steps, and because this is so, and we are told that he will have all to be saved, and to come to the knowledge of the truth, it proves that all will believe, or be convinced; and because all are not convinced, or led to believe, in this life, it must be done afterward. It is man that has been seeking to limit God's saving work to the present life, but God is unlimited.

Paul says, "After death the judgment;" and, not knowing the object of the judgment, many have regarded this passage as being against the hope of any being converted to the Lord and saved after death; but when rightly understood, it is a strong argument in its favor; for the Father has committed all judgment unto the Son, because he is the Son of man, (on account of his human experience, a High Priest full of loving sympathy for mankind), and the prophet, quoted and applied by the Lord Jesus himself, declares that He will not fail nor be discouraged, but shall send forth judgment unto victory.—Isa. xlii. 3, 4 and Matt. xii. 20.

Hebrews ii. 14, 15 shows that Christ's mission is to save not only those who accept him before they die, and are therefore able to live a joyous and happy life, free from fear, but also to deliver (or bring to their second birth) those who through fear of death were *all their lifetime* subject to bondage.

Time and space would fail to give all the scriptural evidences of the unlimited success of Christ. It may still be objected, however, that it is not stated that those who have had "a fair chance" here and yet go on in sin,

shall have "another chance" afterward. True; because this class of people is only an imaginary class, nowhere mentioned in the Bible. The Word never says anything about giving people a *chance* to be saved; and all this talk of "a fair chance," and "another chance," is nonsense.

It is equally unscriptural the idea that men are now on probation for eternal life. Under the law they were on probation for life; it was long life or premature death; but under the gospel, which presupposes man's previous failure with or without law, eternal life is not a reward of works, but the gift of God through Jesus Christ our Lord.

Dead men cannot be on probation for anything spiritual, and all *are* dead until Christ makes them alive. They are all lost, until he finds and brings them home. It is only after men are quickened by the Spirit that they are now on probation at all, and then it is not for eternal life, as that is given them before their probation begins, but is for a higher or lower position in God's kingdom.

All men are either lost or found; they are all either dead or alive. There is no "chance" about it. They must remain lost and dead until they hear the voice of the Son of God, —the quickening power,—which may reach the ear of the sleeper through the preaching of some feeble instrument of Christ. Sooner or later, either now or hereafter, all shall hear and live.—John v. 25. And after they are started in the way of life, they have power to use faithfully for Christ, and they will be rewarded according to their works.

The greatest penalty known under the law was "death without mercy," but those who trample on the Son of God after the new life has begun, are subject to a "sorer punishment," because it is of necessity a conscious punishment, which only the quickened spirit *can* suffer; but unlike that under the law, it is not "without mercy." In this case the Lord is dealing with his own living children, and not with the dead, lost world. The new life is the life of "Our God" who "is consuming fire," and it will therefore succeed in due time in burning up the corruption of the old nature. It is "God in Christ," not "God out of Christ," as many say, that "is consuming fire." He is the life, and the fire of judgment, by which he judges his people, and the judgment, we have seen, is to be unto victory. (See Heb. x. 26–31 and xii. 29.)

Preachers and Christians generally are continually laying the hard things upon the poor, lost, dead sinners; but the Word of the Lord threatens the severest things against the careless and faithless sinners in Zion,—the Jewish church being a type of the Gospel church, or people of God.

If anybody has had "a fair chance" to hear and accept the gospel, it cannot be the dead and lost sinners, nor those who have been filled with doubts by a gospel full of ifs. The Lord will yet, by a clearer manifestation of the good tidings, dispel the cloud of doubts, and draw all unto himself.—John xii. 32. It is true that *now* is the only time of salvation. This will always be true. Man cannot act yesterday nor tomorrow, but only today, now. When tomorrow or another age comes, it will be now. We know that God's now is not limited; and man's now for salvation is the moment when he hears the voice of the Son of God and begins to live.—See John v. 25. "The hour cometh, and now is."

—EDITOR.

THIRD EDITION OF DAY DAWN.

THE Third Edition of DAY DAWN is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading DAY DAWN, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things.

Price, postage paid by us, in cloth-binding, one dollar, or three for two dollars; in paper cover, fifty cents, or six for two dollars.

APPOINTMENTS OF O. M. CHASE.

South Smithfield, Me., revival meetings evenings and Sundays, through the remainder of the month of February, if the interest continues.

Dexter, Me., Adventist Hall, Sunday, April 29th.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 12., No. 5. ALMONT, MICH., MARCH 1., 1894. $1 00 a year.

FAITH AND ITS EFFECTS.

FAITH is made very prominent in the teaching of Christ and his Apostles. Sometimes people are somewhat confused as to what it means. According to the best English usage faith and belief mean the same thing. Faith is not feeling though feeling will result from it according to the nature of the thing believed. Faith is not imagination, but is intelligent; it is accepting a thing as true on satisfactory evidence.

Some have been confused by the claim that there are several *kinds* of faith, and have been alarmed for fear that their faith was not of the right kind. The right *kind* is known in certain theological circles as "Evangelical, or Saving Faith." But faith is faith whoever has it, and upon whatever it is fixed. The difference is not in the kind or quality of faith, but in the nature of the thing believed. To believe a child is to accept his word as true. To believe a man is to accept his word as true. And that is what it means when applied to God; it is to accept *His* word as true.

Webster and the Bible agree on this, only the dictionary also mentions what theologians call the different kinds of faith. But let it be remembered that the difference of kind is in the truths believed and not in the faith. The apostle John says, "If we receive the witness of men, the witness of God is greater; * * he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son."—1. John v. 9, 10. And John the Baptist, speaking of Christ, said, "He that cometh from above is above all; * * and what he hath seen and heard, that he testifieth; * * He that hath received his testimony hath set to his seal that God is true."—John iii. 31–33.

The effect of faith will differ according to what is believed. One may believe many things and care little or nothing about them, because the things are, or are regarded as being, of little or no consequence. The greater the interest in the thing believed, the greater

will be the effect of faith. If a man can be made to believe that his house is on fire, it is likely to move him suddenly and in earnest. If he can be convinced that his business interest is in danger, and that a certain course on his part will avert the danger, he is likely to move with a lively zeal. If he is told on good evidence that a dear one's life is in danger, he hastens to do all in his power to save that life. If he believes that something is being destroyed which he values but little, he says, "Let it go, I don't care." Faith is the same in all cases, but the power, or effect, of the faith differs according to the interest in what is believed.

It makes a difference whether people believe good news, or bad news. The effect of the good news is to fill the heart with joy and gladness; and the effect of the bad news is to bring fear or sorrow, or sadness. The act of the mind in believing is just the same, but the effect differs according to the nature of the things, or our interest in them. If a man believes that he is in danger of endless woe, it is likely to stir him with an overwhelming fear; and if he believes that by taking a certain course he can escape the awful doom, he will go through with any kind of an ordeal in order to obtain the desired end.

But it seems as if comparatively few really believe any such thing, if we may judge by their conduct. They are too cool and indifferent. They are moved far more in view of the loss of a few dollars, or the loss of an opportunity for a little worldly pleasure. Those whose teaching requires them to believe it, and who profess to accept that theory, seem as careless and frolicsome in view of the awful realities of life, death, and eternity, as if they did not believe a word of their own theory. How *could* anyone be happy at all if he really believed that he himself, or any of his loved ones, were actually in danger of dropping at any moment into the pit of hopeless suffering?

Many are led to believe that the idea of endless, hopeless, punishment, is both unscriptural and unreasonable, so that the teaching has no weight with them at all. And it is not to be wondered at if men are carried in the reaction to make too little of even the true doctrine of punishment. "The way of the transgressor is hard." "What a man soweth that shall he also reap." "Tribulation and anguish upon every soul of man that doeth evil." No one can fully express or know the vast difference between the results even in this world, of a life of loving loyalty to God and the true interests of mankind, and a life of falsity, sin, vice, crime, and shame. The rewards of virtue and vice are sure. And no human tongue or pen can describe the depths to which sin may carry the human soul. It is terrible, but, thank God! it is limited, because man is a being of limited power and capacity. His capacity to sin and suffer are equal. But finite sin cannot bring infinite suffering. "The wages of sin is death." Sin is destructive; it is suicidal; it therefore cannot bring endless pain. The capacity to sin and suffer must wear out.

To believe in a great and reasonable punishment will awaken fear. There is a place for fear in God's plan of dealing with mankind; and John says, "Fear hath torment." "The fear of the Lord is the beginning of wisdom." The true doctrine of God's wrath is salutary. It does not need to be exaggerated. It is terrible enough. "Knowing therefore the terror of the Lord we persuade men," said Paul. Then he added, "We pray you in Christ's stead, be ye reconciled to God."—2. Cor. v. 11, 20.

The devils believe in God and tremble. So says James. There is good reason for them to tremble. They know their punishment is severe and certain. We do not read of pardon for them. If their sin is not pardoned, they must suffer the the full penalty. If man's sin is not pardoned, he must suffer the full penalty. He must go on down to the lowest state to which his sin can take him. But, thank God! there are good tidings to believe. Ample provision is made for man's pardon and salvation. The gospel, the good news, can only be appreciated by those who feel their need, their danger. Merely to believe that God is too good to punish men eternally, or that man is too good to be punished eternally, does not make a man a Christian. That is not believing the gospel. No man can really accept the gospel of Christ, or of salvation through Christ, until he first knows that he is a helpless sinner, and in need of a Saviour.

The first work of the Holy Spirit is to convince of *sin*, and then of righteousness, (the righteousness of Christ given to cover our sin), and then of the judgment process which begins at the time of pardon. John xvi. 8—11. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the Lord will not impute sin."—Ps. xxxii. 1, 2; Rom. iv. 7, 8. But in order that the remedy may be applied, man must feel his need, and confess his sin.—Ps. li. 1–3. "They that are whole need not a physician, but they that are sick." But owning our need, no case is too hard for Christ. There is a balm in Gilead, there is an all-competent Physician there. He is able to save to the uttermost all who come unto God by him.

When the sinner is convinced of his sin and danger, and believes in Jesus Christ as his Saviour, he not only receives a full and free pardon, but the Lord gives him the Spirit of the new life, the life eternal. He stops going in the downward road, and begins to go up. All such passages as the following teach this important idea: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish [keep on perishing or sinking lower], but have everlasting life."—See John iii. 14–16. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—Ver. 36. The unbelief and the wrath here mentioned are inseparable, whether the unbelief last for an hour, a day, a year, or an age, and so are the faith and the life inseparable. When the new life begins, the lost, dead, state of enmity and wrath ends.

Faith in Christ applies to the confessing sinners the righteousness which Christ has wrought out for all. His faith is counted for righteousness.—Rom. iv. 5. It is imputed righteousness at first, but by the work of the Spirit of life within, it will be imparted righteousness at last. At the first, sin is covered; at last it will be blotted out. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—Rom. x. 10. "Christ is the end of the law for righteousness to every one that believeth."—Ver. 4.

See here in the context the contrast between the righteousness of the law and the righteousness of God coming to man by faith in Christ. The good works of the believer are not the *cause* of his righteousness or salvation, but the *result* —as good fruit on a good tree. Faith in the goodness of God as revealed in Christ leads men to repentance—that is, to a change of mind, and a corresponding change of conduct. Neither godly sorrow nor the repentance to which it leads, can come before faith; for without faith it is impossible to please God.— Heb. xi. 6. Man cannot even call on the name of the Lord without faith; for "How shall they call on him in whom they have not believed?"—Rom. x. 14.

When we feel our need of salvation, we do not need to ask the Lord for it, as he is holding out to us the hand of mercy; all we need to do is to "*take* the cup of salvation," and thank him for it. Then begin to obey the Lord and show our gratitude and love for his unspeakable gift. And it is the duty and privilege of all who hear the call of God to accept the gift now for themselves, and no longer count themseles on the side of the enemy, but to count themselves on the Lord's side—"dead indeed unto sin but alive unto God through Jesus Christ our Lord."—Rom. vi. 11.

This very important thing—faith —has been greatly mystified by many, and they have waited for God to work a miracle for them, or have prayed to God to give them what he has provided and is holding out to them. There is a mystery in all life, but we have nothing to do with the mysterious part. We are to do what God requires, and he does the rest. "Faith cometh by hearing, and hearing by the word of God."—Rom. x. 17. The hour for hearing and living "cometh and now is."—John v. 25.

IMPORTANCE OF THE WORD.

THE WORD of God is settled in heaven.—Ps. cxix. 89. "The Lord gave the word: great is the company of those [women] that published it."—Ps. lxviii. 11. Christ is the personal Word, the embodiment and manifestation of God.—John i. 1. The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."—Ver. 14. It is the heart of God revealed. It was not so revealed in the law of Moses—the word of angels [the *elohim*]. The law was given by Moses, but grace and truth [as in verse 14] came by Jesus Christ. No man hath seen God [the Father] at any time [as Moses saw the angel of the Lord]; the only begotten Son, which is in the bosom of the Father, he hath declared him.—Vs. 17,18.

The Word of God is the revelation of God whether in the person of Christ or the written word. Christ is the Word of God because in him God is [not appeased or reconciled but] revealed. It is God's love, God's mercy, God's forgiving grace, God's tenderness, that are seen in Christ. "All [these] things are of *God*," says the apostle, "who hath reconciled *us* to *himself* by Jesus Christ."—2. Cor. v. 18. Oh! that men could see the open heart of God the Father in all that Jesus said and did.

It was in this grand, practical sense, when Philip said, "Shew us the Father, and it sufficeth us," that Jesus said, "Have *I* been so long time with you, and yet hast thou not known *me*, Philip? He that hath seen me hath seen the Father."—John xiv. 9. God is the God of truth, and Jesus said, "I am the truth,"—"the way, the truth, and the life; no man cometh unto the Father but by me." The Father comes to us in Christ, and then in the same way we come to the Father.

"His name is called the Word of God."—Rev. xix. 13. As God was revealed in the living Word, so in an important sense He is revealed in the spoken and written word. Jesus said, "The words that I speak unto you, they are spirit and they are life."—John vi. 63. But as many could and did see Jesus walking as a man among men without seeing the Father in what he said and did, so many can see the good old Book, the written word, as a book among books, and not see in it the word of God, or, when it is preached, not hear in it the voice of the Son of God.—John v. 25. And still it is by hearing that voice that men live.

There is doubtless a great tendency to detract from the importance of the Word of God in the teaching of some. They may incline to put something else in its place. The apostle said to Timothy, "Preach the word." Christ had said, "My word shall judge you." It is in view of that judgment of the living and the dead that Paul urged that he preach the word.—2. Tim. iv. 1, 2. The following verses show that the time would come when men would not endure sound teaching, but be turned away from the truth to fables. Men are too often taught to build upon something else, and to expect and wait for something strange and mysterious in their experience before they can know that they have accepted Christ, or that the Lord has accepted them. They should know that the Holy Scriptures are able to make men wise unto salvation through faith which is in Christ Jesus.—2. Tim. iii. 15.

This shows, too, that children are to be trained in the way of life—brought up in the nurture and admonition of the Lord. It takes but little knowledge to *begin* the Christian life—to become babes in Christ. The Saviour cares for young children, and says, Suffer them to come unto me. His flock has both sheep and lambs in it. He gathers the lambs with his arm, and carries them in his bosom. He says to his shepherds, "Feed my sheep," and "Feed my lambs." And the word of God, in its wonderful adaptation to all, is food for both.

Peter shows that we are begotten by the incorruptible seed, the word of God, preached in the gospel of Christ.—1. Pet. i. 23-25. That expression of the heart of God has the power of giving life. Paul says it—the gospel—is the power of God unto salvation.—Rom. i. 16. Men are justified by believing the gospel word. Paul shows that we are justified by faith.—Rom. iii. 28; iv. 3-8; v. 1. Man believeth unto righteousness,—(Rom. x. 10); but how are men to obtain faith? Let him answer, "Faith cometh by hearing, and hearing by the word of God."—Ver. 17. "We are bound to give thanks always to God for you, brethren beloved of the Lord, [What a blessed truth! It is not that we loved him, but that he first loved us.] because God hath from the beginning chosen you to salvation [how?] through sanctification of the Spirit and belief of the truth."—2. Thess. ii. The following verses show that he referred to the truth of the gospel. Paul, as a father, says, "In Christ Jesus I have begotten you through the gospel."—1. Cor. iv. 15. It has "pleased God by the foolishness of preaching to save them that believe."—1. Cor. i. 21. The Spirit power of God touches the heart that believes the good tidings, and begins the Christ life within. "You hath he quickened who were dead." And the gospel is his instrument, or the channel of his communication.

The Father sanctifies men through the truth. So Jesus prayed, "Sanctify them through thy truth: thy word is truth."—John xvii. 17. To sanctify is to *set apart* for the service of God. Sanctification is not perfection. The setting apart is the *beginning* of the process which will result in perfection in due time. When a man is justified (counted righteous), he is also set apart, to the service of God. He does not pardon men that they may continue in sin. He sets them free from guilt and the claims of a broken law that they may in glorious freedom live for God and men.

Oh! how important is the Word. Men are enlightened by the Word, begotten by the Word, justified by the Word, sanctified by the Word, led and fed by the Word, judged by the Word, and therefore brought to victory by the Word of God. No wonder that the word is settled in heaven. The Word is the sword of the Spirit, by which all our enemies within and without will be slain. Shall we not, seeing its importance, each take his Word as the man of our counsel—as a lamp to our feet, and thus walk in the path which, as the shining light, shineth more and more unto the perfect day?

THIRD EDITION OF DAY DAWN.

THE Third Edition of DAY DAWN is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading DAY DAWN, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things.

Price, postage paid by us, in cloth-binding, one dollar, or three for two dollars; in paper cover, fifty cents, or six for two dollars.

DID your subscription expire with 1893?

IMPROVED LIFE VIEWS.

WHILE in the town of —— laboring for the Master, we visited a brother who was a "Life believer," so-called. He very soon commenced on me for giving up my life views, so-called. Of course I denied having given up the *life* views. I said, "Brother, have you never heard of the yellow-eyed beans?" and he said he had. "Very well, you have no doubt also heard of the improved yellow-eyed beans." He said he had. And I said, "You have heard also of the Wood's Mowing Machine." Yes. "And of the Improved Wood's Machine?" Yes, he said that he had.

"Well, brother, you have heard a great deal, first and last, about the Life Views, have you not?" Yes, he had. "Very well; but judging from your talk, you have never heard there was an improvement on them." No, he said he had not. "Well, there is; and I am now what I call an improved life believer. You believe there will be one thousand, more or less, of the human family who will get endless death, where one will get endless life. You are really rather more of a *death* believer than a *life* believer. I am one that believes death passed upon all men, for that all have sinned; and also that the free gift has passed upon the same all men unto justification of life, in God's great plan, and that during the ages all that have been condemned to death in Adam, will be regenerated into life in Christ—Judas, Pharaoh, and *all*. The death, I believe, comes first, and is temporal, followed by life, which will be endless. Now, sir, which is the *life* believer, you or I?"

He then said, "The wages of sin is eternal death." "Do you really believe that?" I asked. He said, "Yes, I do." "Well, my brother, if that be true, it is rather a gloomy outlook for the human family; for death, Bro. Paul says, has passed upon *all* men, for that all have sinned; and if it is endless, then we be all dead men, and there can be no redemption."

About this time the brother showed a little grit. "Oh, Ora," he said, "I won't talk any more with you. You are all full of your questions and quibbles. You were just so over to campmeeting. Nobody could do anything with you. The fact, is, you are *all* tongue."

Another brother said there was no benefit derived from the death of Christ, only by faith. "Then," I said, "all the babes are lost, are they? that is, all who die while young?" "Oh, no," he said, "there was a sense in which the babes were reckoned in Christ." "Well, then," I said, "there was a sense in which the shed blood of the Son of God touched their case, did it not?"

Another preacher said Christ bought all in childhood, and all the children belonged to Christ at birth; the Father had given *all* the babes to Christ." "Very well, my brother, will you stick to that?" Yes, he would. "Well, now, were not all the human family who have sprung from Adam as the great generator of the race on the fleshly plane, born into this world babes?" Yes, he said they were. "And you say the Father has given them *all* to Christ. Very well, my brother, have you never read the text of Scripture where it says that Christ is to give eternal life to as many as the Father has given him? Now, sir, if, as you say, the Father has given him the entire race, then he will give eternal life to *all*. How long since you became an improved life believer? (ELD.) O. M. CHASE.

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	50
To Foreign Subscribers	1 25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

SPECIAL NOTICE.

THE DAY DAWN is a book of 400 pages,—price, cloth-bound $1.00, paper-covered 50 cents. THE GOLDEN LINK is a Story of Our Times, specially designed for young people, 418 pages, price $1.00. MOSES AND CHRIST has 220 pages, price 50 cents or 30 cents according to binding. THE PERFECT DAY has 240 pages, price same as MOSES AND CHRIST. THE WORLD'S HOPE is $1.00 a year. These are the prices for single copies, postpaid. But whoever will send $2.00 at one time may order $3.00 worth. This is our agent's rate, and all who will work may have the benefit of it—that is one-third off. This reduction in price on the HOPE is not offered for renewals, but only for new subscriptions with orders for books.

☞ THE ATONEMENT is a book containing ninety-six pages, and the price, postage paid, is only ten cents a copy, or a dollar a dozen. It is a small book on an important subject, and is regarded by many as just the thing to circulate among thinking people. Send to this office.—EDITOR

CONTENTS.

FAITH AND ITS EFFECTS	65
IMPORTANCE OF THE WORD	68
IMPROVED LIFE VIEWS	71
EDITORIAL ITEMS	72
NOTES ON SUNDAY-SCHOOL LESSONS,	
Jacob at Bethel, (Mar. 11)	73
Wine a Mocker, (Mar. 18)	74
WONDERFUL LOVE, (Poetry)	76
DAY BY DAY, (Poetry)	76
APPOINTMENTS OF O. M. CHASE	76
THE YOKE OF BONDAGE	76
EXTRACTS FROM LETTERS	78
Praying for a Murderer	80

EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, you may know your standing in our subscription book. "Mar. 94," "June 94," "Sep. 94," or "Dec. 94," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 94*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, or "Dec. 93," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

To all who wish to obtain his likeness, the Editor would say that he has had taken a very satisfactory Negative, as all agree who have seen photographs made from it. They are as good as he ever expects to have. The cost is twenty-five cents each.

☞ THE HOPE is a little later than usual this time on account of the Editor being engaged in a series of meetings at Yale. The interest in the meetings was good—quiet and earnest. Eighteen persons accepted Christ as their Saviour, and many others expressed themselves as deeply interested and greatly blessed, Let us all thank the Lord and take courage.

NOTES ON SUNDAY-SCHOOL LESSONS.

Jacob at Bethel.—Gen. xxviii. 10-22.

(Lesson for Mar. 11.)

GOLDEN TEXT.—"Behold, I am with thee, and will keep thee."—Gen. xxviii. 15.

INTRODUCTION.— Following up our last lesson, it is to be observed that the covenant made with Abraham, the Lord repeated unto Isaac (xxvi. 2-5.), and confirmed it unto Jacob, as mentioned in our present lesson. (See Ps. cv. 8-11.) The weakness of Isaac in some respects, and the honor and generosity of Abimelech, the king of the Philistines, the quarrelsomeness of his herdsmen, and the peaceable spirit of Isaac, are worthy of notice.—xxvi. 6—31. In chapter xxvii, is given the account of the device of Rebekah to secure for Jacob the *blessing* which should go with the birthright, which he had bought. This deceit and its results naturally wrought bitterness in Esau's mind and he hated Jacob and determined to kill him as soon as Isaac should die and the days of mourning be ended. Hearing of this, Rebekah told Jacob and arranged for getting him out of Esau's way by sending him to get a wife among his own kindred in Padan-aram.—xxvii. 46—xxviii. 1-5.

We are not to forget that God has made use of these very natural and selfish things as an allegory of the supplanting power of the spiritual (represented by Jacob), and the persecuting attitude of the natural (represented by Esau), and that God's plan is that "The elder [the natural] shall serve the younger," [the spiritual]; but neither need we think that the Lord would encourage lying, deceit, and fraud. It was a sad thing that for his acts Jacob was sent away never to see his parents any more. It was no doubt in the spirit of sorrow and penitence that he came to Bethel, where God met him, and answered him in the day of his distress.—xxxv. 3. This was the turning-point in his life,—his conversion, as it were, for here he accepted the Lord as his God, and was inspired with a new and nobler purpose in life.

I. JACOB'S DREAM.—Vs. 10-16. He moved from Beersheba toward Haran—the way leading through Palestine towards the northeast. It will be remembered that Haran was the place where Abraham's father died.—xi. 32. On his way Jacob came to "a certain place, and tarried all night." The margin of R. V. says "the place," implying that it was a place of which he knew something. Here, with a stone for a piliow, he lay down and slept, and dreamed of God, and the angels, and heaven, and how to get there. The luxuries of life are not always the most conducive to spiritual thought. No privation need shut man away from communion with his God.

Jacob, in his vision, saw a ladder connecting earth and heaven. Man had tried to build to heaven, and failed.—xi. 4. Man always fails to reach God, or the heavenly condition, by methods of his own. At the top of the ladder stood the LORD, (Jehovah), and at the bottom slept a poor, sinful mortal, (Jacob), and the ladder was the connecting link, the means of blessing and communication. From the statement of John i. 51, it may be inferred that the ladder is a type of "the Son of man," "the Mediator between God and men," and the only "Way" of coming to God.

From the top of this ladder the Lord "confirmed" the Abrahamic covenant to Jacob, which was to be unto "a thousand generations;" implying that this promise was, in its highest sense, to be fulfilled through the Lord Jesus,—"the Way, the Truth, the Life."

How can anyone see the fullness of this promise and yet fail to see that "the house of Jacob," the earthly seed, promised to be as "the dust of the earth," must be restored to their land and perpetuated? What a blessed assurance of God's presence and faithfulness in these words, "I am with thee, and will keep thee, * * and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." No wonder that when Jacob awoke he said, "Surely the LORD is in this place." We may be sure that the LORD is in his promise, and as the Jewish nation is called Jacob (Rom. xi. 26), we may be confident that the above promise will be fulfilled to them. Let not Christians ("the seed of promise" in a higher sense) grudge them these earthly blessings. *Our* inheritance is heavenly.—Heb. xi. 16; 1. Pet. i. 4.

II. JACOB'S FEAR.—Vs. 17-19. He was afraid. He thought the place was dreadful, though it was "the house of God, and the gate of heaven." The first thought of God in the mind of the awakened sinner is fear, a sense of guilt and danger. "The fear of the Lord is the beginning of wisdom." Without a sense of guilt and need, no one would accept the Saviour. But the second thought was the better one. In Christ, God meets the sinner's need, and "He is our peace," our dwelling-place, "the gate of heaven." Jacob here set up the stone he had used for a pillow as a pillar, to commemorate his experience, and it was consecrated with oil—perhaps always a type of the Holy Spirit. And he called the place Bethel, that is, the house of God. Bethel and Luz were separate places but near together, (Joshua xvi. 2; xviii. 13), and in its growth, "the house of God" probably swallowed up the "heathen" city.

III. JACOB'S VOW.—Vs. 20-22. This vow has been criticised as mercenary, like seeking to strike a sharp bargain with the Lord; and perhaps this criticism is not wholly unfair. The state of the natural man is one of selfishness; and in coming to the Lord, his first need and desire is a personal blessing—salvation. It was necessary and right for Peter, and so it is for awakened sinners now, to cry, "Lord, save [me], or I perish." Afterward, the saved thinks more of others than of himself, and more of pleasing God than of selfish personalities. God adapts himself to man's primary condition and needs, and in making his vow, Jacob was, in the main, taking the Lord at his promise. This was right then, and it is right now. And each receiver ought to become a giver, according to his resources, for the cause of God and the good of others. Jacob promised to give a tenth; some now do the same, and have been blessed in it, and have been a blessing to others. Some object to this on the ground that in the gospel *all* belongs to the Lord; and many of them give nothing. It is possible to be theoretically right and practically wrong. "It is more blessed to give than to receive;" and "The Lord loveth a cheerful giver." He wants us to be like himself. He is the bountiful Giver of every good thing. Is not this the reason for his infinite joy?

Wine a Mocker.—Prov. xx. 1-7.

(Lesson for Mar. 18.)

GOLDEN TEXT.—Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.—Prov. xx. 1.

INTRODUCTION.—This is designed for a temperance lesson, though only the first verse refers to the drinking habit. Properly speaking, temperance includes right living in everything. A truly temperate life requires moderation in the use of all useful and good things, and total abstinence from all that injures ourselves or others. This principle of abstinence for others' good from what we might consider harmless, or even good, for us, is emphasized by the apostle, when he says, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." 1. Cor. viii. 13.

The lesson pertains to things helpful and things hurtful, especially the latter, things to be avoided. The spirit of strife and of sloth are often traceable to the drink habit, so that special stress may well be laid upon the first verse. As multitudes are annually ruined by the use of wine and strong drink, and other multitudes are proving that people can be well and happy without them, the young (as well as the old) should be urged to avoid them as their dangerous enemies. No one can be injured by a life of temperance, purity, industry, and uprightness.

I. THE FOLLY OF WINE.—Ver. 1. Wine was the most common alcoholic drink among the Hebrews, and was no doubt generally considered quite harmless. But drunkenness was very common, which shows that it could not be used with impunity. The tendency of all stimulants is toward excess.

"Wine is a mocker." Mocker is the same word as is translated "scornful" or "scorner." It is personified as one who disregards religion. This is its tendency on those who use it. For a description of their woes and low estate, see xxiii. 29-35. What more appropriate name than "mocker," or "deceiver" could be given to intoxicating drinks? They promise "a jolly good time," and then bring misery and desolation.

"Strong drink is raging," (or a brawler, R. V.) It makes many people quarrelsome. The strong drink of that day was not a distilled liquor like the strong drink of today, but a fermented drink more intoxicating than wine. It was probably made from a mixture of fruit and grain. If their wine was a mocker, and their strong drink raging, and together deceived those who used them, what shall be said of the vile and poisonous mixtures now passed out as "wines and liquors?" They may tempt with fair promises, but they are liars and thieves. They rob men of honor, of character, of reputation, of the prospect of reasonable success and competency, of home and a happy family, of manliness, will, and ability,—yes, of everything worth having; and what do they give in return? Let well-known facts answer.

It may be safely said that the use of intoxicants is the cause, directly or indirectly, of almost all other vices and crimes. It is used to excite the passions, to madden the brain, to render fearless the heart, to nerve the arm of the worst of criminals. If a share in the liquor traffic bring lucre to the treasury of the city, state, or nation, it also drains out all that profit (?) and more, in the cost of prisons, almshouses, and asylums, for the criminals, the poverty-stricken, and the insane.

Alcohol has well been called "the devil in solution," the destroyer of man. The Son of man must be opposed to it as a beverage, because he came "not to destroy men's lives, but to save them," and for this end "to destroy the works of the devil." In his day, now dawning, "he will judge the poor of the people, save the children of the needy, and break in pieces the oppressor."—Ps. lxxii. 4. And those in the light should in all things be on his side. The "spirit" of the enemy works in an opposite direction to the Spirit of God, hence the apostle says, "Be not drunk with wine, wherein is excess, but be filled with the Spirit." This will fit us to be co-workers with Christ, in his destroying and saving work.

II. THE FOLLY OF STRIFE.—Vs. 2, 3. The Oriental kings were absolute monarchs, and the lives of their subjects were as nothing to them, only so far as they could use them for their own purposes. Hence the folly of strife with the king. The soul, in verse 2, is the natural life, which was liable to be forfeited if the king were provoked.

Even with private persons, it is wise to "cease [or "keep aloof," R. V.] from strife." He is a "fool," or a simpleton, who is meddlesome. Wine makes people thus foolish. Wise men love peace.

III. THE FOLLY OF SLOTH.—V. 4. Laziness is here condemned, and industry approved. He who begs, or asks, or expects, a harvest without using the appointed means, "receives not, because he asks amiss." The same is true alike in natural and spiritual things. The Father says to Christ [and therefore to his body], "Ask of me, and I will give thee the heathen [the nations, or the world of men] for thine inheritance;" but both He and the saints must use all the necessary means to secure the end. "No work, no pay," is the rule of God's government.

IV. THE WISDOM OF UPRIGHTNESS.—Vs. 5-7. The wise man is slow to counsel, only where he sees ability to receive and use his counsel right. The man who praises himself probably needs praise; the man who is faithful has a conscience above praise. (Such are perhaps rare, but they are worth looking for and imitating.) And his children inherit his good qualities. This is a grand reward.

SEND FOR

THE GOLDEN LINK,

or

SHADOW OF SIN.

A book of 418 pages, by Ermina C. Stray, published by the LARGER HOPE PUBLISHING CO.

"*A Story of Our Times.*"

Do not fail to read it.

Price, cloth bound, $1.00.

Address:—

LARGER HOPE PUB. CO.
Almont, Mich.

THE article on "Christian Unity," which was published in the HOPE of February 1, has been revised and put in tract form, for general circulation. It has sixteen pages, the same size as all our books. Price, postage paid, 20 cents a dozen.—EDITOR.

WONDERFUL LOVE.

Wonderful things in this Bible are told,
Wonderful words that can never grow old:
Wonderful story of God's love for all,
Wonderful love in the Saviour's call.

Wonderful things that a sinner may know,
This wonderful plan to save us from woe:
A wonderful gift to poor fallen man!
A wonderful God prepared the great plan.

Love for the fallen one, wonderful thought!
Wonderful price, from heaven it is brought,
Paid on the Cross by the Wonderful One
Who gave his own life for our sins to atone.

Wonderful story! I'll read it once more;
Wonderful promise, God's love to restore:
Though fallen in sin, salvation is free;
Rejoice and be glad, 'tis Heaven's decree.

—*Selected.*

DAY BY DAY.

Charge not thyself with the weight of a year,
Child of the Master, faithful and dear.
Choose not the cross for the coming week,
For that is more than He bids thee seek.

Bend not thine arms for tomorrow's load—
Thou may'st leave that to thy gracious God.
Daily only He saith to thee,
"Take up thy cross and follow me."—*Sel.*

☞ The poem, "Glad Tidings for All," published in the HOPE of Jan. 15, we have put in tract form (four pages). It is a volume in itself to anyone who will look up the references. Price, postage paid, five cents a dozen. Send twenty-five cents for a dozen each of this and the tract on "Christian Unity."—EDITOR.

APPOINTMENTS OF O. M. CHASE.

Dexter, Me., Adventist Hall, Sunday, April 29th.

IN a letter dated Feb. 26, Bro. Chase says: "I am to labor in Sidney one week, and then return to Smithfield."—EDITOR.

THE YOKE OF BONDAGE.

The following train of thought was suggested by an article in THE WORLD'S HOPE of Dec. 1, entitled "Thoughts on the Law." I have not the time to arrange these thoughts in regular sequence, but present them as they come to mind.

"Now we know that what things soever the law saith, it saith to them who are under the law." What for? "That all the world may become guilty before God." To whom does the law speak? "To them who are *under* the law." Doesn't it say anything to anybody else? No. What! Nothing at all? Nothing at all; absolutely nothing.

Who are under the law? All who are somewhat acquainted with it, and have not come to Christ; that is, those who are not under grace. "Christ is become of *no effect* unto you, whosoever of you are [seeking to be] justified by the law; ye are fallen from grace." What! Can we not keep the law after coming to Christ? Oh, yes; and that is the only time we can keep it. While we are under the law we cannot keep it, for we are too weak, and the law is also "weak through the flesh;" but after coming to Christ we *can* keep it. But then the law has nothing to do with us.

What does the law do for us? Curses us, and kills us. But doesn't it "bring us to Christ?" Only by the way of death. If *it* brings us, it kills us on the way; for when the blessed Christ finds us, he finds us *dead*, slain by that same "schoolmaster."

But the law was "perfect," and "just," and "good." Yes, it perfectly (completely) finished its work of death, and it was "just," exactly just; and it was a "good" instrument of *death*, and a good thing for us, too, for we were *so* stubborn that we never would have come to Christ if it had been at all lenient with us. That is how it brought us to Christ.

But it does not curse and kill everybody, does it? Yes, every one. You may keep it ever so perfectly now, but if you ever did transgress, (and *all* have) it will kill you for it.

And isn't there any life from the dead, in the law? No, none at all. It is death without any hope of resurrection from the *law*.

But must we not keep the law after coming to Christ? That is the only time we *can* keep it, and we do not keep it *then* in order *to be* saved, but we keep it because we *are* saved. If we try to keep it in order *to be* saved, we are yet subject to it, and our salvation is still future. When we come to Christ we come from the grave in which the law had buried us after it slew us.

But can such a law be "holy" and "righteous?" Certainly, and those who are in Christ can rejoice in it because it denounces sin, and the sinner must die. But if there were nothing but law, it would be a dark outlook indeed, for there is no life under the law, that is, no *spiritual* life under the law, to which "Thoughts on the Law" refers.

In the seventh of Romans Paul is speaking of two laws,—"the law of the Spirit of *life* in Christ Jesus," and "the law of *sin* and *death*." The law of sin and death cannot be spiritual, hence I think he must be speaking of the law of the Spirit of life, when he says "the law is spiritual." If not, then he must be speaking of that which is anticipated when the law has finished its work.

But I feel confident that in the fourteenth verse of the seventh chapter, when he says "*the law* is spiritual," he there has in mind the law of laws, "the law of the Spirit of *life*, in Christ," because he calls the *other* "the law of sin and death," and it is *from* "the law of sin and death" that "the spiritual law of life in Christ Jesus" *saves* us; and being saved, we are "no longer under the law, but under grace."

In another place, Paul speaks of the ceremonial law as "the law of a carnal commandment," and surely a "spiritual" law would not, and could not, issue a "carnal commandment." Not that it was a wicked commandment, but it was fleshly, and dealt with the *natural* man only, and did not embrace the spiritual nature, but all its promises and threatenings were to the earthly man; and when it is spoken of as "converting the soul," it is "Nephesh," the *animal* soul. "Convert," (*shub*) refresh; the idea being that conformity to the law would refresh or prolong life, *animal* life. Man should live long on the earth, in proportion to obedience; but he must finally die, for he could not keep it perfectly.

There is no mercy, nor grace, nor favor, nor hope under the law of sin and death. If a man should now keep the law, he must die because he did not *always* keep it. The beauty of "the law of the Spirit of life," (our gospel) is that it remembers nothing that we did while under the law of sin and death. It forgets all that happened the other side of the death stroke of the law. It takes us out of that grave, and so out from under that law, and gives us life and strength to keep that law *in spirit*. But we are then "sons of God," released from the yoke of bondage by the law of an endless life.

But are we not still obliged to observe the *ordinances* of the law? No. In the name of the Lord Jesus, *no*. For "the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death." The law served its purpose, and still serves its purpose for those under the law; but if we are in Christ, we are *not* under the law; that is sure.

But was not Christ made under the law? Yes, and so were we. But Christ, after submitting to death under the law, arose from death, thus demonstrating that he was possessed with "the power of an endless life," and was greater than the law.

The law was strong enough to kill, but it had not power to give life. It could accomplish all for which it was intended, and it was a blessed thing it could put an end to sin even by death. What a dark prospect it would be if sin and wickedness could go right on without that terrible but "just and holy law," with its certain death stroke impending.

But though slain by the law, with no hope of a resurrection from or by it, yet when Christ breathes *his* life into us, we are new creatures, and are enabled to keep a law whose requirements are much greater than the old law ever thought of demanding; and yet they are not grievous, because life and strength are given with them, making obedience pleasurable.

The old law said, "Thou shalt not steal," but it did not help one to not *desire* to steal; but "the law of the Spirit of life" gives us a nature that does not *want* to steal. The old law said, "Thou shalt not commit adultery," but "the law of the Spirit of life" says you shall not *think* adultery, and then gives us a nature that can keep such a law.

The law of ordinances said, "Remember the sabbath day to keep it holy," but "the law of the Spirit of life" says, keep *every*

day holy. "*Whatsoever* ye do in word or deed, (any day), do all in the name of the Lord Jesus."

But are we not to observe a day of rest, and some certain day? So far as the law is concerned, no; for that is an observance of the law, and "as many as are of the *works* of the law are under the *curse*." No doubt a day of rest that is universal is desirable and necessary for the good of our bodies, "the temple," and so the first day of the week is observed by many of the sons of God as the day of rest: but if we were to fix on Saturday, the Jewish seventh day, as the day, and the day because the law under the Mosaic dispensation says so, we should place ourselves under the *whole* law, and ought to scrupulously observe every part of it, and it would be the duty of every such man to be circumcised; for that is a part of the same law.

Every person who claims that he should observe the sabbath day according to the Jewish law, whether he observe Saturday or Sunday or Wednesday, if he observes the day because or on account of its being commanded under the law, should also hasten to be circumcised. "Christ is become of *no effect* unto you whosoever of you are justified by the law; ye are fallen from grace."

These are plain statements of Paul in Gal. v. 3, 4. Why *fallen* from grace when observing the *law?* Because the Mosaic law was lower than the law of the Spirit, and the latter *includes* the former, and causes the man to serve God, not with his head and hands only, (and that was all the law asked or expected) but with his whole being. His "whole spirit, and soul, and body" are like burning incense rising to God.

Tell *such* a man to "remember the sabbath day to keep it holy?" Why, he would be terrified to think of *not* keeping *it*, and Friday, and Tuesday holy. To think of having any one day exempt from holiness and worshipful devotion to God and his service, would be painful to him. So we thank God "there *remaineth* therefore (it is now continuous) a *rest* to the people of God." "So then, brethren, we are not children of the bond-woman, but of the free."

This observance of the law, and clinging to our old lineage is a persuasion which "cometh not of him that calleth you," and is indeed "a bitter pill to swallow." The dear brother is candid, and we love him, but he will find that he has this pill yet only in his mouth, and it tastes "sweet" in his "mouth," but he will have to swallow it yet, and when he does, he will say with John (Rev. x. 10.), "As soon as I had *eaten* it, my belly was bitter."

It would indeed be a "bitter pill" for the sons of God to go back to the law of ceremonial service, for it was "not made for a righteous man, but for the lawless and disobedient," (1. Tim. i. 9, 10), for those who, if they serve and obey, do so because they must, while "the law of the Spirit of life" enables us to serve and worship in spirit and in truth *every day*.

Let us, brethren, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Gal. v. 1. There is nothing for us in Christ if we are trying to keep the law in order to be saved, for "by *grace* are ye saved, through faith."

David did not "delight in the law of the Lord," when Nathan came and said, "Thou art the man;" but when the *spirit* of the law was written in his *heart*, and had transformed his *nature*, he delighted to *do* God's will, and could say with us, "How love I thy law," for it is "*just*" and "good," a good schoolmaster, and a good "shadow," and "*just*" in dealing plainly with us. Thank God for "the law of sin and death," followed by "the law of the Spirit of *life*."

J. C. SUNDERLIN.

EXTRACTS FROM LETTERS.

I HAVE waited a few days in hope of get some one to take the HOPE in my place, but so far have failed. My health is poor, and I cannot earn anything. I know I can get the paper, but I would so much like to help you.

How different I think now from what I once thought. I believe our Heavenly Father will bring all his erring children to see how kind, and good, and just he is. And he has promised to swallow up death in victory, to wipe away the tears from all faces, and to take the rebuke of his people from off all the earth. The mouth of the Lord hath spoken it.—Isa. xxv.

How glad I am that he will wipe all tears away. There are so many tears shed now. I see them every day. My prayer is, "Father, let thy kingdom come, and thy will be done." And it is clear that the whole world is for the Lord.

Now I thank you for your kindness to me and mine. If I can possibly help in any way, I will. Mrs. J. P.

LAPEER, MICH.

I HAVE been thinking of writing to you for some time, but have put it off hoping to have some money to send you. But money with me is very scarce just now. I hope to have some ere long.

I had to leave my former home, in ——— Iowa, on account of my change of views. I was in business there, but when I made my new views known, the church people worked against me. But I was convinced that the larger hope views were right, and so kept on, but my business fell off. So I am now in Dakota on a farm.

I have a class of young men and women with whom I meet every sabbath afternoon. I teach them the larger hope views. They seem to like it, and show some interest. I love the work, and am glad that God has led me, and counted me worthy to teach these precious truths. It is a high calling to preach the "good tidings of great joy which shall be unto all people."

I look forward for the coming of the HOPE. I do not know what I would do without it. Every article is full of good thought. So please send it right along and I will do my best to send you some money soon. May God bless you and yours in your grand work.

W. H. E.

I HAVE taken the HOPE from the very first, and have never seen any trouble in paying for it until now. But please send it on and I will pay you for it as soon as possible. I would not like to give it up, as I love to read it. It is next to the Bible for me. Some of my friends in our Sabbath School think me very unwise to believe there is salvation for anyone after Jesus comes. I wish they could see the beauty there is in the plan of salvation. I am longing for him to come and take away the sins of the world. I believe in the restitution of all things.

I was told the other day that it was not best to talk such doctrine too loud, for it would have a tendency to hurt more than do good. But, brother Paton, I cannot "keep mum," as the minister said. I must speak what I believe to be true. I find now and then a hungry one, and then how glad I am that I have a few fragments of the loaves and fishes to feed them. God bless you.

CASTLETON, VT. P. M. K.

PLEASE find inclosed one dollar,—my renewal for the HOPE.

Wife and I still love your paper. We think it gives the best exposition of God's plan of salvation of any paper extant. I think the reason it is not more popular is because it is in advance of the majority of Bible students and Christian thinkers. Perhaps this is why all advance movements meet with so much opposition; and those who are brave enough to take them, must make a great sacrifice, and suffer a large amount of persecution.

WATSON, MICH. N. W. H.

I HAVE neglected writing to you, but I am deeply indebted to you, and it is a debt I cannot pay. I am truly thankful for past favors, to you and the Giver of all things. I feel that the Lord has been good to me in giving you the spirit to send me your paper as long as you have. We are very plain people. We dress and live very plain. Husband works most of the time, but I scarcely ever have one cent. We have five small children, and my health is very poor. I am thankful that my husband is a Christian, and does not intend to be in debt so that he cannot pay. But he is inclined always to look on the dark side—always looking for harder times. But I believe that the Lord is on the bright side, and is always a bright and shining light.

Now, dear brother, do as the Spirit leads you. Send the HOPE if you feel so inclined and it will be read and appreciated by one of the Lord's poor.

HATTON, MICH. S. W.

[The paper will be sent.—EDITOR.]

PLEASE find amount to renew our subscription for the HOPE.

I was sorry that I could not attend the meeting at Yale. Had made previous arrangements to be from home at that time. We were with you all in faith and sympathy, and hope that many others were able to be there and enjoy the feast of fellowship and communion, drawing from the Father's storehouse meat in due season. It is gratifying to know that the food is adapted to our every present condition. And we think it good to understand that we have only to ask the Father for our supplies,—everything being granted,—only not to ask amiss. We may not receive all that we wish; but we shall most assuredly receive all that we require.

While we regret not being able to share the kindness and hospitality of the brethren and sisters at Yale, and the exchange of thought with kindred minds, we enjoy the assurance that it was good to be there. We hope for the time when our surroundings will be more congenial, though perhaps it is well just as it is. While we are isolated from one another, we have better opportunities for coming in contact with the creeds.

We had an experience of this kind lately while a few friends, who belong to the churches of the day, were at our home. In the course of conversation we made some remarks with reference to the common Father of mankind and the brotherhood of all. They were quite interested, and desired that we might have some further talks on these things. Accordingly, we have had some Bible readings on God's love, and his plan of saving mankind. Some are quite interested, and take passages of Scripture, and other readings. Some of them think that the God of the Bible is love, and very different from what is taught of him in the churches. We hope that a little leaven of truth may in this way help to leaven the whole lump. With brotherly love to all,

DETROIT, MICH. W. C. SMITH.

I so miss the HOPE which through your kindness has come to my lonely room [my wife is dead, and I am finishing my journey alone] with rays of light and wisdom ingeniously collated from the Book of books. I now inform you that I have been afflicted, therefore please excuse me for not writing. Be assured it has not been a want of appreciation or regard. I repeat my request as one of the Lord's poor. Please send the HOPE, with back numbers, and other matter as you are able, and I will circulate them if you wish. When you talk with the Father, please remember poor me. Yours waiting and watching, U. N. B.

BLOOMINGDALE, MICH.

Praying for a Murderer.

I HAVE just come across the following extract from an old copy of *The Christian Index*. I think it has the true ring. I would be pleased to see it in the HOPE.

"Guiteau is one who, like us, is made in the image of God; it is for such as he that Christ died; his nature, vile as it is, is the same as ours; he is our brother. Shall he pass from the gallows into eternity unpitied and unprayed for? Shall the poor, friendless, forsaken, forlorn creature be spurned out of the world without the uprising of a solitary heart in his behalf. He is a man, and the eyes of mankind are upon him; shall no eye moisten for him? Countless prayers have been offered for the President, as was proper; far more does Guiteau need them. The President, we hope, is accepted of God: certainly he is cherished by man, and certainly if he should die he will die in esteem and honor. But what an appalling horror is the prospect of Guiteau! Was there ever a man more in need of prayer? How many thousands of our people have profanely called on God to destroy his soul! And to this wicked prayer human nature responds, Amen! But renewed nature, regenerate of the Holy Ghost, and imbued with the Spirit of Jesus, should be at the opposite pole and exclaim, 'God be merciful!'"

God says, "My people do not consider." It seems to me that if they would only reflect and think, we would hear less on "the incorrigible ones, whom Christ is not able to subdue." He came to seek and to save the lost,—not to call the righteous. His command to ask, and his promise to answer, are to those who love him. Is there any man for whom prayer has not been made by some of God's chosen ones?—1. Tim. ii. 1–4. Will not and must not those prayers be answered?

PHILAD'A, PA. A. R. SHAW, M. D.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 12., No. 6. ALMONT, MICH., MARCH 15., 1894. $1.00 a year.

IS IT OF THE DEVIL?

A BROTHER, who is also a teacher, having "received," as he says, "a copy of the HOPE," and seeing that it teaches "the ultimate salvation of all mankind in the ages to come," asks, "What a doctrine of devils is that you teach?" And he then adds, "If you have done it ignorantly then do it no more, else it will be sin to you."

It strikes me that this teacher is not lacking in self-conceit nor effrontery, only having read one number of the HOPE to brand it as a "doctrine of devils," and to assume that his letter is sufficient to remove my ignorance, so that if I now teach it any more, "it will be sin." Whether the SPIRIT of such a criticism is of Christ or of the Devil, let each one, including the brother, judge for himself.

All fair objections to our teaching deserve attention. The first direct criticism the brother offers is on a quotation by Bro. Chase, in the HOPE of January 1, page 5, second column, 13th. line. "The free gift came upon *all*, to justification." It is clamed that the passage is misrepresented by leaving out the words "of life," after "justification." Now I think this is a superficial criticism because the very object of Bro. Chase, as the connection shows, is to prove that as all men were condemned to death in Adam, even so all men were justified to life in Christ. If he had been trying to prove that all men were justified to death, or to be killed again, or to be sent to hopeless hell there would have been good ground for the criticism. Bro. Chase, (I know without asking him.) will be perfectly willing to have it read as Paul gives it, "justification of life." He would say LIFE with triple emphasis,—"no room for death or hell any more," because they were *justified* to life. That is, they lived because they were "made righteous," (that is what justification means) even as they died in Adam because they were "made sinners."—See verse 19. Is it the doctrine of devils to teach that righteousness and life are inseparable even as sin and death are inseparable? Is it of the devil to believe and teach that Christ

will succeed in utterly destroying the kingdom of Satan—the domain of darkness, sin and death? If so, then we plead guilty to the brother's charge.

In seeking to emphasize his criticism, he says, "I believe and teach that all man lost in Adam he gains back in Christ, or 'As in Adam all die, *even so* in Christ shall all be made alive.' The first question I ask, is 'What did we lose in Adam?' I answer, 'Simply physical life.' Did our human will have anything to do with physical death? Answer, No! Did Adam's human will have anything to do with his death in 'Trespasses and sins?' Answer, Yes! It had all to do with it; hence on the 'even so' plan, none can be made alive spiritually from being dead in sin, without willingly submitting his will to God again."

I am glad our brother does not, like some of our critics, deal wholly in negatives. He affirms something. And I am glad to agree with his last statement that man cannot be made alive spiritually without willingly submitting his will to God. If anyone thinks we teach that a man can be saved *in* his sin, and continue in rebellion, no wonder if he calls it "a doctrine of devils;" and yet I think Satan himself knows better than that. The very best evidence (not the cause) of spiritual life is the submission of the will to God. I said "not the cause," because a man "dead in sin," ("To be carnally minded is death.") "is not subject to the law of God, neither indeed can be."—Rom. viii. 6, 7. Surely no "teacher in Israel" will claim that a dead man can make himself alive spiritually by his own will, when he cannot make himself alive physically. If he cannot do the lesser, how can he do the greater? Of believers it is said, "Which were born [or begotten], not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 13. It is therefore not Scriptural, nor reasonable, to think that because Adam's will *caused* his death in sin, therefore our will must be the *cause* of our death *out* of sin. Perhaps our brother does not mean this; if he does, so far we cannot agree with him.

If all that we lost in Adam is "Simply physical life," according to what our brother calls the "'even so' plan," to be made alive in Christ means to get back "simply physical life." Is not that rather a narrow view of the life-giving work of Christ? Is that indeed what is meant by sharing in his resurrection? If so, why should it be said of the raised ones, "Neither *can* they die any more?"—Luke xx. 36. Were the three that Jesus raised,—the widow's son, Jairus' daughter, and Lazarus,—so made alive? They got back physical life? If that is all Christ gives, then spiritual life is not "the gift of God through Jesus Christ." The poor, dead, lost, sinner, must find himself and make himself alive!!

What a gross error! And why is it maintained? To stultify the apostle's teaching, lest men should see that all shall in due time share the righteousness and life of Christ. To be alive in Adam could mean no less than to share his nature and all its necessary conditions; to die in Adam could be no less than to share his condition under the curse, and to be made alive in Christ is *not* to get the Adam condition back again but to share in the nature and conditions of the Christ life.

The right question is not, "*What* did we lose in Adam?" but "How *many* died in Adam?" The doubt which had crept into the church in Corinth, with which Paul was dealing, was not as to *what* was lost, but whether the dead should live; and the whole drift of the apostle's reasoning is expressed in the statement that as all died in Adam, so all shall be made alive in Christ. The universality is expressed in the "all,"—on both sides alike,—but the difference is in the contrast between the two Adams,—earthly and heavenly. It is nowhere taught in the Scriptures that Christ came to restore *what* man lost, but he came to seek and to save the *people* that were lost. And by imparting to the dead sinners his own life and quality, he fulfills the prophecy that he shall make an end of sin, and bring in everlasting righteousness.—Dan. ix. 24.

Our brother's fundamental error leads him to many strange inferences, such as that "man's physical body" is the "creature," of Romans viii. 19-21; that Christ tasted death for every man simply to secure the reliving of man's physical body—both the just and the unjust, that the unjust will all be raised in their sins, and that though "all men" are to be justified to *life* it does not help them any spiritually.

Now if people will take the trouble to read for themselves, I think it will be evident that the "creature" is the world, to be delivered also, after the firstfruits, that the object of Christ's death is to bring men to God,—that is, to make them like God,—(1. Pet. iii. 18) and that the future body is not to be like the old one, but a spiritual body.—1. Cor. xv. 37-44. And if as our brother claims, "No fact is plainer in Scripture than the one fact that the unjust who die in their sins will be *raised in their sins*," perhaps he, or some one else who thinks himself familiar with the Scriptures will cite us even one passage that says so, or that teaches that men are to be judged *after* they are made alive in Christ. The judgment is *unto* victory,—a means to the end of righteousness and life in Christ,—and not after the victory of resurrection life is gained. Look at the subject again, Bro. C.

He quotes, "'*Now* is the accepted time; *now* is the day of salvation,' to those who live in this age." To this we say, Amen. No man can act yesterday or tomorrow. "No future day is promised us who hear the word of truth and reject it," he says. To this we would answer that it cannot be Scripturally proved that anyone even *rejects* the word of truth, who really *hears* it. Jesus says, "They that *hear* SHALL LIVE." John v. 25. Tread softly. Do not deny the positive word of Christ. Many have ears and hear not. Hearing is one of the *evidences* of *life*. He continues, "Our eternal doom is sealed for the lake of fire where the Scripture leaves them without a ray of hope through endless ages." Fearful darkness! Better to go into *God's* lake of fire than to fall into the hands of some theologians.—See article on "Second Death."

Our brother is right when he says, "No doctrine is more groundless in Scripture than the doctrine of the future probation of the wicked rebels against God and man." So I will not try to grant the request to "put my finger on the" Scripture that teaches that doctrine. If our brother would use a little more of the Lord's eyesalve (Rev. iii. 18) he might see that salvation or eternal life is not the result of probation at all, but is "the gift of God." Men are to be rewarded, (but not saved) according to their works.—See Eph. ii. 8-10.

For answer to the questions about the "willful sinners,"—those who blaspheme against the Holy Spirit, (Mark iii. 29) I will now refer to the article by George Cleary, in the HOPE of February 15;—only reminding the thoughtful reader that according to verse 28, common sinners are *not* in danger of "eternal damnation." And as the Sodomites are said to be "suffering the vengeance of eternal fire," and yet, in Ezekiel xvi. 44-63, have the promise of future blessing under the "everlasting covenant," we may be sure that our Lord in using the word *aionios*, (translated eternal), in reference to sin and punishment, did *not* use it in the sense of endless. Every scholar knows that the *Greek* word *aionios*, and its Hebrew synonym *olam*, are sometimes used in a limited sense, and sometimes unlimited. The duration of *aionios*, like age-lasting, depends upon the *nature* of that to which it is applied. The Bible says the Lord will make "an *end* of sin," and "eternal fire" is limited by a direct promise of God to the Sodomites. "He that has an ear to hear, let him hear."

You need not fear, my brother, that if all are saved, reconciled to God, in due time, you will be obliged to live with sinners and rebels to all eternity. The time is coming when all "the former things shall have passed away." It is nothing but the darkness of a very bad phase of unbelief and hopelessness that could make a man say, "I am just as glad that there is a hell for the sinner as I am that there is a heaven for the righteous. No good man can be perfectly contented and happy here when he knows that his loved ones and fellow men are suffering. It is to be hoped that men will not be more selfish and indifferent hereafter. As it is a great privilege to do what we can to bring men to the Saviour *now*, it will be no less so to be permitted to share in Christ's *future* work of delivering those who through fear of death were all their lifetime subject to bondage.—Heb. ii. 15.

It is a grand thing to be, as the brother claims, "seeking for the whole truth." This implies that there is yet more to be learned out of the Word of God. May the Lord keep us from thinking that we know it all. But we may be sure that it is not of the devil to teach that his kingdom shall be completely overthrown, and God be all in all.

☞ The poem, "Glad Tidings for All," published in the HOPE of Jan. 15, we have put in tract form (four pages). It is a volume in itself to anyone who will look up the references. Price, postage paid, five cents a dozen. Send twenty-five cents for a dozen each of this and the tract on "Christian Unity."—EDITOR.

WITH AND WITHOUT LAW.

BROTHER R. P. Chase has given his view of Romans vii. 9, and wants mine. "I was alive without the law once: but when the commandment came, sin revived, and I died."

I think Bro. C. is right in his claim that this principle is applicable in a sense to Adam, and to the whole race in him, as well as in the personal experience of Paul. And it may be that Paul is representing all the race, showing the effect produced when each person is given a distinct and definite knowledge of sin. It is a peculiar passage, but it no doubt can be understood and will convey to our minds an important truth, if we can put ourselves in the apostle's place.

He was evidently seeking to show the design and power of the law. Why was the law given? "By the law is the knowledge of sin."—Rom. iii. 20. It was to give the consciousness of guilt before God.—Ver. 19. It was that sin might become exceeding sinful.—vii. 13. Even though having the sinful nature, "I had not *known* sin but by the law."—Ver. 7.

All became sinners in Adam, (v. 12, margin) that is, the sin principle, or what Bro. C. calls "sin in the passive sense," became a fact in human nature, and, whether ignorantly or knowingly, it shows itself in bad thoughts and actions. "Until the law sin was in the world: that is, [men were bad in nature and therefore acted bad], but sin is not *imputed* when there is no law."—v. 13. "Without [or before] the law sin was dead."—vii. 8. Dead sin is sin that is not imputed, and that because it gives no sense of guilt or condemnation; it is sin without the *knowledge* of its being sin. Adam had a sense of sin and guilt, because he disobeyed a known law; but though his descendants inherited his sinful nature, they did not inherit his *sense* of sin. Indeed, the more depraved the nature, the less becomes the sense of sin. This state of ignorance is what is meant by the apostle when he says "sin was dead." It is not that they were not sinners, but they did not *know* they were sinners; they *thought* they were all right. I understand it to have been in this sense, in thought, in ignorance, and not in reality, that the apostle says, "I was *alive* without the law." He was "alive" in the same sense that "sin was dead."—Ver. 8. The law did not really change the state of sin, but it intensified the man's mind, made him know sin, made the sin alive, and so killed him. The whole change was in his state of mind. When sin is alive, he is dead, as when sin was dead, (because he had no knowledge of it) he was alive.

Let it be remembered that this matter of giving the knowledge of sin is the object of giving the law. It was not to make men righteous, but to shew the need of Christ.—Gal. iii. 21-26. "It was [therefore] added [to the previous promise] because of transgressions, [which were common, though 'dead,' because not known nor 'imputed,' as we have seen], till the seed should come to whom the promise was made."—Ver. 19.

The state of being "alive," because of sin being "dead," was not only true of all the nations before the law, or "from Adam to Moses,"

(Rom. v. 13, 14), but, for the same reason, it must still be true of the nations or individuals who are ignorant of the law. And it seems as though it must, in an important sense, be true of all *unawakened* sinners. For though the law was given to produce "a knowledge of sin," it will be admitted by all Christians, that the sense of sin in the human heart is far from being clear and definite, until the Holy Spirit *applies* the law and convinces of sin.—John xvi. 8. No doubt Paul thought himself a good fellow, and all right, when he counted himself "alive," (See Philip. iii. 4–6), but when Jesus opened his eyes, and showed him his real state, it killed him in his own estimate, and he owned himself the chief of sinners.—1. Tim. i. 15. So the unawakened sinner, now and always, thinks he is a good fellow, does not see why he should own himself a sinner, and accept Christ as his Saviour; but let his sin be made "alive," by the Spirit of God applying the law to a quickened conscience, and he is "dead" in his own estimate, and ready to cry, "God be merciful to me a sinner."

Allow me to suggest here, that while all men are reckoned "justified to life" in the atoning work of Christ, even as all were reckoned dead by sin, while yet in the loins of Adam; still no one is really and practically justified to life, until the Spirit *applies* the truth and begets the man with the new life. It is a blessed assurance, however, that he who has *provided* the riches of gospel grace, will not fail in *applying* it in due time. The vital relation of Christ to all for whom he died cannot be broken. Oh! that all might begin to realize the truth that we are his by purchase, and that he is determined to have us, and will never lose his own. Who would not love and obey such a blessed Saviour?

It has appeared to me that the death of Adam and Christ, (and of the race in them, respectively) was in *opposite* directions. The first was the death of life, or into a state of sin and death; in the second, sin was the victim. "In that he died, he died unto sin once; but in that he liveth, he liveth unto God."—Rom. vi. 10. And in the next verse, we are exhorted to *reckon ourselves* dead unto sin, but alive unto God. What was done in Adam, is personally applied to all; and what was done in Christ, is to be personally applied to all. And there seems as much *difference* between the two deaths, as between the two Adams. One brought the death of life, so to speak, and the other secures the death of death, the low state of man.—See article on "The Second Death."

GOD'S WORK IN AND THROUGH ME.

What will God do for me?—for me today? 1. He *has* forgiven me, "we have * * the forgiveness of sins," (Eph. i. 7.) "your sins are forgiven you for his name's sake."—1. John ii. 12. 2. He has begotten (not adopted) me,—"begotten of God."—John i. 12. "He brought us forth with a word of truth."—James i. 17. "Having been born again" through God's living and abiding word."—1. Pet. i. 22. 3. He, as my Father, hath made me accepted in the Beloved One.—Eph. i. 6. 4. He has blessed me in every spiritual blessing in the heavenlies in Christ.—Eph. i. 3. And what more shall I say?

But what can he more—will he more do for me?—not in the resurrection glory, when if I overcome, the Lord Jesus will place me on his throne, (Rev. iii. 21.) and give me power over the nations, (ii. 26, 27.) but now, in this mortal life. Oh, I can, by and in the Spirit, who dwelleth in me, bring forth much fruit, (John xv. 5.) for God can and will by his Spirit and the power of the new life in Christ Jesus, enable me "to walk as he walked," (1. Jno. ii. 6.); to be "as he is in this world," (iv. 17.); to forgive as God has in Christ forgiven me, (Eph. iv. 28.); to love my brethren (however unkind and unloving, 1. John iii. 23); to love my enemies, (Matt. v. 44.); to do his will on earth, in my home, family and business, as it is done in heaven, (Matt. vi. 11.); to work out my salvation with fear and trembling, for he it is who is inwardly working within me both the willing and the inward working, in behalf of his good pleasure.—Phil. ii. 12, 13. He is willing to enable me to be strong in the grace that is in Christ Jesus, (2. Tim. i. 12.); to rejoice always in the Lord, (Phil. iv. 4.); to be anxious in nothing, (6.); to live in peace, to practice what was in Paul, (9.); that our experience may answer to God's will and pleasure.

May I present two other queries? (1) What can God do in or through me, (instead of what can I do for God)? (2) What does God expect from me? H. Veysey.

☞ WATCH the date after your name to see when your subscription expires.

NOTES ON SUNDAY-SCHOOL LESSONS.

The Resurrection of Christ.—Mark xvi. 1-8.

(Optional for March 25.)

GOLDEN TEXT.—But now is Christ risen from the dead.—1. Cor. xv. 20.

Introduction.—This is an Easter lesson. This day is annualy observed by many Christians in commemoration of the resurrection of Christ. If any comparison may be made, it is more important than Christmas,—as the second birth is higher in its nature than the first birth. Besides, the resurrection is the greatest proof of the divinity of Christ and his religion. It did not *make* him the Son of God, but it was a powerful declaration of the truth that he *was*, what he claimed to be,—"the only-begotten Son of God."—Rom. i. 4. God sent his Son into the world to carry the world's sin, and to condemn it in his sacrifice, and his resurrection being on account of, was the proof of the completeness of the sacrifice, and of the world's justification thereby.—Rom. iv. 24, 25; v. 10. It is therefore the key of hope.—viii. 34. It is not only a proof of the divinity of his person and the truth of his teaching, but it is proof of his power to save, that he is a living Mediator, and of a universal deliverance from the power of death. Its observance may be to many an expression of spring-time joy and hope. It is the time for earliest flowers and the singing of happy birds. The long winter is past, and new life and beauty are being manifested everywhere. Why should not both old and young be full of joy and gladness? The winter of death has been broked up, and the summer of immortality is promised. "Because I live, ye shall live also." The destruction of death is the assurance of life.

I. The Errand of Love.—Vs. 1, 2. Woman, last at the cross, was first at the empty tomb. Two of the Marys who had loved him in life, were planning to honor him in his death. They rested on the Sabbath, even as Jesus lay in the death-state during the sabbath of the dispensation of death. They had prepared spices to embalm his body, and not having had time to fulfill their loving purpose before the Sabbath be-

(*Continued on page 89.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	50
To Foreign Subscribers	1.25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

SPECIAL NOTICE.

THE DAY DAWN is a book of 400 pages,—price, cloth-bound $1.00, paper-covered 50 cents. THE GOLDEN LINK is a Story of Our Times, specially designed for young people, 418 pages, price $1.00. MOSES AND CHRIST has 220 pages, price 50 cents or 30 cents according to binding. THE PERFECT DAY has 240 pages, price same as MOSES AND CHRIST. THE WORLD'S HOPE is $1.00 a year. These are the prices for single copies, postpaid. But whoever will send $2.00 at one time may order $3.00 worth. This is our agent's rate, and all who will work may have the benefit of it—that is one-third off. This reduction in price on the HOPE is not offered for renewals, but only for new subscriptions with orders for books.

☞ THE ATONEMENT is a book containing ninety-six pages, and the price, postage paid, is only ten cents a copy, or a dollar a dozen. It is a small book on an important subject, and is regarded by many as just the thing to circulate among thinking people. Send to this office.—EDITOR

CONTENTS.

IS IT OF THE DEVIL?	81
WITH AND WITHOUT LAW	85
GOD'S WORK IN AND THROUGH ME	86
NOTES ON SUNDAY-SCHOOL LESSONS,	
The Resurrection of Christ, (Mar. 25)	87
Jacob's Prevailing Prayer, (Apr. 1)	89
EDITORIAL ITEMS	88
APPOINTMENTS OF O. M. CHASE	88
THE RANSOM, OR LIFE LAID DOWN	91
LIMITED SACRIFICE, REPENTANCE, AND FORGIVENESS	93
EXTRACTS FROM LETTERS	94
Can Infinite Love Fail?	94
The Second Death	95
The Scapegoat	96

EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, you may know your standing in our subscription book. "Mar. 94," "June 94," "Sep. 94," or "Dec. 94," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 94*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, or "Dec. 93," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

APPOINTMENTS OF O. M. CHASE.

Pittsfield, Me., third Sunday in each month. Conference meeting at 2 p. m. the preceding Saturday.

Belgrade Mills, Me., Sunday, March 25.
South Smithfield., Me., Sunday, April 8.
Canaan, Me., Sunday, April 15.
Dexter, Me., Adventist Hall, Sunday, April 29th.
Searsport, Me., Advent Chapel, Sunday, May 6.
Frankfort, Me., Sunday, May 13.
Sidney Centre, Me., Sunday, June 24.

(*Continued from page 87.*)

gan, they hasted to the sepulcher at the earliest opportunity, even "at the rising of the sun," on "the first day of the week." Their promptness and the cost of the spices and the oils both showed their love. Their hope had doubtless perished, but their hearts were not dead; and love prompted to any needed sacrifice.

II. THE OPEN SEPULCHER.—Vs. 3, 4. They were troubled, and reasoned with each other as to who would roll away the stone. They knew that a very great stone lay there at the door, but they may not have known that it had been sealed, and a guard of Roman soldiers placed there to prevent the body from being stolen. But their trouble was groundless. Anticipations are often worse than the realities. When they looked, "the stone was rolled away." They must have been greatly surprised. The angel of the Lord had been there, and rolled back the stone.—Matt. xxviii. 2. The Lord always finds some way of removing the obstacles when any needed service is to be done.

III. THE RISEN LORD.—Vs. 5, 6. On entering the sepulcher, a "young man" was seen. His countenance and his raiment were those of an angel from the heavens.—Matt. xxviii. 2, 3. He frightened the guards, so that they "became as dead men."—Ver. 4. The women, too, were afraid. No wonder, when they found such a living one where they expected to find only the dead. But what resulted in apparent death to the guards, turned to a glad message of comfort and the rekindling of hope to these women. "Be not afraid." (or "amazed," R. V.) No reason for alarm. It reminds us of the "Fear not," and the "good tidings of great joy" announced at his birth. It is now emphasized at his second birth. The Nazarene had indeed been crucified, but "he is risen; he is not here." The first angelic message was a promise, this one is an assurance, a proof. What a revulsion of feeling in the hearts of the women! What a message of hope for mankind! "Behold the place where they laid him;"—see the tomb made vacant by the saving power of the Almighty! "He is risen" is the simplest announcement of the grandest and mightiest truth,—a truth that has stirred the hearts of so many since, and inspired them with the loftiest aspirations and death-conquering hope.

IV. THE MESSAGE TO THE DISCIPLES.—Vs. 7, 8. "Go your way,"—hasten, do not delay; but "tell his disciples and Peter." Carry the message of reviving hope to the discouraged and sad-hearted ones,—but especially to Peter, who had so lately denied him, and confirmed his denial with oaths. Let them all know the blessed truth, and where to go; but let Peter know that he has not been forgotten—that he is still accepted and beloved. Tell them all that they shall meet him in Galilee, as he had previously promised. This was probably a prophecy of the appearing to five hundred all at once.—1. Cor. xv. 6.

It seems that the women started to deliver the angel's message; but Jesus himself met them, and removed their fear, and gave them power to say they had seen him, and heard his words.—Matt. xxviii. 8–10. He appeared several times, as the various records show, before the final gathering in Galilee. This may be a foreshadowing of "our gathering together unto him."—2. Thess. ii. 1; Ps. l. 5. "Though now we see him not, yet, believing, we rejoice with joy unspeakable and full of glory." Whatever of mystery there may be about the resurrection, the various appearings, the manner of his coming, and the final gathering of the saints unto him, the first has always been the *key* of life and hope, and the last has been the blessed hope itself. "When he shall appear, we shall be like him, for we shall see him as he is. And he that hath this hope in *Him* purifieth himself, even as *He* is pure."

Jacob's Prevailing Prayer.—Gen. xxxii. 9–12; 24–30.

(Lesson for April 1.)

GOLDEN TEXT.—I will not let thee go, except thou bless me.—Gen. xxxii. 26.

INTRODUCTION.—When we last saw Jacob, he was at Bethel, humbled and penitent, accepting God's promise vowing to live for him, setting up a pillar for "God's house," and promising to give the tenth of his income to God.—Gen. xxviii. 10–22. He was then fleeing from the wrath of his offended brother Esau. The intervening chapters show Jacob's

experience with his Uncle Laban, his falling in love with his cousin Rachel, his serving seven years for her and obtaining Leah instead, his serving seven years more for Rachel the very strange and primitive method by which "the house of Israel" was built, and his success in gathering property in his own name. It cannot be said that all his methods were strictly honorable or fair; something of his former method in securing the "blessing" of Isaac is manifest. He was determined to come out ahead. In this, (though not in his methods,) he is a type of the spiritual—the supplanter and conqueror.

At the time of our present lesson, Jacob is on his way back to the promised land, and he is about to meet his brother Esau, in the country of Edom,—after twenty years of separation. He is anxious to be reconciled to his brother, and sends before him a message of conciliation. But when Esau hears of his brother's coming, he comes out to meet him with four hundred men. This suggests the fighting spirit, and Jacob is greatly afraid. And, whatever his faults, Jacob is a man of peace, as he makes no arrangement for defense, but, if need be, to escape.—xxxii. 1–8. At this point he turns to God in prayer.

I. Jacob Pleads God's Promise.—Vs. 9–12. Had he remembered God's promise, and trusted it fully, he need not and would not have been afraid.—See xxviii. 13–15. It was Jacob's doubt, rather than his faith, that made him pray in this case. Perhaps it is the doubt, or the weakness of faith, that has often made prayer a necessity. Prayer is an important means of strengthening faith, as it develops a sense of need, of dependence on God, and reminds us of the fullness and adaptation of God's promises. "Lord, I believe; help thou mine unbelief."

One of the things essential in the trial life of those to whom God has made certain promises, is to learn humility. This Jacob felt and expressed as he approached to God in prayer:—"I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant." Spiritual pride, which takes the bold ground that we have a *right* to be blessed, and that God *cannot help* blessing us, because *we* are *so faithful* to him, is not conducive of the best Christian growth or character.

Jacob earnestly pleads God's promises as a reason that he should be delivered from the hand of his angry brother. The Lord had promised to bring him back to his country, and to his kindred, to prosper him, and to make of him a great nation. The Lord was sure to answer this prayer, because it was in harmony with his revealed will and promise. Indeed, it was inspired by the promise, and Jacob's sense of need. The reason that thousands of prayers are not answered, is because they are *not* in harmony with God's will and revealed way, and are based, not on real need, but upon selfish desire, and on ignorance of God's way.

James says, "Ye ask, and receive not, because ye ask amiss." To ask in the name of Christ, is to ask in harmony with the spirit and revealed purpose of God. If we are ever in doubt as to what we should ask, (and we know not what we should pray for as we ought, Rom. viii. 26), it is safe to say as said Jesus, in his last trial, in Gethsemane, "Nevertheless, not as I will, but as thou wilt." When the Lord, by promise or otherwise, *inspires* a prayer, he is sure to answer it,—the Spirit itself making "intercession for us with groanings which cannot be uttered."

It is worthy of notice that Jacob's prayer did not lead him to fight his brother, as has been so common with the so-called Christian nations, but to prepare a present for him,—to reconcile him with kindness. Thus only will the nations, represented by Esau, become reconciled to the Christian church and to God.

II. Jacob's Prayer was Importunate.—Vs. 24–26. God, or his Angel, in the form of "a man," wrestled with him all night. The delay in the answer did not make Jacob faint, but developed his faith and courage. He grew strong, and prevailed over the angel. The angel said, "Let me go, for the day is breaking." But Jacob, though crippled in the struggle, answered, "I will not let thee go, except thou bless me." He felt his need, and had nowhere else to go, and would take no denial. Is it any wonder that he prevailed? His experience brought him into sympathetic relation to the will and purpose of God.

III. Jacob Becomes Israel.—Vs. 27–30. Jacob's clinging to the promise, and his importunity, secured his success. The angel said, "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God, and with men, and hast prevailed." Israel means "a prince of God," and this was his reward as an overcomer during the long night struggle. He saw God (that is, the Angel, not God the Father, John i. 18) face to face and lived. He came into oneness of power and purpose with God, and his brother was reconciled and blessed.—xxxiii. 4–11.

Does not Jacob in that night struggle represent the true church pleading God's promises and waiting for the morning? That glad morning is the time for full victory. Remember the words of Jesus, "To him that overcometh will I grant to sit with me in my throne," (power with God).—Rev iii. 21. For the power with men, see ii. 26. Our brothers—the Esaus of mankind—will all be reconciled.—Col. i. 20; Rev. v. 13. The real prayers of the saints will all be answered. The overcomers shall see God and live.

THE RANSOM,

or

LIFE LAID DOWN.

Dear Bro. Paton:—Please allow me to express some thoughts upon the question of the life which Christ gave a ransom for many (all).—Matt. xx. 28; Mark x. 45; 1. Tim. ii. 6.

In Romans vi. 10, Paul tells us that Christ died unto sin once.—A. V. The Diaglott renders it "died by sin." The question is, If Christ died "by sin," or "unto sin," (whichever rendering be correct), to what sin does the apostle refer? I understand that sin is defined in two ways in Scripture. John says, "Sin is the transgression of the law." This I would call sin in the active sense. Jesus could have died unto sin in this sense, because he never sinned. Guile was never found in his mouth. He was never alive to sin in that sense. If he had sinned, he would have had no life to give a ransom for many, because then his life would have been forfeited to the law.

But there is another definition of sin, given by Paul in Romans vii. 9, 17, 20, 23, 25; vi. 6, 11; viii. 2; 2. Cor. v. 21. This I call sin in the passive sense. This is called sin, the law of sin, the law of sin and death, and the body of sin. This I understand to be the sin unto which Jesus died, and at the same time died by the sin of us all.

In Romans vii. 9, the apostle says; "I was alive without the law once, [before he passed the line of accountability], but when the commandment came, sin revived, and I died." When the apostle died, then sin, or the law or body of sin revived, or came to life; and in verse 11, we learn that this death was brought about by sin taking occasion by the commandment. "When lust hath conceived, it bringeth forth sin: and sin when it is finished bringeth forth death," (Jas. i. 15) that very day, and not nine hundred years afterward.

Now if I have comprehended the apostle here in Romans vii. 9–11, I would apply all this to two Adams, the first or earthly Adam being a figure of him who was to come, (Rom. v. 14), the second or heavenly Adam, who came down from heaven.—John vi. 38. There must, it seems to me, be an analogy between the deaths which these two Adams died, because of sin, that kind which is the transgression of the law. God told Adam that in the day he sinned he should surely die. If we can decide what kind of death he died, it seems to me that we have made one step toward solving the question as to what life Jesus gave a ransom for the many. If the apostle was alive without the law once, and when the commandment (or the law) came, sin revived, and he died, and yet lived to tell of that death, it is self-evident that the death which he died was not physical death, which he died later under the decree of Nero; but it must have been death to the life of God by being alienated from Him. If alienation from the life of God was the death which Adam died the very day he sinned, then must we not look for the same kind of death (or life given) in the case of the Second Adam? It seems so to me.

When did the first Adam die? The very day he ate the forbidden fruit,—and became as gods, knowing good and evil.—Gen. iii. 5. What kind of death did he die? Alienation from God or his life. It is evident that

he could not die such a death without being alive to such a life. But having the life of God, and being deprived of it, or alienated from it by his disobedience,—this was death. He was shut away from the tree of life, to which he had free access before. He was no longer alive from the fact that he was cut off from the source of life.

Now, then, does it not follow, as Adam's death that very day was alienation from the life of God, forsaken of him, that the Second Adam's death must be the same in kind?—that He too must be forsaken of, or alienated from, God?—and that both deaths must be occasioned by sin? And did not Christ, before he expired upon the cross, testify to the fact that he was forsaken of God?—"My God, my God, why hast thou forsaken me?" Mark xv. 34.

As the first Adam must have been alive to the life of God in order to have died to it, it follows that what the apostle says of himself in Romans vii. 9, is equally true of Adam. He was alive without the law, and the command, "Thou shalt not eat of it," came, and sin, the body of sin, came to life, and he died. But it also follows that in the same sense the whole race in Adam's loins died (Rom. v. 12), and this includes Paul. This being true, the question arises, When did he come to life, and therefore be able to say, "I was alive without the law once?" I answer, When Jesus our Lord gave his life a ransom for the many; when Isaiah liii. 11 was fulfilled; when Romans v. 18, last clause became a historical fact: "Even so by the righteousness of one the free gift [sentence] came upon all men unto justification of life." Then Paul was restored to life again. As Adam was alive and died, so the race, being in his loins, was alive and died. And by the same law of oneness in God's purpose, Paul found himself justified to life by the righteousness of Christ, who brought the free gift sentence upon all men unto justification of life, thus reversing the sentence or judgment which came upon all men to condemnation. And this justification to life by which the whole race were made alive in their infantile condition, was by the purpose, goodwill, and generosity of our Maker, designed and executed by love, which moved the Father to send his Son to give his life a ransom for the many—all. And what the apostle said of himself, in Romans vii. 9, as to his condition before the commandment came, (that is, came in force upon his life, giving him a knowledge of sin.—Rom. vii. 7. "This is the condemnation that the light has come."—John iii. 17.) is also true of the condition of every son and daughter of Adam in their infantile and childhood state.

So much in favor of the salvation of all who die in infancy, or before they have a knowledge of sin. So much from the word of inspiration, (admitting the above premises), in support of the truth that our Father's design is to save, make righteous, or give eternal life, to all men. Having laid the foundation for the tower—the salvation of all men—it would indicate (more forcibly than straws tell which way the wind blows) what is the purpose of him who has wrought out all this, and has said, "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand. * * For the Lord of hosts hath purposed, and who shall disannul it?"—Isa. xiv. 24-27.

(*To be continued.*)

RICHARD P. CHASE.

THIRD EDITION OF DAY DAWN.

THE Third Edition of DAY DAWN is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading DAY DAWN, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things.

Price, postage paid by us, in cloth-binding, one dollar, or three for two dollars; in paper cover, fifty cents, or six for two dollars.

To all who wish to obtain his likeness, the Editor would say that he has had taken a very satisfactory Negative, as all agree who have seen photographs made from it. They are as good as he ever expects to have. The cost is twenty-five cents each.

LIMITED SACRIFICE, REPENTANCE, & FORGIVENESS.

[The following article was received about the same time as the one from Bro. Cleary on the "Unpardonable Sin," and is therefore in no sense a copy.—ED.]

WE WISH to notice some texts of Scripture, which we think have been badly mutilated, by the majority of teachers, leaving doubts and fears in the minds of most honest, earnest, Christians; whether it is possible for even a few to ever reach heaven.

1. Was Christ's sacrifice for sin limited?

We answer, Yes. We read, that "Until the law, sin was in the world. But sin is not imputed where there is no law." Adam sinned against light and knowledge; And the sin that was infused into his nature, has been entailed upon the whole race. Hence all are included in sin, that He might have mercy upon all. Here is where the worldly-wise find fault with God. Am I to blame, say they, for Adam's sin? Am I to be held responsible, because he disobeyed God, six thousand years ago? Certainly not. So Christ offered himself a sacrifice for all the sins committed through the fall, until we receive a knowledge of the truth. This is as far as the sacrifice reaches.

Heb. x. 26, "For if we sin willfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin." From Adam's fall, until man becomes enlightened, there is nothing required on his part, to atone for sins. But after being enlightened, he may find pardon [not sacrifice] through faith in Christ, as the Mediator of the new covenant.

2. Is repentance limited?

We answer, Yes. Heb. vi. 4-6,—"For it is impossible for those who were once enlightened; and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come; if they shall fall away, to renew them again to repentance." Here we have the picture of an experience almost fitted for immortality; nearly equal to that of Paul, when he was caught up to the third heaven. And under such experience, we are told that it is impossible for such an one to repent. Is his doom hopeless? We think not. If it were possible for him to repent, his sin would be canceled without penalty. But he has gone one step too far, has sinned against too much light and knowledge to be allowed to repent. Hence he must go through fiery judgments unto victory. Or in other words, must pay the penalty, instead of being forgiven. And when the penalty is paid, he is as truly saved as though he had not fallen; but not as fully crowned with rejoicing.

3. Is forgiveness limited?

Yes. Matt. xii. 31, 32 declares that blasphemy against the Holy Ghost shall not be forgiven unto men; and then adds, "Neither in this world, neither in the world to come." Some think the word world, here should be rendered age; making it possible for forgiveness in the ages to come. But Mark iii. 28 makes the square statement, "He that blasphemes against the Holy Ghost hath *never* forgiveness; but is in danger of eternal damnation." Many think this sustains endless punishment, but when rightly understood, there is scarcely room for the inference. The word damnation, when defined, is condemned. The sin under consideration, is of the nature that should not be forgiven; so the transgressor must pay the penalty; upon the same principle that the burglar pays his penalty in the penitentiary. Although he pays his penalty, and again receives all the blessings of government, yet he is in danger of not attaining the respectability, and honor, that he would have possessed, had not that condemnation rested upon him. So it is with the sin of blasphemy. Pardon for that offence is denied to the criminal. He is condemned to pay whatever penalty God may require. And the sin is of so heinous a nature that although he passes through the fiery judgments, and is again reinstated, yet he may be in danger of never being as fully blessed, as he would otherwise have been.

Luke xii. 10 leaves no chance for argument, but states plainly that blasphemy shall not be forgiven. All other sins may be forgiven through Christ, but he who commits the sin of blasphemy against the Holy Ghost, must suffer for it; and then be delivered from the bondage of corruption into the glorious liberty of the children of God.—Rom. viii. 21.

When these texts were made plain by the Holy Spirit, I praised God for the plan of salvation. A sacrifice provided for sins not willfully committed. Repentance denied to none until they have had an experience that reached almost to paradise: and pardon for all sin, except against the Holy Ghost; and when that penalty is paid, just as sure as he was made a sinner through Adam, just so sure he shall be restored through Christ. Judgment unto victory! Praise God!

WAYLAND, MICH. J. S. FISHER.

THE article on "Christian Unity," which was published in the HOPE of February 1, has been revised and put in tract form, for general circulation. It has sixteen pages, the same size as all our books. Price, postage paid, 20 cents a dozen.—EDITOR.

EXTRACTS FROM LETTERS.

Can Infinite Love Fail?

I HAVE been in a state of almost helpless invalidism for more than two years. Hence my long silence. Still, this alone would not have restrained me. But I have been in financial straits the while, and did not like to write and inclose nothing more substantial than words.

I do not know when my subscription to the HOPE expired, but I am in arrears quite largely. I enclose you $5.00, and elsewhere herein indicate how it shall be applied.

I love the HOPE. I am thankful that you did not stay its friendly visits, as, indeed, you would have been justified in doing long since.

You continue to write vigorously, and the positions you take seem to be logical and impregnable. But the whole subject is too vast, too deep, for me. I cannot grasp, I cannot fathom it, in any sense that should be satisfactory to the yearnings of a human soul. Joyous gleams of light fall at intervals upon my pathway. But they are unequal to the darkness and perplexities which beset me.

However, I persuade myself that I have not lost faith in the goodness of God, and to believe in the final conquest of Love. Surely God's love is co-equal with his power. Besides, love hath a power of its own. Is there anything that can forever withstand the power of love? Can anyone put himself without the pale of *Infinite* Love? Can *Infinite* Love exist if it fails to fill every heart and every grave,—if its territory is less than infinity? Is God's love infinite in only one direction—Heavenward?

However, as for that, how can all-powerful love endure the existence of evil *at all?* How can it bear to see the unthinking babe die of starvation or linger in the clutches of disease? How can it bear to see the weak oppressed by the strong?—the little child outraged by the brutal? Shall mortal man be more loving than his Maker?

A thousand thoughts and questions press upon me. It were worse than useless to make them known to you, a busy, active man, working away for the good of man and the glory of God according to your understanding and ability, with no time to waste on idlers and querists.

I am not happy, in the most desirable sense. I am—I feel it—a sinful man. I have done despite to the Spirit. I sometimes feel that I must be among the number that seek vainly for a place of repentance. Perhaps the clouds may clear away on tomorrow. As for you, God bless you. I trust he will guide you in your work and give you all needed light and strength. Affectionately,

* * *

REMARKS.—For good reasons even the location of this brother is withheld. The sad strain of doubt and fear touches a sympathetic cord in the heart. Perhaps there are others similarly moved and impressed.

Allow me to suggest that the disease,—the "Invalidism,"—may have much to do with the changing frames of mind,—sometimes "Joyous gleams of light," from the word of God, and at other times, sadness, and doubts, and fear. The clear, logical statements, and the evident appreciation, as to the Infinite Love, and its all-prevailing power "to fill every heart and every grave," are not like the thoughts of one who had committed the "Unpardonable Sin," whom God's fiery judgments alone could reconcile. If he *has* done such "despite to the Spirit of grace," I think he must already have been through the ordeal of suffering therefor, and, like the prodigal, is now returning to the Father, confessing his unworthiness, and beginning to realize that the loving Father has met him "while he was yet a great way off," to bid him welcome home. God grant that "the clouds may clear away" today, instead of waiting till "tomorrow," because of the blessed assurance that "Love never faileth,"—not even in one single instance.

My counsel would be to call a halt to this inconsistent doubting. The sun is always shining on the *other side* of the clouds. There is no suspension of the shining of our blessed "Sun of Righteousness." Remember, we *are* the Lord's, even when it is not realized. We are his by creation, his by redemption, and (where spiritual things are appreciated) his by regeneration, at least begun. (Only such could be prodigal *sons.*) Now, being his, let us just *count* ourselves his,—"*reckon* ourselves dead indeed unto sin, and alive unto God, through Jesus Christ our Lord."—Rom. vi. 11. For no reason, let us allow the Enemy to persuade us that we belong on *his* side. "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein."—Ps. xxiv. 1. Whether we live or die we are the Lord's. To keep this in mind will help us to resist the doubting spirit, and to rejoice in the Lord alway.

As to the mystery of evil, and why all-powerful love should endure its existence at all,—this is the old question, on which a so-called Orthodoxy has decided that for God to allow sin and misery to continue to all eternity, is no more inconsistent with the wisdom and goodness of God, than to allow it for six thousand years or more. But to anyone who can see the plan of the ages, it is evident that sin and misery will not continue on and on without end. And those who can see the great plan of continued sinless generations after sin and misery are ended, will also see that the sufferers of these few thousand years, will, by and by, be as a drop to the ocean of the world of mankind—the few being the monuments and priests for all the rest. And the fact that Love *has* created evil, and thus made sin and misery possible, is proof that these conditions can be overruled for good, for "The Lord is good to all, and his tender mercies are over all his works;" and "He maketh the wrath of man to praise him, and the rest he will restrain."

Temporal sin and suffering can be allowed as a means to endless good. To see the innocent suffer may be a means of stirring up our hatred to oppression and injustice, and to cause us to love and help the needy. Suffering and affliction develop loving sympathy. Our own weakness, and even our sins, lead us to cry out after help, and give God the opportunity, so to speak, to reach down the helping hand. How could God be fully known and enjoyed, if no one needed his mercy and help? From the little we see and know of the ministry of suffering,—good qualities being developed by experience,—we may safely trust God, even where we cannot trace him; and rejoice in *hope* of the glory of God. The things that are seen are temporal, and the unseen fruitage will be eternal. Again let us say, "Love never faileth."—Editor.

The Second Death.

Feb. 12.—The interest is good here in Smithfield. Six have come to the fold of a loving Christ. Inclosed find $2.00, for which please send the HOPE to the following addresses. * * I read them your sermon on "Christian Unity," and they were delighted with it. They have been Adventists who believed in sinners dying twice. For their benefit, and for others of your new readers, please give us something in the HOPE on your view of the second death.

Brother, have good courage. The truth is gaining ground. I think you are right on nearly every position,—especially on the victory of Christ, and the spirit of man. I will soon send you more subscribers.

(ELD.) O. M. CHASE.

REMARKS.—To many, trained in one of the Adventist schools, it must at first seem very strange that we should affirm that there is not one passage of Scripture from the beginning of Genesis to the end of Revelation which teaches that the wicked will be made alive in Christ and afterward die again. All that has been assumed. The passages which many quote to prove that sinners must perish, die, or be destroyed, relate only to the natural or physical death, under varying circumstances, to what is commonly called the first death.

Even if it could be proved that men are to die a physical death twice, that would not be proof that they are to die after being made alive in Christ. For to be made alive in him can mean no less than to be made partakers of his righteousness and life, and to such there can be no more death, because Christ cannot die. This is what the Bible calls the resurrection; and Christ says, of all who share it, that they "*cannot* die any more."—Luke xx. 35, 36. And the following verses show that in due time "all [shall] live unto him,"—a truth from the Lord's own lips, which the apostle repeats when he says, "As in Adam all die, even so in Christ shall all be made alive."—1. Cor. xv. 22. Here, too, the context shows that it means the complete victory of life and right-

eousness, for the last enemy—death—shall be gone, and God [who is both love and life] shall be in *all*.

It must seem strange to some to hear it for the first time, but it is nevertheless true, that the second death, however painful the process, is a blessing, and not a curse,—in other words, that it is not the destruction of persons, but of conditions,—not the destruction of life, but of death itself. This is exactly what is taught in Revelation xx. 14. "Death and hell [*hades*, the state of the dead] were cast into the lake of fire. This is the second death."

Death and hell are low conditions of man, resulting from sin; and to destroy them can only mean to bring man up to the higher condition of righteousness and life. To destroy life means to kill men; and therefore to destroy death must mean to make men alive. It is a wonder that men have so long read that passage as if it were the death-knell of a host of mankind, when in reality it is a bright ray of hope. There are indeed two deaths; the first is the death by the first Adam into the sin and death state, and the second is the death of the first death by the Second Adam power. The lake of fire is no doubt the climax of the fire which He kindled on the earth long ago.—Luke xii. 49. It is the fire of God's love—that phase of love which shows itself in severe judgments against everything which is an injury to man.

If the last act of God's great plan were to destroy all wicked persons, then it should be said, "The last enemies that shall be destroyed are wicked men,"—and that would be the death of life; but the word says that death is the last enemy to be destroyed,—and that is the death of death. How could death be destroyed without making the dead alive? To destroy any condition is to bring in its opposite. Hence when death is swallowed up of life, and sin is succeeded by everlasting righteousness, sin and death shall be no more.—Dan. ix. 24.

No wonder that John, seeing the result of the action of God's lake of fire, said: "And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.—Rev. xxi. 4. If even one should suffer endless and hopeless pain, the time could never come when "There shall be no more pain." So if even one should suffer endless and hopeless death, the statement would never be true, "There shall be no more death."—EDITOR.

The Scapegoat.

Feb. 26.—You will find $2.00 inclosed, for two more subscribers for the HOPE.

I see M. has misrepresented you again in the *Herald*. He still speaks of you as an "Age-to-come Universalist," and says you claim that the Catholic church is the Scapegoat that takes away the sins of Christians. What ails such men? Never mind. Their craft is in danger, and they begin to feel it.

Well, brother, the truth looks better and brighter to me every month; and I am very glad to be able to see so much light on the Scriptures. Your article on, "Children, Whose are They?" was excellent; and it was right, too. Then the article, on "A Fair Chance," was right to the point. Bless the dear Lord forever! (ELD.) O. M. CHASE.

REMARKS.—It is hard to say just what ails a man who could read what was said in the HOPE of Dec. 1, 1893, and then say that I claim that the Catholic church is the Scapegoat. He is not wholly blind, but he must be short-sighted. It is not worth while to pay much attention to the criticisms of men who make a specialty of fault-finding. Babylon (which means confusion) is too broad a name to be confined to the Catholic church. The position taken in that number of the HOPE is that the Lord's goat represents all who follow the Lord in Sacrifice, and that the Scapegoat represents all who do not voluntarily sacrifice the sinful nature. All sin and confusion must cease, (even if it must be burned out in the judgment fire), before the at-one-ment, the great reconciliation, will be complete. It is Christ that takes away the sin of the world, (and the church too, for that matter,) whatever the means used; and we ought to give the credit to the High Priest and not to the obstacles removed, nor to the instruments used.—ED.

☞ Send names for sample copies of HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 12., No. 7. ALMONT, MICH., APRIL 1., 1894. $1 00 a year.

ARE YOU A CHRISTIAN?

THE above is intended as a personal question to every one who sees this paper? It would be intensely interesting to have a direct answer from each one. The answer would necessarily depend on the idea in mind as to what it means to be a Christian. There are no doubt several or many degrees or stages of Christian life. No ideal of goodness and truth can be higher than the Christian ideal. It can never be outgrown. But I am not asking, "Are you perfect?" or "Are you fully like Christ?" I do not need to ask this. Do not commend me to the poor mortal who *thinks* he has attained to the sublime hights of absolute perfection. But the question is, "Have you accepted Jesus the Christ as *your* Lord and Saviour?"

I do not mean, "Have you accepted the truth that *all* will be saved in the ages of God?" People may believe that or its opposite and not be Christians. Sometimes it is violently thrown at us that some who profess to believe in the larger hope are not Christians at all, but are living bad lives. I wish this could be truthfully denied. No mere theory makes anybody good. I know some who profess to believe in the doctrine of endless torment who are not Christians. This does not surprise us either. What is there in the horrible idea to win anyone to Christ? It is gladly admitted that the Lord has many dear children who have been brought up under the influence of that awful dogma, and who still theoretically hold it. It may have had its influence in leading some to seek refuge in Christ; (It is a terrible exaggeration of the *true* "terror of the Lord.") but it was accepting *Christ* that made them Christians.

If *all* who profess to believe in endless torment accepted the Lord Jesus as their personal Saviour and Leader, there might be a little show of reason in blaming the larger hope for keeping people from being converted. This would be strengthened greatly if *none* were converted who believe in the larger hope. It has been my blessed privilege during

the past fifteen years to see many, under the influence of this larger view of the gospel of Christ, turn to the Lord and yield to his authority. Not only where I have had the privilege of preaching has this been so, but reports have come, from many quarters, of those who were led to accept Christ as their Saviour through reading the HOPE and our books. Some have been saved from infidelity in this way. God be praised for all these tokens of good. Within a few weeks past, I have been led to hold some extra meetings in some parts of my field of labor, and not far from forty have been led to a personal acceptance of Christ, and to commit themselves to his service in this world. Only those who have been so used of the Lord can know the joy that it brings.—1. Cor. iv. 15.

But let it be emphasized that it is not enough to believe that all will be saved, nor to believe any other theory. It is the personal acceptance of Christ as Lord and Saviour that makes a Christian. It is not necessary to know very much in order to *begin* the Christian life. The first work of the Spirit of God in the human heart is to convince of sin,—to cause one to feel his need of a forgiving and cleansing Saviour. "They that are whole [if any such there be] need not a physician." And, of course, they who *think* they are whole, will not call a physician, nor use his remedy. It is worthy of notice that the invitations of our Lord were to those who *felt* their need. "If any man *thirst*, let him come unto me and drink." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He is bread for the hungry, water for the thirsty, rest for the weary, clothing for the naked. To be *conscious* of *sin* is the first step in the new life. "The dead know not anything."

The second step of the Spirit's work in the human heart is to convince of righteousness. When people feel their need as poor, helpless sinners, the Lord stands ready to forgive. He *covers* their sin;—that is, he counts or reckons them righteous. To believe in Jesus is the act of the mind in accepting this covering.—See Rom. iv. 3-8. Such ones have a right to say, "The Lord is well pleased [with me] for *his* righteousness sake." Thus to accept Christ,—thus to "take the cup of salvation,"—is the beginning of the Christian life. It is the motion of the Spirit of God—the new life within.

Now, *have* you accepted Christ as your Saviour, your *present* covering? There may be some who have been led to feel that they are sinners, who for some reason have not accepted Jesus as their Saviour. They are hungry, but have not eaten. They are weary of sin but have not found peace and rest. There are many in the churches who seem to be just awakened sinners. They are sincere and earnest people. They try hard to do right hoping that God will save them—take them to heaven when they die. They do quite well at times, and so are full of hope. But at other times they feel their imperfections, and they begin to doubt. They are virtually trying to save themselves. They have not been led to see that Christ is theirs and they are his. They need to accept Christ as their *covering* righteousness, and leave their salvation entirely in *his* hands. To such the Lord gives needed help to live for him. Now they can say, "I am striving to live for Jesus, not in order to *be* saved but because I *am* saved [in him], and I love him. If I stumble and fall, he picks me up, or lets me suffer discipline; but he never will leave me. He has sealed me unto the day of redemption 'I am my Lord's, and he is mine.'"

This life experience, beginning when we accept the Saviour, is judgment. It is the Lord's method of dealing, not with dead or lost sinners, but with his living children. The three steps in the Spirit's work is to convince of sin, of righteousness and of judgment. When the sinner accepts Christ as his covering, he is *counted* righteous, and has peace and joy in believing. He enters the Christian life with a sense of freedom. He has the promised Spirit's help. He does better service as a loving son, a freeman, than as a slave trying to buy his freedom. And by the process of judgment, the Lord will in due time *make* him righteous like his Pattern. It is the Lord's righteousness all the way and forever—first imputed, and then imparted. But in order to work well and grow well, in grace and in the knowledge of the truth, we must get rid of the sense of our guilt, and the idea that our being accepted is the result of our works. We work because we *are* accepted.

Doubtless some will read this who have been saying, "I believe religion is good, but I have never made any profession." Why not? Are you seeking to shirk responsibility? Do you think you are so in the dark that you are free from responsibility? I very much doubt it. You know too much for that. If you think you are pretty good, I would like to be the means, in the Lord's hands, of touching your heart with the Spirit's sword, to make you feel how far short your life is from the glory of God; and that without holiness you can never see Him. And if you are not rowing up the stream of life, you must be drifting down the stream and getting farther away.

But it is not the idea of making "a profession of religion" that I would urge upon you; but if you do feel your need of Christ, then take him as your own, and *confess him* before men. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—Rom. x. 10. Jesus makes confession very important when he says, "whosoever shall confess me before men, him will I confess also before my Father which is in heaven."—Matt. x. 32. And if we do not confess him, are we not virtually denying him?—See verse 33.

If we see more of his love, purpose and plan than others, have we not *more* reason to love and honor him than they? Is not now the best time, for every reason, to begin to live for him and for the good of humanity? Is not the Christian life the noblest and best and happiest, on its own merits? If to be reconciled and saved at any *future* time will be a good thing, it is equally good, to say the least, to come over on his side now. People are deceived if they think they can have "a *good* time" in serving the devil. That

is what makes *bad* times. It is wisdom's ways that are ways of pleasantness, and whose paths are peace. Why should not each one of us now accept and own the truth that Christ is ours and we are his, and begin to count ourselves on the living side?—Rom. vi. 11. Do not either longer halt or doubt. There are powers in you and within your reach that can be used for the good of men and thus for the glory of God?

MORE THAN SALVATION.

THE reward of being a faithful Christian in this age of trial and difficulty is something over and above being saved. All who believe in Christ as their Saviour are called out from the world, but many of them are backward to follow their leader. They, like one of old, "follow him afar off," to avoid the danger, at the time, of being identified with him. There is an election from among believers. "Many [all believers] are called, but few [the faithful] are chosen." There is a responsibility in this. Peter said to believers, Make your [high] calling and election sure. How shall this be done? by adding to faith [which, like the beginning of life, is God's gift.—Eph. ii. 8] the seven graces which constitute a well rounded Christian character. This secures the *abundant* entrance into Christ's everlasting kingdom.—See 2. Pet. i. 5–11.

This reward of faithfulness is surely far more than being saved. All believers have life—which is the beginning of the process of salvation in them. Believing in Christ, godly sorrow for sin, and the repentance to which they lead, are all three evidences of the new life begun. To "love the brethren" is another result and evidence of life. "We know that we *have passed* from death unto life, because we love the brethren."—1. John iii. 14. The same verse shows that the hater is still dead—"abideth [not, 'always shall abide,'] in death." It is his present condition, and will last until he awakes out of sleep and arises from the dead.—Eph. v. 14. Of believers it is said, "You hath he quickened [made alive] who were dead."—ii. 1. And this new life of believers is many times called "everlasting life," in contrast with the short and dying condition of the body, or the outward man. The outward man perishes, but the inward man is renewed day by day.—2. Cor. iv. 16. The inward man "shall never perish." And this is true of all believers, for the Lord, who has begun the good work in them, is able to carry it on (even if by chastisements) unto the day of Christ. He has sealed them by his own Spirit,—the begetting of his own nature and life,—unto the day of redemption.—Eph. i. 13; iv. 30.

Let no one say that they do not really *have* the life, but only *hope* to have it at the resurrection; for even "hope," when rightly valued, is an evidence of life. Dead men cannot hope in God. They care for none of these things. "But," some will say, "the life is not a present possession; it is ours, and is kept for us, being hid with Christ in God." To which I answer,—If there is no life in them, there can be no hope in them, and then all are alike dead. In *God's* mind and purpose, there is life and hope for all, but only believers have life and hope now. "No murderer [one who hates his brother] hath eternal life abiding *in him*," says John, which clearly implies that he who has passed out of death into life, and therefore has ceased to be a murderer and *loves* his brother, *has* the new life *in him*.—See 1. John iii. 14, 15. It is true that it is a *hidden* life, and therefore is not discerned by natural men. It is indeed "hid with Christ in God," but the Word clearly teaches that God and Christ dwell in the hearts of believers. Christ within is the only hope of victory.

Returning from this digression as to life, eternal life, being the present and continuous inheritance of all believers,—all quickened ones who accept of Jesus Christ as their Saviour,—let it be emphasized that the "chosen and faithful" ones, the elect of God, are not only to "obtain the salvation [life and nature] which is in Christ Jesus," but with it, or over and above it, an "eternal glory."—2. Tim. ii. 10. Salvation is of God's grace—favor, "the gift of God,"—but the reward, the "high calling," the "glory" of reigning with Christ, is of works. It is never said to be a gift. Those proving "faithful unto death" have the promise of a "crown." This may mean unto the end of the earthly life, as often used, but it may mean to be faithful in crucifying the flesh,—that is, the death to sin. Only believers are in this race. Only living people can run for a prize. The condition of the earnest aspirant is expressed by Paul in Philippians iii. 7–14. He sets his eye upon Christ, forgets the things that are behind, and presses "toward the mark for the prize of the high calling of God in Christ Jesus."

This "high calling" is more than salvation, for we are told that the man who builds on Christ with combustible material, bad and worthless works, represented by "wood, hay, and stubble," shall himself be saved, though he shall suffer loss by the burning of his works.—1. Cor. iii. 11–15. It seems fair to infer that his "loss" will be that he will not obtain "the high calling." This ruling position is like Esau's birthright, which some of God's children may be selling for something of less value than "a mess of pottage,"—some present good or pleasure that comes between them and the face of Christ.

How significant the fact that Esau and Jacob were twins, that only one could have the birthright, and that he who might have had it lost it by his own folly. He despised it and sold it for a mere trifle. Once lost, it could not be regained, and yet Esau remained a son, and after a time was reconciled and blessed.

In view of this picture, and the New Testament revelations, how full of import the Spirit's warning to the churches,—not to the world, but to believers called out to run for the prize,—"Hold that fast which thou hast, that no man take thy crown."—Rev. iii. 11. See also the promises of a place with Christ in his throne and power over the nations, given to those who overcome and keep Christ's works to the end.—Rev. ii. 26; iii. 21.

Let no one belittle the meaning of the crown, the throne, and the promise to reign with Christ. They can be no less than symbols of the power to control and judge the nations. And they must mean as much when applied to the saints as when applied to Christ himself. The promises made to him are repeated to them. If he is to reign, and judge the world, so are they.—See Rom. viii. 17; 1. Cor. vi. 2, 3; 2. Tim. ii. 12; Rev. v. 10. The jointheirship with Christ to the glory of God's royal priesthood is not only a high calling for the saints, the faithful in Christ Jesus, but it speaks a volume of hope for the world of mankind.

It may to some be a new thought that men may be saved and not be crowned. But we may by a little study learn that the ruling priesthood are spoken of as comparatively a small number, "a little flock," while the saved (even of this age) who come up through great tribulation, and wash their *defiled* robes, are "a great multitude."—See Rev. vii. 9-16. Do not imagine it an oversight, or an unimportant thing, that this "great multitude" are *not* crowned, and do not sit *in* the throne with Christ. The overcomers are those who sit *in* the throne, and *reign* with Christ, as we have seen; but this "great multitude," who did not overcome, have to go through the tribulation, God's fire, and wash their defiled robes in the blood of the Lamb, and "Therefore are they [not in, but] *before* the throne, and [instead of ruling] *serve* God day and night in his temple." We may be sure that the symbolism is correct.

It is a great thing to be a believer in Christ and be saved in this age. Even that is no doubt a blessing peculiar to this age—one not to be regarded lightly,—because it gives the opportunity of running in this race for "the high calling,"—an opportunity which once lost can never be regained. This fact is perhaps commonly overlooked by those who believe in universal salvation. The opportunity now is not merely to be saved, but to share in the royal and priestly glory of Christ, as voluntary co-laborers with him. This distinction between "the high calling" and mere "salvation" is also overlooked by the so-called Orthodox; and failing to see the *special* purpose of this age leads them to the woeful conclusion that Christ must succeed in winning men to himself now, or he can *never* save them, though he came to seek and save all the lost, died for all, and said he would draw all unto himself. It may be good all round for men to know that *more* than salvation is made possible for those who hear and obey the gospel now. It is a strong encouragement to faithfulness to know that the faithful will have still more of the same blessed work to do in the great hereafter. "Be thou over ten cities." "Be thou over five cities." Each one will be placed according to ability. The overcomer's power is Christ's power to bless.

☞ The poem, "Glad Tidings for All," published in the HOPE of Jan. 15, we have put in tract form (four pages). It is a volume in itself to anyone who will look up the references. Price, postage paid, five cents a dozen. Send twenty-five cents for a dozen each of this and the tract on "Christian Unity."—EDITOR.

NOTES ON SUNDAY-SCHOOL LESSONS.

Discord in Jacob's Family.—Gen. xxxvii. 1-11.
(Lesson for April 8.)

GOLDEN TEXT.—See that ye fall not out by the way.—Gen. xlv. 24.

INTRODUCTION.—About ten years lie between last lesson and this. The topic of that was "God's servant (Jacob) prevailing;" the topic of this is "God's servant (Joseph) hated." This lesson begins a new section in the history of God's ancient people. It is not improperly known as the history of Joseph, he being the most prominent character in it. A more interesting and important history can scarcely be found, if we except the history of Jesus, Joseph's great Antitype.

I. JOSEPH'S FATHER.—Vs. 1-3. Though Jacob was greatly blessed at Peniel, the enmity of Esau having been removed when Jacob prevailed with God, and they having met peaceably to bury their father Isaac (xxxv. 29), yet his life was not all sunshine. It had shadows as well as lights. No doubt the discord in his family was the cause of many of his troubles. He had been changed from Jacob to Israel—a typical conversion—but his sons were not so changed. The imperfections of parents are reproduced in their children, and often become as thorns in the flesh—the messengers of Satan to buffet them. This is one of the sources of punishment or discipline in the lives of Christian parents. They do not sail to Paradise over smooth seas, nor lying on flowery beds. But "whom the Lord loveth he chasteneth," for their correction.—Heb. xii.

The Lord at one point sent Jacob back to Bethel, where the vision of the ladder had appeared, and here the covenant was again renewed, and the lesson of a pure worship of God instead of idolatry was confirmed. Perfection did not come at conversion then; neither does it now. The new life is progressive.

Now Jacob dwelt in Canaan, where his father had been a sojourner. He became more settled. Isaac had moved about more.

Joseph is introduced to us at the age of seventeen. At a time when people lived so long, maturing slowly, this was considered very young. He is put to work,—"a lad [meaning an *apprentice*] with the sons" of two of his father's wives. These four sons may have been despised by the others for the inferiority of their mother's position, and the least desirable portions of the work given them.

Men born under such low conditions are not liable to be high-minded or noble. They were not the offspring of a pure human love. There was room for an "evil report," and no wonder if Joseph carried it to their father, especially as he probably was questioned. It is not necessary to think that he was actuated by a mean and ugly spirit; and it is not natural to suppose that he was wholly free from self-righteousness. As a pure and innocent youth, he was no doubt greatly shocked by their coarseness and vulgarity. The influence of older brothers on the younger is very great; and it is worth while for the younger to be as pure and bold as Joseph.

"Israel loved Joseph." He was a special favorite. There were, no doubt, several natural reasons for this. There are always reasons for likes or dislikes whether we can trace them or not. The reason here stated is that Joseph was the son of Jacob's old age. He was the firstborn child of the beloved Rachel,—born when hope had all but died. It was a revival of hope. He was no doubt a better child and man because the fruit of pure human love:—he was lovable in his own person and ways. The mother was dead—died at Benjamin's birth—and Joseph, rather than the second son, probably carried the qualities of his mother, and was loved for her sake.

Jacob showed his love. This was natural, however it might be condemned. It would reveal itself in many ways unconsciously. Love naturally seeks expression. But the coat of many colors left no doubt. It was a special mark of favor and of honor. It was not good for the others nor Joseph. This may have been the loving father's mistake.

II. JOSEPH'S BRETHREN.—Ver. 4. They saw that Joseph was the beloved son. The coat showed this. This was the root of the discord. This preference though deserved would cause a jealous envy. And Joseph

(*Continued on page 105.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	50
To Foreign Subscribers	1.25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

SPECIAL NOTICE.

THE DAY DAWN is a book of 400 pages,—price, cloth-bound $1.00, paper-covered 50 cents. THE GOLDEN LINK is a Story of Our Times, specially designed for young people, 418 pages, price $1.00. MOSES AND CHRIST has 220 pages, price 50 cents or 30 cents according to binding. THE PERFECT DAY has 240 pages, price same as MOSES AND CHRIST. THE WORLD'S HOPE is $1.00 a year. These are the prices for single copies, postpaid. But whoever will send $2.00 at one time may order $3.00 worth. This is our agent's rate, and all who will work may have the benefit of it—that is one-third off. This reduction in price on the HOPE is not offered for renewals, but only for new subscriptions with orders for books.

☞ THE ATONEMENT is a book containing ninety-six pages, and the price, postage paid, is only ten cents a copy, or a dollar a dozen. It is a small book on an important subject, and is regarded by many as just the thing to circulate among thinking people. Send to this office.—EDITOR

CONTENTS.

ARE YOU A CHRISTIAN?.....	97
MORE THAN SALVATION.....	100
NOTES ON SUNDAY-SCHOOL LESSONS,	
Discord in Jacob's Family, (Apr. 8)....	103
Joseph sold into Egypt, (Apr. 15).....	105
Joseph Ruler in Egypt, (Apr. 22).....	106
EDITORIAL ITEMS.....	104
APPOINTMENTS OF O. M. CHASE.....	104
NONE OF HIS.....	107
GOD AND THE RIGHT, (Poetry).....	107
THE RANSOM, or Life Laid Down, (Con'd.)	108
EXTRACTS FROM LETTERS.....	110
A Dangerous Heresy.....	110
SCATTERING POISON.....	111
HE CARETH FOR THEE, (Poetry).....	112

EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, you may know your standing in our subscription book. "Mar. 94," "June 94," "Sep. 94," or "Dec. 94," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 94*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, or "Dec. 93," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

APPOINTMENTS OF O. M. CHASE.

Pittsfield, Me., third Sunday in each month. Conference meeting at 2 p. m. the preceding Saturday.

South Smithfield., Me., Sunday, April 8.

Canaan, Me., Sunday, April 15.

Dexter, Me., Adventist Hall, Sunday, April 29th.

Searsport, Me., Advent Chapel, Sunday, May 6.

Frankfort, Me., Sunday, May 13.

Sidney Centre, Me., Sunday, June 24.

(*Continued from page 103.*)

was hated by his brethren. They would not even speak peaceably unto him;—would not even say "Peace" to him, used as we say, "Good morning." This want of courtesy showed the bitterness of their hatred.

In being loved by his father and hated by his brethren, Joseph was clearly a type of Christ. God was his Father, and the nations were his brethren. They hated him because he condemned their sin by the purity of his life and teaching.

III. JOSEPH'S DREAMS.—Vs. 5–11. People may be too liable to belittle dreams. They may be the true interpreters of native thoughts, inclinations and abilities. The power of pre-eminence was in Joseph. The fires of an undeveloped talent were in him. He might have been Jacob's firstborn, but for the trickery of his grandfather Laban.—Gen. xxix.

God uses dreams as a means of communicating his purposes. That Joseph's dreams were inspired cannot be well doubted by any one who knows the following history. Without this, Joseph's dreams could not have been so definitely prophetic, and accurately fulfilled.

Telling his brethren his dreams was perhaps a retaliation for their unkind treatment. It was all the worse because they were conscious of his superiority. And they hated him all the more. The idea of that stripling having a latent hope of becoming the ruler of the whole family! What an effrontery! No wonder that they hated him. Even his father sharply rebuked his ambition, and yet he "observed the saying."

This reminds us of Joseph and Mary reproving Jesus for staying in the temple at the age of twelve, of his strange answer, and that "his mother kept all these sayings in her heart."—Luke ii. 42–52. In these anticipations of authority and in the effect upon the brethren, Joseph and Jesus were as the shadow and the substance.

Joseph Sold into Egypt.—Gen. xxxvii. 23–36. (Lesson for April 15.)

GOLDEN TEXT.—Ye thought evil against me; but God meant it unto good.—Gen. l. 20.

INTRODUCTION.—The hate of Joseph's brethren has waxed strong and must find expression. They are anxious to get rid of "this dreamer." They only wait for a favorable opportunity. Vs. 13–22 show how it came about. Joseph was sent to see if it were well with his brethren and the flock. They were supposed to be at Shechem, but when he came there, they had moved to Dothan. The lad made a trip of about seventy-five miles. When his brethren saw him they conspired to kill him, and to report that a wild beast had devoured him. What terrible things jealousy and hatred will cause! Joseph was saved from death by the intervention of Reuben, who counseled to put him into a pit,—having the good purpose of restoring him to his father. Whatever Reuben's faults, he had some good qualities. No one is utterly bad.

I. JOSEPH CAST INTO THE PIT.—Vs. 23, 24. Reuben's counsel prevailed. It was all planned as Joseph approached. Think of the lad so weary with his long journey thus rudely and barbarously treated. He knew they did not like him, but he evidently thought not of danger. This shows his own kindness of heart.

They caught him, stript him of his famous coat, and cast him into a pit, wherein was no water. They were harsh and merciless. They heeded not his pitiful cries.—See xlii. 21. They knew not what they were doing. They were making a picture of the Antitype going down into the pit, in which was no water. They knew not that the Lord was allowing all this for their good; and, strange as it may seem, while they intended to frustrate Joseph's dreams, they were doing the very things to bring about their fulfillment. How inscrutable are God's ways.

II. JOSEPH SOLD INTO SLAVERY.—Vs. 25–28. It seems strange that those wicked men could quietly sit down near that pit and eat bread. They could not have been happy, though they may have tried to appear so by jollity and drunkenness.—See Amos vi. 6. The Bible tells the story of men truly. It tells the worst of good men, and the best of bad men.

They saw a travelling company of trading Ishmaelites coming, and Judah suggested a sale of Joseph instead of leaving him to die. "Let us not lay our hand upon him; for he

is our brother and our flesh." There was something of mercy in this, perhaps; though it would have looked more so, had he not appealed to their love of gain. He was sold for twenty pieces of silver. (Jesus was sold for thirty pieces.) Perhaps these men did not know that they were selling *themselves* at a very small figure. They were determined to get rid of Joseph, no matter what should become of him.

Are men guilty of selling their brothers into slavery when they get the earnings of the poor by cornering the markets? If not, why not? What is the difference between *legal* stealing and the illegal, in God's sight?

III. Joseph Mourned at Home.—Vs. 29–36. It is said revenge is sweet, but it has much of bitterness. Reuben was not present when Joseph was sold. He returned to the pit, to fulfill his purpose of saving the lad, but he was gone; and in his grief, he rent his clothes. There was anguish in his words, "The child is not; and I, whither shall I go?" The brothers appear not to have told Reuben what they had done. How should he, the firstborn, face his aged father? He seems to have consented to dipping Joseph's coat in a kid's blood as a means of deceiving Jacob. He was kinder than he was brave. "Unstable as water!"—xlix. 4.

These sons, by showing the bloody coat, and pretending to have found it, deceived their father. He believed him dead—torn in pieces by a wild beast—and mourned many days, refusing to be comforted. How Jacob's own trickiness toward *his* father was coming cruelly upon him through those who "came honestly by it."

But Joseph was sold as a slave into the hand of Potiphar, a captain of Pharaoh's guard.

Joseph Ruler in Egypt.—xli. 38-48.
(Lesson for April 22.)

Golden Text.—Them that honour me I will honour.—1. Sam. ii. 30.

Introduction.—Joseph had been God's servant wronged, and in the eyes of men debased, but now he is God's servant exalted. How like the Lord Jesus, brought to the lowest, and then given a name above every other, "That at the name of Jesus every knee should bow."—Philip. ii. 9, 10.

It was thirteen years from the time of Joseph's being sold a slave until he was exalted to be Pharaoh's right hand man. At this exaltation he is thirty years of age. His life has been trying, but he has become the victor. He was perfected through suffering. True to his master, Potiphar, but unjustly accused by his wife, he was cast into prison. xxxix. But the Lord was with Joseph, and he was put in charge of the prison. He always proved himself worthy of honour. It is necessary to read the account in chapters xl. and xli. The future is revealed to Pharaoh in dreams. He saw seven fat cattle followed by seven lean ones, and the lean devoured the fat. Again he saw seven good ears of corn followed by seven poor ears, and the poor ones devoured the good. Joseph interpreted the dreams. There would be seven years of abundance, followed by seven years of famine. And he advised Pharaoh to act on the light that God had sent him,—"That the land perish not through the famine."

I. Joseph's Exaltation.—Vs. 38–44. Joseph's interpretation of Pharaoh's dreams, and his wise counsel, caused the king to recognize the Spirit of God (or of the gods) in him, and to exalt him to the place of honor. Joseph made no claim to know anything about it of himself, but gave God all the honor. Joseph thus proved himself worthy of honor. Pharaoh gave him full control:—"Only in the throne will I be greater than thou." He received the symbols of power, and to him all were compelled to "Bow the knee." How much like the position and power of the Man Christ Jesus, at the right hand of God.

II. Joseph's Name and Marriage.—Ver. 45. Two things were done to make Joseph acceptable to the Egyptians:—he was given an Egyptian name and an Egyptian wife. The name means "A revealer of secrets."—See margin. This is like our Lord Jesus. He is the great Prophet. And it is not insignificant that Joseph's wife was not an Israelite. The Lamb's wife is taken from among the Gentiles. Though these things were done for policy by Pharaoh, still God was making a picture of his own great plan.

III. Joseph's Provision Against Famine. Vs. 46–48. Though but thirty years of age, Joseph proved himself equal to the emergency. The seven years of plenty came, and he saw that the proper storage was made. He did not trust the work to careless agents, but looked after the whole affair himself. He arranged wisely both as to the collection and the distribution.

Like our Lord Jesus, he was to become the great bread-giver for all, both Egypt (type of the world) and Israel. The Word of God has been stored for the food of men, by the agency of prophets and apostles, and by the Holy Spirit in the name of Christ that food is being distributed as men need it, "meat in due season."—See "History of Joseph," in Moses and Christ.

NONE OF HIS.

Nearly all of my brethren who believe in the life-views, so-called, when talking with me on the larger hope views, almost invariably call my attention to Romans viii. 9, which reads as follows, "Now if any man have not the Spirit of Christ, he is none of his." That is, they think, a solid proof-text against the Restitution views. Well God bless them, I don't blame them in the least. For I once thought just so myself.

Let us see. Wilson translated it this way, "If any man have not the Spirit of Christ, he is not of him." There, I think that is right, because it makes a grand harmony with all other Scriptures bearing on this same subject.

Now let me illustrate. My hand is mine, and it is of me, because it is a member of my body. My knife is mine, because I purchased it. But it is not of me. So without the Spirit of Christ no man is of him; that is, is not a member of Christ's body. Therefore only Christians are of Christ. But all men are Christ's, for the reason that he gave himself a ransom for all—not for a few. So then, allowing Wilson's translation to be correct, this text is no Gibralter for non-resurrection. It is in harmony with the largest hope views, and not against them, as so many have seemed to think.

Well, brethren of the *Herald of Life* family, let me say, keep hammering away at the Age-to-Come views. The more zealous you are in trying to combat God's truth, the sooner you will see the light. That is, if it is truth, and only truth, you are seeking after. I praise God for light and truth. Oh! I am so glad I have got out of the fog. God is love, and he is a just God, and will do all things right.

(Eld.) O. M. Chase.

GOD AND THE RIGHT.

Courage, brother, do not stumble,
Though thy path is dark as night;
There's a star to guide the humble—
"Trust in God and do the right."

Let the road be long and dreary,
And its ending out of sight;
Foot it bravely, strong or weary,
"Trust in God and do the right."

Perish "policy" and cunning,
Perish all that fears the light;
Whether losing, whether winning,
"Trust in God and do the right."

Trust no forms of guilty passion,
Fiends can look like angels bright:
Trust no custom, school, or fashion,—
"Trust in God and do the right."

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man, and look above thee,
"Trust in God and do the right."

Simple rule and safest guiding,
Inward peace and inward light,
Star upon our path abiding,—
"Trust in God and do the right.

—*Selected.*

THIRD EDITION OF DAY DAWN.

The Third Edition of Day Dawn is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading Day Dawn, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things.

Price, postage paid by us, in cloth-binding, one dollar, or three for two dollars; in paper cover, fifty cents, or six for two dollars.

THE RANSOM,

or

LIFE LAID DOWN.

(Continued.)

We will now return to the main question, namely: What life did Christ give a ransom for all? If he died a death analogous to that which Adam died, it follows that he also was alive to the life of God. In proof of this we hear him saying, "I can of mine own self do nothing."—John v. 30. Again, "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works."—John xiv. 10. It seems to me that these and similar Scriptures plainly teach that Christ was not alienated from nor forsaken of God while he tabernacled in the flesh,—at least, not until he voluntarily gave his life a ransom for the many, and that time could not have fully arrived, nor have been in the past, when he uttered the words recorded in Matthew xx. 28 and Mark x. 45: "Even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for the many."

Question:—For what purpose did the Son of man come? Answer:—To minister to somebody, and to give his life a ransom for all.

Question:—Did he minister to anyone in the act of coming down from heaven? I fail to see that he did; but he came as a means to an end, that he might minister and give his life a ransom. Does the language of Mark x. 45 imply that in the act of coming down from heaven he gave his life a ransom? or does it not rather imply that he came in the flesh in order that afterward he might give his life a ransom? The act of coming from heaven was not the act of dying, or giving his life a ransom, but, instead, a means to that end.

Again, some have said that it was giving up his own will and desires in order that the Father's will might be carried out that constituted the life laid down as a ransom. But it seems to me that this giving up his own will was only a necessary step to that end. Had he not given up his own will, he would have broken his Father's commandments and thereby have forfeited his life to the law of God, and would have had no life to give as a ransom. But having never sinned, and having overcome the world, the law had no claim upon his life which he came to give as a ransom.

In Isaiah liii. 6, last clause, we read, "And the Lord hath laid upon him the iniquity of us all." The marginal reading is, "Hath made the iniquity of us all to meet on him." How could this be done otherwise than by his taking on him the body of sin, and thereby have laid on him the root or cause of the iniquity of all the race. Thus when he died by sin (the sin or iniquity of us all), he also died to sin (sin in the passive sense, the law of sin), and the sin of us all was made to meet on him, or as Paul says, in 2. Cor. v. 14, R. V. "He died *for* all therefore *all* died." And it follows that in him all were justified to life because the sin principle was condemned in his flesh. He died for (on account of) our sins, and was raised for(on account of) our justification.—Rom. iv. 25.

In Isaiah liii. 11, we read, "He shall see of the travail of his soul and be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." In John xvii. 3, we read, "And this is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent."

This shows that knowledge of God is life. (not mere intellectual knowledge, but experimental knowledge), therefore the opposite of this would be death,—death in trespasses and sin,—even as the opposite of physical life is physical death. (See Eph. iv. 18.) As the knowledge of God is life, and its opposite is death, it follows that knowledge and life are used interchangeably in these Scriptures. By knowledge he justifies the many, and by giving his life a ransom all men are justified to life.—Rom. v. 18. John tells us that "Every one that loveth is born [begotten] of God, and knoweth God; but he that loveth not knoweth not God, for God is love."—1. John iv. 7. 8. These statements prove very clearly that to know God, or to be acquainted with him is life, and that not to know him, or to be alienated from him, is death. He takes up his abode in those who know and love him.—John xiv. 23. These are not alienated by sin and are alive to God; but the lover of pleasure (sin) is dead while she liveth.—1. Tim. v. 6.

I think it is evident from the foregoing that the knowledge by which Christ justified many, and the life which he gave as a ransom, are the same; and that when he uttered the words recorded in Mark xv. 34, he then was alienated from the life of God, forsaken of him, and had died the antitypical death, and by giving the same life which Adam lost the very day he sinned, he thereby paid the ransom price, and bore the iniquity of us all, which had thus been made to meet on him.

Admitting my premises to be correct we have these facts, that Adam, and the race in his loins, were alive before he sinned, but dead after he sinned, from the fact that they were no longer in a justified state. But by his righteousness, and by giving his life a ransom, Jesus Christ justified all men to life; and it follows that all men, the apostle included, were alive to the life of God. But the apostle says in Romans vii. 9, that though he was alive, when the commandment came sin revived, (came to life,—see Verse 8.), and he died. Wilson renders verse 9 thus, "I was alive apart from law then; but the commandment having come, the sin lived again, and I died." Thus while sin came to life with the first Adam and the race in him, and they died; and instead of being alive to God and righteousness, they became dead to the same, and at the same time became alive to sin and death, and thereby became married to the law. But when Jesus Christ reversed this sentence or condition of things by justifying all men to life, it followed that the race (all men) were no longer married to the law, but became divorced by the body of Christ, and married to another, "even to him who is raised from the dead, that we should bring forth fruit unto God."—Rom. vii. 4. Thus Christ became the Husband of all men, by his act of obedience which justified them to life; and at the same time he became the Head of every man, even as the husband is the head of the wife. Paul says, "I would have you know that the head of every man [not of every believer] is Christ, and the head of the woman is the man, and the head of Christ is God."—1. Cor. xi. 3.

But according to the Emphatic Diaglott Paul says, "Sin lived again." This is the point I wish the reader to notice. Again means once more, a second time. Therefore sin had come to life and slain Paul when he was in the loins of Adam. Who can doubt it? And when "sin lived again," it was a personal experience of the apostle. He no longer remained alive (justified to life), and therefore no longer in fellowship with Christ, without any estrangement, for the sin that came to life again, separated between the apostle and the one to whom he was married.

"But," says one, "if the race were divorced from death and sin, (or from the law, for the strength of sin is the law), by Christ, and at the same time married to him, did not Paul when he sinned, become thereby divorced from Christ, and married to sin (or the law) again? According to the best light I have at this writing, I answer, No, sir! No divorces granted at this court! for "God will have all men to be saved, and to come to the knowledge of the truth; for there is one God, (one designer, one purposer, and he brings all his purposes to pass, Isaiah xiv. 24-27), and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, the testimony to be borne in its own times."—1. Tim. ii. 6, R. V.

"The strength of sin is the law."—1. Cor. xv. 56. Then to be alive to sin is to be alive to the law; to be alive to the law is to be married to the law; and to be freed from sin or condemnation, (or justified, as all men were by Christ's obedience), is to become dead to the law, (which is the strength of sin; "For without the law sin was dead."—Rom. vii. 8). Being justified by and to the life of Christ, all are married to the life to which they were justified,—which is eternal life; "and this life is in his Son."—1. John v. 11. Christ thus becomes Commander-in-chief of all the armies of earth. And he declares that he will give eternal life to as many as the Father has given him.—John xvii. 2. Also that all the Father hath given him shall come to him.—John vi. 37.

It is a noticeable fact that some of his army, who are more than privates in the

ranks, would change this statement to read, "All that come to him the Father giveth to him," thus making the number given him to depend upon the number that come to him. But the great Commander himself, who has never yet lost a battle, and never will, makes the number that come dependent upon the number given to him:—"All that the Father giveth to me *shall come* to me: and him that cometh unto me I will in nowise cast out." "And I will give eternal life to as many as thou [Father] hast given me;" and the Father has given "all flesh" into his hands; and "all flesh shall see the salvation of God."

Question.—If the number that come is dependent upon the number given; and if it were true that all had not been given to Christ, how *could* those not given come?

Submitted in love of the truth. Your brother, waiting for the morning of the perfect day, when we shall know no longer in part.—AMEN. RICHARD P. CHASE.

EXTRACTS FROM LETTERS.

I RECEIVED the sample copies of HOPE you sent me, and having read the leading articles, am very much pleased with them. They make clear many things that I saw "through a glass darkly." I find nothing but what is sustained by Bible. The article (continued through seven numbers) cannot fail to please any free, unbiased Bible reader.

Many of the things are not entirely new to me, as I am an old reader of Bro. R's. writings, and for the greater part of which I can only speak great praise. But upon the doctrines of the primitive state of Adam, and what is called "Free Moral Agency" I think him still in "Babylon." Neither is he disposed to listen for a moment to Scriptures that prove the opposite of what he can only assert. Upon the atonement he is not only out of line with the Bible, but he does not harmonize it with any of his *truthful* writings. Paul's statements relative to the Potter's clay, Christ's perfection by suffering, our being created in Christ, and kindred Scriptures, he has no use for whatever. And it seems for the past year that he (and I do not wish to discredit him one jot) finds but little time or space, but to bolster up these old time-honored, sectarian views, which are only upheld by assertions of men. And I am not alone in these conclusions. I have done something for the distribution of his literature in this place, and rejoice in the many sublime truths it contains, but if I find that which is *all* wheat, or *less* chaff, for truth's sake I will gladly do what I can for that which I believe to be nearest in harmony with God's word.

This place contains quite a number of wide-awake Bible students that are thoroughly cut loose from sectarianism, and furnishes quite a productive field for truth. I think in a little while I will be able to send you several subscribers. * * *

ELKHART, IND.

I WAS greatly surprised at the sentence of Lyman Abbott quoted in the HOPE of Feb. 1, by Bro. E. H. of Chicopee Falls, Mass. After reading it and your reply, I took down a copy of Dr Lyman Abbott's paper, "The Christian Union," of March 11, 1893, which I providentially came across nearly a year ago, containing a grand article on future probation, from his own Editorial pen, which I send for publication in the HOPE. He was bitterly assailed by the "Orthodox" religious press for a Month after, and perhaps that is why he wrote that sentence in the S. S. lesson. J. E. F.

WATERVILLE, WASH.

A Dangerous Heresy.

THE doctrine that Christ's redemptive work ends for every man at death, or, in more popular phraseology, that there is no probation after death, is a dangerous heresy. Any doctrine different from that commonly received by the Christian Church is a heresy. The doctrine that there is no probation after death differs from that commonly held in the Christian Church. Some heresies are scriptural, others unscriptural; some heresies are innocent, others dangerous. The heresy that there is no probation after death is both unscriptural and dangerous.

The Old Testament writers projected the divine mercy into the next world. "For His mercy endureth forever" was the refrain of one of their Temple psalms. Nor did this merely mean that it continued from generation to generation. "Yea, though

I walk through the valley of the shadow of death"—that is, Hades—said the Psalmist, "I will fear no evil, for thou art with me." And again: "If I make my bed in hell" that is, in Hades—"thou art there." God's gracious and merciful presence in the underworld was a doctrine peculiar to the Hebrew prophets; that the dead were removed from the sight and care of the gods was the pagan conception. But the doctrine of redemption in the Old Testament was largely national—the deliverance of Israel from oppression—and therefore largely temporal. In the New Testament the personal and spiritual, and therefore eternal, aspect of divine deliverance comes out more clearly. When Christ foretells the founding of his Church, he declares that the gates of hell—that is, Hades—shall not prevail against it. Samson-like, it shall take off from their posts the gates of this lower Gaza, and issue forth from it triumphant.

How Christ achieves this triumph for his Church, Peter declares: He enters into the underworld to proclaim his Gospel to the imprisoned spirits. What this triumph imports, Paul declares: The Christ shall reconcile all things unto himself, whether things in earth or things in heaven—that is, in the spiritual and eternal world; and in his name every knee shall bow, of those in heaven, and those in earth, and those in the underworld. How complete this triumph shall be, John intimates: Death and Hades are themselves cast into the fire, the second death—that is, utter and irredeemable destruction. This is, in briefest possible compass, the Scriptural statement of that faith which has found expression in the oldest, most revered, most universally accepted creed of Christendom: "He descended into hell"—that is, the place of departed spirits. The Christ carries his message and works his work of love there also. To this agree, in their common symbol of faith, all who accept and use the Apostles' Creed. The heretics who deny it are a small minority of the Church universal. The denial is probably a shred of Calvinism. The doctrine that man had his probation in Adam in the garden, and that of the lost race God has chosen a few for salvation and the many for eternal torment, carries with it naturally the further doctrine that the issues of this choice are all seen in this life. The system stands or falls together; and it is not the system of faith of the universal Church.

We call this heresy a dangerous heresy because it limits the love of God; makes the mystery of life and death more mysterious; attributes to the Eternal Father a pity for mankind less than that with which he has endowed his children; substitutes fear for hope as the motive for Christian activity; broods despair in human hearts, and lays on loving souls a burden heavier than they can bear.

We are willing to fellowship heretics who deny the Catholic faith of the Christian Church, and limit the grace and love of God to a comparatively limited few out of unnumbered myriads, and to a brief instant of time out of the countless eons of eternity; but we are not willing to embrace their heresy, or to join with them in disfellowshipping those who hold the larger faith and hope of the Gospel.

SCATTERING POISON.

NOT long ago an Adventist brother in the ministry, in speaking of the writer and the work he is doing, made this remark, "He is scattering poison." He referred, no doubt, to the kind of reading matter I am sending round, containing some of the views held by those who believe in the largest hope for the world.

Now, right here, let me ask if it will poison anyone very much to be taught that "God is love," that "His tender mercy is over all his works," that "He has concluded all under sin, that he might have mercy upon all," that, as Paul informs us, "He is the Saviour of all men," and a special Saviour of them that believe, and that "He will have all men to be saved, and to come to the knowledge of the truth." Was Paul scattering poison, too, when he wrote to Timothy? Is it scattering poison to teach the Scriptures of divine truth, such as, "He is the true light, which lighteth every man that cometh into the world?"

Now, it seems to me that when Christ has done this work, there can be none left in

darkness. And if the good Shepherd goes after the lost until he find it, none can alway remain lost. All were lost, and Jesus came to seek and to save that which was lost. (Mark, it does not say that which was in danger of being lost, but *lost*.) Now, if he succeeds in doing what he came to do, he will find and save all, will he not? And if not, why not? Who can hinder him?

Remember, he is to destroy the works of the devil,—not God's works. Man is God's noblest work. Christ is to bruise Satan under our feet shortly. Is it scattering poison to tell men and women so?

Christ is to destroy death. Question: When death is destroyed, how many of the sons and daughters of Adam, whom he died to save, will he leave dead? Will some one who knows please rise up and tell? "The grace of God that bringeth salvation to all men hath appeared." So my Bible says, "Behold the Lamb of God which taketh away the sin of the world,"—not merely a part of it. He came to give life to a dead world. Is it wicked to believe that the Son of God, who has all power in heaven and earth, will do what he came to do, and that no set of devils can hinder him? He abolishes death and takes away sin. He is the propitiation for the sins of the whole world, —not merely a picked few. He is to remove the curse, make an end of sin, bring in everlasting righteousness, fill the earth with the knowledge of the Lord, subdue all things unto himself, and his kingdom is to become a great mountain and fill the whole earth, and all dominions are to serve and obey him. No hell of endless woe, nor hopeless death, and no room for one! Thank God, there will be no need for one, for the many will be made righteous.—See Rom. v. 19. Am I wicked to believe it will be just as God says in his word?

This truth is indeed poison to the narrow creeds, and makes narrow-minded bigots dreadful sick at first; but they will not forever remain dead, even if they should die, for the time is surely coming when there shall be no more death. Death and hell will be cast into the lake of fire, which is the second death. No more death after that of any kind. "As in Adam all die, even so in Christ *shall* all be made alive."—AMEN.

(Eld.) O. M. CHASE.

HE CARETH FOR THEE.

"Casting all your care upon Him, for He careth for you."—1. Peter v. 7.

What can it mean? Is it aught to Him
That the nights are long and the days are dim?
Can he be touched by griefs I bear,
Which sadden the heart and whiten the hair?
Around His throne are eternal calms,
And strong, glad music of happy psalms,
And bliss unruffled by any strife.
How can he care for my poor life?

And yet I want Him to care for me,
While I live in this world where the sorrows be;
When the lights die down on the path I take,
When strength is feeble, and friends forsake:
When love and music, that once did bless,
Have left me to silence and loneliness;
And life-long changes to sobbing prayers—
Then my heart cries out for a God who cares.

When shadows hang o'er me the whole day long,
And my spirit is bowed with shame and wrong:
When I am not good, and the deeper shade
Of conscious sin makes my heart afraid:
And the busy world has too much to do
To stay in its course to help me through,
And I long for a Saviour—can it be
That the God of the universe cares for me?

Oh! wonderful story of deathless love!
Each child is dear to that heart above:
He fights for me when I cannot fight:
He comforts me in the gloom of night;
He lifts the burden for He is strong;
He stills the sigh, and awakens the song:
The sorrow that bowed me down He bears,
And loves and pardons, because He cares.

Let all who are sad take heart again.
We are not alone in our hours of pain:
Our Father stoops from His throne above
To soothe and quiet us with His love.
He leaves us not when the storm is high,
And we have safety, for he is nigh.
Can it be trouble which he doth share?
Oh, rest in peace, for the Lord does care.

—*London Christian.*

THE article on "Christian Unity," which was published in the HOPE of February 1, has been revised and put in tract form, for general circulation. It has sixteen pages, the same size as all our books. Price, postage paid, 20 cents a dozen.—EDITOR.

To all who wish to obtain his likeness, the Editor would say that he has had taken a very satisfactory Negative, as all agree who have seen photographs made from it. They are as good as he ever expects to have. The cost is twenty-five cents each.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 12., No. 8. ALMONT, MICH., APRIL 15., 1894. $1.00 a year.

EXALTED BY SELF-DENIAL.

SOME thoughts on this topic have been suggested by the words of our Lord in John xii. 32, "I, if I be lifted up from the earth, will draw all men unto me," considered in the light of the following parenthetic statement attributed to John, "This he said, signifying what death he should die."

This being true, it becomes an important question, What death did he die? Did he simply mean that he was about to be lifted up on the wooden cross, to which he was to be nailed by the Roman soldiers, and that thus he would die? Many have been inclined to regard it in this way, and it is quite *natural* that they should. The following answer and question of "the [Jewish] people" show that they took his words in that primary and superficial sense. They were wholly on the natural plane of thought, and were therefore liable to take his words in the most literal sense, as they did when, in a preceding talk, he said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. * * For my flesh is meat indeed, and my blood is drink indeed."—See John vi. 50–63. Not being able to see the *spirit* of the word, (that is, the deeper meaning), no wonder they said, "How can this man give us his flesh to eat?" and that they considered it "an hard saying," and that "many of his disciples went back, and walked no more with him."

The attitude of natural men toward the *spirit* of Christ's words is still the same, and the same effect is sometimes seen.

When Jesus said, "It is the *spirit* that quickeneth; the flesh [in the natural sense] profiteth nothing: the words that I speak unto you are *spirit*, and are *life*," (ver. 63), is it not reasonable to think that he gave the *key* to his general method of teaching? In the natural or literal sense it was not true that Christ gave them his flesh to eat and his blood to drink; and all thinking people know that the spiritual and eternal life which Jesus gives could not result from such eating and drinking.

Is it not necessary to use the same kind of reason and discrimination in order to get the real meaning of our Lord's words when he spoke of his being "lifted up," and of the consequent *drawing* of men to himself? It is true that Jesus was nailed to the wooden cross and lifted up a few feet from the ground; but he did not "draw all men" unto himself at that point nor in that literal sense. Then reverence for the Master's word requires that his lifting up should be regarded as of a higher kind, that the drawing to himself should harmonize therewith, and therefore that the death which he died, was deeper than the physical death on the Roman cross.

The natural was but a shadow of the real. When John wrote these words, "This he said, signifying what death he should die," we know that he had by the Spirit been far removed from the natural plane of thought on account of which the Jews took Christ literally and stumbled at his words. John and Paul having been inspired by the same Spirit, the words of the latter may safely be taken as answering the question, What death did Jesus die? See Romans vi. 10, R. V., "The death that he died, he died unto sin once." And this destruction of the principle of sin is equally true whether he was really "*made* sin for us," as Paul affirms in 2. Cor. v. 21, or our sin was only *imputed* to him, as many teach.

That his death was of a kind which we can and *must* share, in order to share his glory, is clearly taught in the apostles' writings; and this is positive proof that his death, the saving death, the death that exalts and glorifies, was not merely his natural or physical death on the tree;—that his cross was something deeper, of which the wooden cross was but a symbol. Paul says, "I am crucified with Christ."—Gal. ii. 20. All know that Paul was not crucified with Christ, in the natural sense, or on the Roman cross. This crucifixion of which Paul speaks was a personal and practical experience, directly resulting from the fact that Christ by his Spirit was living in him; for only by or through the indwelling Spirit of Christ *can* such death be accomplished.—Compare the above passage with Romans viii. 6-14.

The cross of Christ is the inward circumcision, whose praise is not of men, but of God.—Compare Romans ii. 28, 29 with Galatians vi. 12-15. In the former passage the apostle shows that the outward is not the real, which agrees with our Lord's teaching as to the *spirit* of the word; and in the latter passage Paul shows that they who glory in externals, seek thereby to escape the persecution attaching to the internal—the real "Cross of Christ." In this light we may see a beauty and fullness in the apostle's words in verses 14, 15.—"God forbid that I should glory, save in the cross of our Lord Jesus Christ, whereby [margin] the world is crucified unto me, and I unto the world. For in Christ Jesus neither [fleshly] circumcision availeth anything, nor uncircumcision, but a new creation."

As Paul has told us that he was crucified with Christ, and that it was on the cross of Christ that it was done, we may be sure that it

was not the literal crucifixion on Calvary; but it was the "crucifixion of the flesh [the carnal nature] with its affections and lusts."—Gal. v. 24. "Knowing this, that our old man is crucified with him, [For what purpose? To kill the external man? Not at all; but] that the *body of sin* might be destroyed, that henceforth we should not serve sin."—Rom. vi. 6. If anyone will carefully read this chapter, he may see that the death of Christ into which men are baptized is death to sin. "How shall we that are dead to sin, live any longer therein?"—Ver. 2. "He that is [thus] dead [to sin] is freed [justified] from sin."—Ver. 7. Inasmuch as Christ died to sin, the apostle says, "Likewise reckon ye *also* yourselves to be dead unto sin."—Vs. 10, 11.

This is the kind of death that exalts,—that results in the lifting up. It is so arranged that the more we die in this sense the higher we rise. Hence when Paul said, "I die daily," it was equivalent to saying that he was daily growing in grace, and drawing nearer to the Lord. Look at the apostle's teaching, and see that this death is coupled to the higher life as cause and effect. Buried by baptism into death, and raised to walk in newness of life.—Rom. vi. 4. That it is a process begun, but not yet complete, (and therefore does not refer to water baptism, but to that of which it is only a symbol), is shown in verses 5 and 8, "For if we have been [in the past] planted together in the likeness of his death, we shall be [in the future] also in the likeness of his resurrection." "Now if we be dead with Christ, we believe that we shall also live with him." In verses 10, 11, the dying and the living are coupled both in reference to Christ and his followers. They die to sin, and therefore live to God; but let this not be overlooked, that *our* success is "through our Lord Jesus Christ." Christ within is the power that enables us to die in order to live,—to deny self and thus be lifted up to God.

This denial of self as a means of spiritual exaltation is made prominent in the Saviour's own teaching. "If any man will be my disciple, let him deny himself, and take up his cross daily, and follow me." This is the principle involved in such passages as, "He that loveth his life [himself] shall lose it; and he that loseth his life for my sake, shall save it." The corn of wheat is glorified in fruit by dying,—giving up its old condition. Christ gave himself, and gains the world. By sharing his sacrifice, we share his reward. "If we suffer with him, we shall also reign with him."

Only this kind of self-denial and death gives priestly power,—the drawing power of God. Christ has become God's Magnet, by dying this kind of death. Hence he says, "I, will draw all men unto me." Such experience alone can give sympathy with poor, sinning, suffering humanity. Only the overcomer *can* reign as a royal priest. This is not an arbitrary reward and power, but a necessary result of the overcoming experience. Hence Jesus says, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations." Cutting off the intervening obstacles, and incidental severe experiences,

we may infer that the supreme object must be to assist in the work of drawing men to Himself.

That the lifting up of Christ means the exaltation into the perfection of spiritual life and glory, and that therefore the drawing to himself must mean bringing men into living harmony with God, is shown by Paul when he says that as a result and reward of his humiliation and obedience to the death of the cross, God hath *highly exalted* him, [lifted him up], and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, things in the earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.—Phil. ii. 5-11. "Let this mind be in you, which was also in Christ Jesus." To give to and suffer for others is heaven's way to glory.

LETTER AND SPIRIT.

A BROTHER says, "I cannot conceive of any way to keep the *spirit* of any command, and not keep the *letter*," and asks for an explanation. The question was raised by a remark of Bro. Sunderlin in an article published in the HOPE not long ago. I thought of asking him to explain in this case, but concluded not to wait, inasmuch as similar statements have formerly appeared in my own articles. Let the following statements be considered.

Whether a command can be obeyed in *spirit* without being obeyed in *letter*, depends upon the nature of the command. There are at least two kinds of commands or laws given in the Bible. For convenience in explanation, we call them *moral* laws, and *ceremonial* laws. (The word moral is not used here in contrast with immoral, as it might be used in some cases.) A moral law is based on an eternal and unchangeable principle of right; it is right before it is commanded; it is given *because* it is right. A ceremonial law is not based on an eternal principle. It is not given because it is right in itself, but is right when given because it is given. It is given for some special purpose, to serve as a type, symbol, or shadow of something else which is deeper and more important than the thing expressed in such law.

This deeper meaning of a law is what we understand by its *spirit*, the thing expressed in the law itself being the *letter*. Only ceremonial laws are "shadows of things to come," or of spiritual acts, changes, or conditions. In such laws the thing commanded is arbitrary, even though the act be symbolic:—there being no natural or necessary relation between the letter and the spirit,—between the act and what it represents. For this reason the letter may be obeyed without the spirit, and the spirit may be obeyed without the letter.

Let circumcision illustrate. Circumcision of the heart is explained to be the *spirit* of the ordinance or law of circumcision. It is so clearly self-evident, that no doubt every Christian will admit that the letter can be obeyed without the spirit, and the spirit without the letter. Only the letter was required in the law, as it was usually performed at eight days old, when its spirit was impossible; and only its spirit, circumcision of the heart, is required in the antitype. Since the cross, "If ye be circumcised, ye are fallen from grace."

It need hardly be said that the Passover in the letter could be and was obeyed in the typical, or Jewish age, without any idea of its spirit; and that all Christians keep it in spirit, without the letter, when they eat the flesh of God's Lamb, "the Lord our Passover." This principle is true of *all* laws which have a spiritual or antitypical meaning—all things commanded in the Jewish age, which are fulfilled in Christ. In this kind of law the apostle includes those concerning meats, drinks, holydays, new moons and the sabbath: "which," he says, "are a shadow of things to come; but the body [that is, the substance of which they are a shadow] is of Christ."—Col. ii. 16, 17. (Let it be observed that the word *days* is printed in italics, to show that it is not in the original, but is supplied by the translators.) Inasmuch as natural things represent spiritual things, it should not be difficult to see that the bodily rest which the shadow required, is fulfilled, or finds its substance or antitype in the spiritual rest which we find in Christ. Those who "cease from their own works," the works of the old man crucified with Christ, are keeping the sabbath in *spirit*, and not in the letter,—which according to the Bible was never commanded either before or since the Jewish or typical age.

All laws which have a typical or symbolic meaning, evidently can be obeyed in *spirit*, without the letter. In the case of moral laws, based on eternal principles of right, to obey in spirit necessitates obedience in the letter also.

The position of a law, whether in the decalogue or not, does not determine its nature. Neither is its nature determined by who wrote it. Whether it be moral or ceremonial depends on whether it is a *substance* or only the *shadow* of a substance. The sabbath is of the latter kind, and is in the decalogue. The two greatest commandments, concerning loving God and the neighbor, are of the moral and substantial kind, and are not in the decalogue. These, and all the moral principles which hang on them, constitute "the law of God" in the most absolute sense. These are not in any sense limited by time, place, or circumstance. These are the immutable and eternal principles which Paul tells us were "written in the hearts" of those who knew not the written law given to Israel, so that they might "do by *nature* the things contained in the law."—Rom. ii. 14, 15. This original consciousness was dimmed, and all but blotted out, by sin; and the work of Christ is to *renew* them in knowledge after the image of the Creator.—Col. iii. 10. When "the law of God" is written in men's hearts, they will not need to be taught as to right and wrong. They will know "by nature" what to do and how to do it. And when men can be quickened by the Spirit, and love the Lord and the neighbor, and have no conscience of right or wrong as to certain commands, it is safe to infer that such laws are not written in their hearts, and cannot be part of the law of love. The

real, eternal, and immutable law of God does not deal with shadows but with substances. Paul was writing in harmony with the comparative value of the two principles, when he said, "The letter killeth, but the spirit giveth life."

NOTES ON SUNDAY-SCHOOL LESSONS.

Joseph Forgiving his Brethren.—Gen. xlv. 1-15. (Lesson for April 29.)

GOLDEN TEXT.—If thy brother trespass against thee, rebuke him; and if he repent, forgive him.—Luke xvii. 3.

INTRODUCTION.—The intervening history should be read. After the exaltation of Joseph, two sons were born to him, Manasseh and Ephraim. The first means Forgetting. The toil, the humiliation, the persecution, the suffering were obscured by the glory. (See Rom. viii. 18.) The second name means Fruitful. The object of the exaltation is fruitfulness, whether in the case of Joseph, Christ, or the saints.

The seven years of famine came as predicted, and it was felt in Canaan as well as in Egypt. Jacob sent his ten sons to buy corn, keeping the youngest at home, lest evil should befall him. Joseph knew his brethren, but they knew him not; and they bowed before him, in fulfillment of his youthful dreams. He treated them severely, demanding that Benjamin be brought, and retaining Simeon in bonds as security. This treatment reminded them of their cruelty to Joseph. It was hard for Jacob to let Benjamin go, but when they made a second trip into Egypt, the young son went with them. This time they were kindly treated, and Joseph yearned for his brethren. But they were still further punished by being arrested and returned to Egypt after they had started for home. How Joseph finally revealed himself to his brethren, we learn in our present lesson.

I. JOSEPH MADE KNOWN.—Vs. 1-4. "Could not refrain." He could restrain his feelings no longer. Judah's plea was successful. "No man with him." It was not a time for the presence of curious strangers. He caused all such to go out. He was alone with his brethren when he "made himself known" unto them. Such expressions of grief, joy, and affection seek privacy. It was also a mercy to them.

"Wept aloud."—With joy at this grand result as well as love for his brethren. The weeping was heard by those outside, because according to the custom of that day, it was accompanied with loud cries.

"I am Joseph." How direct! What a thunderbolt to their guilty hearts! What a mingling of astonishment and fear must have been in their minds! And yet there must have been a lurking of joy and hope. "Doth my father yet live?" He had seen all his brethren; the natural cry of his heart was for his father. Before, he had said, "*Your* father," but now it is, "*My* father." They "could not answer," being "troubled," [or "terrified,"] "at his presence." This is not surprising, in view of their terrible consciousness of guilt, and his power. They felt that they were utterly in his hands, and according to common ways of doing, they must suffer, and perhaps be put to death. Can we in imagination put ourselves in their place?

But he said, "Come near to me" "And they came near." Theirs was the embarrassment of guilt, but his the generosity of love and virtue. These were not the words of wrath, but of tender endearment. Their guilt and fear may have caused them to draw back, but now they were drawn toward him. "Whom ye sold."—Not spoken in reproach, but as proof that he was Joseph. He was overcoming evil with good.

II. THE BROTHERS FORGIVEN.—Vs. 5-8. "Be not grieved." The past could not be repaired. He wanted them to forget it, as he had forgiven it. "God did send me."—A delicate way of excusing them; also a statement of the mystery of Providence:—how men, even when acting most selfishly and wickedly, may be carrying forward some important and merciful divine purpose.

"Two years, * * five years."—He is not thinking of how they had abused him, but of how he would bless them, by the rich provisions God had enabled him to make.

"Preserve you a posterity."—This purpose of God, which they had been unwittingly promoting, had to do with the covenant made with Abraham, Isaac, and Jacob. Their seed was to become a perpetual nation; and but for Joseph's part in this emergency, they would have died out. How able the Lord is to fulfill his promises and to carry on his cause!

"Not you." Looking at the great controlling purpose of God, they as the agents, though guilty, might be overlooked. The part they had acted, and the ups and downs in Joseph's career, were like the lighter playing in a tune performed by the master hand, but Joseph was hearing the deep *undertone* that controlled the whole piece. According to this, all things work together for good, not only for Israel, but Egypt too—the Church and the World. "A father to Pharaoh."—Not as older, but in God-given wisdom. "Ruler * * of Egypt."—Then the most autocratic monarchy on earth. It was a position of highest power.

III. JACOB SUMMONED.—Vs. 9-15. "Go to my father."—Joseph turns at once to the practical necessities of the case, and his father is first in his thought. (It calls to mind the case of one of our martyred Presidents, whose first act after his inauguration, was to turn and kiss his aged mother. Filial affection is a noble trait of character. Young people, be kind and true to your parents.) "Come down."—What a grand privilege to carry such a message, at such a time, from a living Joseph, who was supposed to be dead, but now lord of Egypt! It is like carrying to sad hearts the message of the living Christ, who has conquered death, and has all power to bless. "Tarry not."—The son is impatient to see his aged father and to provide for him.

"Goshen."—The lower portion of Egypt, and the best for pasturage,—adapted to the use of an agricultural and shepherd people. "Thou shalt be near me."—This would be the mutual desire of the loving father, and the long-lost son. Though public duties would engage Joseph's time, the father's heart would find peace and joy in knowing that he was alive, and well, and *near*. All the family possessions were to be brought.

"I will nourish thee."—This would satisfy Joseph's own heart, meet the wants of his father and brothers, and carry out God's purpose of preserving them.

"Your eyes see * * and * * Benjamin."—All should be witnesses to their father, but especially Benjamin,—his own full brother,—who is made special messenger, and would surely be believed.

"Glory in Egypt."—What a wonderful transition from his former humble life! What a fulfillment of his dreams! Joseph would not have been human had there been no exultation.

"Wept."—For joy, especially in meeting his own full brother, Benjamin. Then he "kissed all his brethren,"—the common token of affection in the east. "Talked."—Probably speaking of the things at home, of the way the Lord had led Joseph, and discussing plans for the future. What a meeting!

Who can fail to see the wonderful pre-figurements of Jesus in Joseph? And also the restoration and blessing of Israel? They shall look on Christ whom they have pierced and mourn, at first full of fear, and afterward be drawn to his heart, and receive his kiss of forgiving love. There is no punishment equal to forgiveness from the one that has been wronged. It is as coals of fire on the head. They did not repent in order to be forgiven, but because they *were* forgiven. True exaltation is not for selfishness, but for service.

Joseph's Last Days.—Gen. l. 14-26. (Lesson for May 6.)

GOLDEN TEXT.—The path of the just is as the shining light that shineth more and more unto the perfect day.—Prov. iv. 18.

INTRODUCTION.—Jacob, summoned by Joseph, starts for Egypt, and at Beersheba is assured of God's blessing. At the border of Goshen he and the whole patriarchal family were met by Joseph, welcomed to Egypt, then honorably presented to Pharaoh, and settled in the land. When the famine was past, they continued to live there, Joseph still holding the office of prime-minister. Jacob lived seventeen years in Egypt, saw many years of plenty, and, feeling that his death was drawing near, he called his sons together, gave each of them his blessing, organized them into a nation,—"the twelve tribes of Israel,"—giving the scepter to Judah, and died at the age of one hundred and

(*Continued on page 121.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	50
To Foreign Subscribers	1.25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

SPECIAL NOTICE.

THE DAY DAWN is a book of 400 pages,—price, cloth-bound $1.00, paper-covered 50 cents. THE GOLDEN LINK is a Story of Our Times, specially designed for young people, 418 pages, price $1.00. MOSES AND CHRIST has 220 pages, price 50 cents or 30 cents according to binding. THE PERFECT DAY has 240 pages, price same as MOSES AND CHRIST. THE WORLD'S HOPE is $1.00 a year. These are the prices for single copies, postpaid. But whoever will send $2.00 at one time may order $3.00 worth. This is our agent's rate, and all who will work may have the benefit of it—that is one-third off. This reduction in price on the HOPE is not offered for renewals, but only for new subscriptions with orders for books.

☞ THE ATONEMENT is a book containing ninety-six pages, and the price, postage paid, is only ten cents a copy, or a dollar a dozen. It is a small book on an important subject, and is regarded by many as just the thing to circulate among thinking people. Send to this office.—EDITOR.

CONTENTS.

EXALTED BY SELF-DENIAL..... 113
LETTER AND SPIRIT..... 116
NOTES ON SUNDAY-SCHOOL LESSONS,
Joseph Forgiving his Brethren, (Apr. 29) 118
Joseph's Last Days, (May 6)..... 119
EDITORIAL ITEMS..... 120
APPOINTMENTS OF O. M. CHASE..... 120
BE YE HOLY..... 122
STRANGE INDEED..... 124
THE JEWS IN JERUSALEM..... 124
PROPHECY FULFILLING..... 125
EXTRACTS FROM LETTERS..... 126
The Lord Will Provide..... 126
Life by Death..... 126
Our Lord's Names..... 127
Endless Sin..... 127

EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, you may know your standing in our subscription book. "Mar. 94," "June 94," "Sep. 94," or "Dec. 94," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 94*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, or "Dec. 93," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

APPOINTMENTS OF O. M. CHASE.

Pittsfield, Me., third Sunday in each month. Conference meeting at 2 p. m. the preceding Saturday.

Canaan, Me., Sunday, April 15.

Dexter, Me., Adventist Hall, Sunday, April 29th.

Searsport, Me., Advent Chapel, Sunday, May 6.

Frankfort, Me., Sunday, May 13.

Sidney Centre, Me., Sunday, June 24.

(*Continued from page 119.*)

forty-seven years. His body was embalmed, great honor was shown him, and according to a solemn oath which he required of his sons, he was buried in Canaan, in the ancestral sepulcher at Machpelah. The present lesson presents a scene that occurred soon after their return from the funeral.

I. THE FEARFUL BRETHREN.—Vs. 14–18. "Joseph returned."—From the burial of his father. "All that went up."—Not only members of the family, but many Egyptians had thus shown respect for Joseph, their ruler. That removal of the body for burial was a reminder that Egypt was not their home. Canaan was the land of promise,—a figure of the heavenly home and state, the final destiny of God's people.

"Joseph will hate us."—The brethren of Joseph thought he had been kind to them only for their father's sake, and now that he was dead, fear took possession of their minds that their brother would revenge the evil they had done him. It was natural for them to judge him by themselves. Thus people are ever judging the Lord.

"They sent a message," (R. V.)—Probably by a delegation from their own number. "Thy father commanded."—Why did they not say, "*Our* father?" Did they think to make the appeal stronger? They evidently thought Joseph would honor even his dead father's wish; and they wanted thus to fortify their position and save themselves from vengeance. It is doubtful if Jacob had said anything about it.

"Forgive * * the trespass of thy brethren."—This as from their father. Then came their own appeal. This was either an abject or an humble confession of guilt. "Joseph wept when they spake."—It is evident that as yet they did not know Joseph. He had forgiven them long before, and assured them of it; and still they were regarding him as tyrannical and revengeful. (This shows that feelings are not a test of forgiveness.) And if Jacob had really left them the command before mentioned, it would imply that he too was in ignorance of Joseph's real character. No wonder that such doubt of his love and forgiveness caused him to weep. The Lord is often so misunderstood and misrepresented. The prayer of Joseph's brethren was like that of those who plead and plead with the Lord for the salvation he has already given in Christ Jesus. Those who feel their need should "take the cup of salvation," so fully provided, or count it theirs, and thank the Lord for it. Neither Joseph nor Christ could be pleased with such pleading for the pardon already given. It is an evidence of unbelief.

"Fell down."—Perhaps they were humbled and encouraged by his weeping, and so were led to own themselves his servants. But perhaps their guilt and fear blinded them so that they could not even then understand his love.

II. JOSEPH UNCHANGED.—Vs. 19–21. "Fear not: for am I in the place of God?"—Perhaps he meant that God had punished them or would, and that it was not his province: he would forgive. But if Joseph is a type of Christ, he should and would be forgiving because *God* is forgiving. Christ came to reveal the Father's love. The translators have supplied the word "am," and made it a question, "*Am* I in the place of God?" Why not supply the "am" after "I," and make it read, "I *am* in the place of God." Was it not because he was like God that Joseph was forgiving?

"Ye thought evil * * God meant it unto good."—The Lord knew the end, and was fulfilling his own plan "to save much people alive."

"Therefore fear not: I will nourish you." The spirit of his past dealings would control him still; and their memory of his kindness should give them hope for the future. Thus he "spake kindly unto them," and they were "comforted." Does not this speak of hope for the worst of men?

III. A HAPPY OLD AGE.—Vs. 22, 23. He "dwelt in Egypt."—He did not return to Canaan, as might seem natural. He probably retained his place of honor as long as he lived. It does not *say* he was a happy old man; usefulness is greater than happiness; but if a life of goodness, and usefulness, crowned with God's favor and real success, can make anyone happy, Joseph must have been happy. It is a touch of home life when we are told that his great grand chil-

dren "were brought up [or dandled] upon Joseph's knee." No doubt the little ones loved him; and what stories he would have to tell them of the wondrous things of his life and the ways of God.

IV. A PEACEFUL DEATH.—Vs. 24-26.—Joseph said * *, I die." He said this to "his brethren,"—probably his near kindred. If a good and useful life is reason for a peaceful death, Joseph had it. The complete absence of the modern notions, and even the New Testament teaching, as to the future and immortal state, is very noticeable. Immortality was not yet brought to light. (2. Tim. i. 10.) The hope of which Joseph spake to his dear ones had reference to their future on the earth. His faith in God, and that he would keep the covenant made with the fathers, was strong. "God will * * bring you out." God's purpose for them could not be wrought out in Egypt. They must be brought to Canaan.

"Took an oath."—Foreseeing the Exodus, he made them swear that his bones should be taken with them to Canaan. Perhaps the most care is taken of the earthly form where there is the least light as to the spirit and the regeneration.

"So Joseph died, being an hundred and ten years old." He was "embalmed" and "coffined," or put in a sarcophagus, ready for the Exodus. His life was one of singular purity, beauty, and power. He was perhaps the ideal man of the Old Testament,—in many respects the prefiguration of Christ, the Saviour and Bread-giver of the Church and the World.

☞ DO OUR READERS REALIZE how very low we have reduced the price of our books, and how many people may be reached with the truth these books contain by a little co-operative effort and sacrifice on their part? Six copies of DAY DAWN, or ten copies of either MOSES AND CHRIST or PERFECT DAY, for $2.00! Or part of each kind may be had at the same rate; and we will mail them, paying the postage, all to one address or each book to a different address. Some appreciate our offer and are circulating all our books, including THE GOLDEN LINK. Understand, we send three dollars' worth of any of our books, (except the bound volumes of the HOPE), at the retail price, for two dollars sent at one time.—ED.

DID your subscription expire with 1893?

BE YE HOLY.

"As he who has called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy, for I am holy."—1. Pet. i. 15, 16.

HOLINESS is wholeness, freedom from sin, the result of being set apart to the service of God, as in the priesthood. Be ye yourselves also built up as living stones, a spiritual house, for a holy priesthood, to offer up spiritual sacrifices: for ye are a holy nation, a people (set apart) for a purpose.

Seeing these things, then, how careful should we be in our deportment, our daily walk in life, both before God and the world, in living out that holy, Christ-like, life which is being formed within! Do we not know that we are the temple of God, and that the Spirit of God dwells in us? Oh, what a sacred, consecrated, and holy condition! Are we fully aware of its importance? and are we earnestly striving to fulfill its obligations according to the word of God, given us by or through Jesus and his apostles?

God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us (made us alive) together with Christ, that we may sit together with him in the heavenlies; and having willed it, he begat us by the word of truth, in order that we may be a firstfruit of his creatures in the regeneration.

We are indeed walking on holy ground. Then let us tread softly and thoughtfully, prayerfully and devotedly: for we are walking with God. We must be clothed with Christ's righteousness. Think of it! Clothed in *his* righteousness! If so, then his perfect life may be repeated in miniature, by us who are made to bear the image of God. This makes it possible for us to love our enemies, and to overcome evil with good, and so walk in wisdom toward them that are without, having our speech always with grace.

With the heart fixed upon this divine plane, it will make us firm and steadfast in the Godlike attitude toward the evils and foolish things of the world, and our affections set on things above, and not on things worldly: for we are dead, and our life is hid with Christ in God.

Beloved brothers and sisters of the larger

hope, may I ask in the spirit of meekness and love unfeigned, Are we each one of us, living in and enjoying that rest which we as his dear children, have entered into? Come to me, Jesus says, all you laboring and burdened ones, and I will cause you to rest. Take my yoke on you, and be taught by me: for I am meek and lowly in heart, and your lives will find a resting-place: for my yoke is easy, and my burden is light.—E. D.

How safe and sweet these words sound to the ear of the troubled soul, coming as they do from the lips of him who manifested his changeless love for humanity in his every act and speech! Are we resting in that rest as fully as it is our privilege, and do we cast all our burdens upon God, who careth for us? Are we taking these every-day trials, afflictions, and perplexities to him in prayer? While we are in this life we are subject to frailties, yet we are not left without a helper, one who is able to make a way of escape in every time of need.

My heart goes out in pity when I hear of one who is seemingly weighed down with sickness, disappointments, and doubts. We cannot but see there is more light and spiritual life in such hearts than they can realize themselves. Oh, how glad we are that it is God who sees the heart, and judges accordingly! His is righteous judgment.

To the discouraged and disconsolate one, let me say a word of comfort. Close your eyes to the present circumstances, and unpleasantness. Get the heart and mind fixed on things above. Look up through the clouds of despair, and see God's smiling face. Reach up and take hold of his hand. He will not turn you away empty. His storehouse is full of both the natural and spiritual things for all them that put their trust in him.

We do not forget to speak to our Heavenly Father in behalf of his discouraged, heavy-hearted children. And our faith is such that we *know* he will bless according to the needs. Let us *all* take our troubles more to the throne of grace, and leave them with the one who can adjust them in wisdom. "Oh, taste and see that the Lord is good. Blessed is the man that trusteth in him." "The young lions do lack, and suffer hunger; but they that seek the Lord *shall not* want any good thing."

If we lack wisdom, let us ask of God, who giveth to all men liberally, and it shall be given us.—See Jas. i. 5. But let us ask in faith, nothing wavering. The blessed Book is full of precious promises from God, who is able to fulfill more than we could expect. Let our prayer ever be, "Give us *this* day our needs." Never mind the tomorrows. They never come. "Sufficient for the day is the evil thereof."

Make a firm-built fence of trust
All around today;
Fill the space with loving work,
And within it stay.
Look not through the shelt'ring bars,
Anxious for the morrow;
God will help with all that comes,
Be it joy or sorrow.

There are many petty things in every-day life which tend to make us forget our purpose in living; and if we are to rise above them, we must remember to unburden our minds of the worries, so that we may have room for the realities: for God's divine power has given us all things relative to life and piety.

Oh, then, let us get better acquainted with God, and imitate him as dear children, and rest in his strength, continually offering up supplications, earnestly entreating his favor for ourselves and all others. Our prayers are always ascending to the Father as a cloud of incense, acceptable in the Saviour's name. He makes our prayers his own. They are his prayers ascending to God's throne for us. The Spirit assists our weakness, for we do not even know what we should pray for as we ought; and the Spirit intercedes for us with groans unheard, (inaudible).

Oh, what divine love! What care! What blessedness! How can we doubt, and overlook the outstretched hand, filled with every blessing needful, both for the spiritual and natural requirements of his loved ones? May God give us more of the Spirit, that we may *stand*, having our loins girded about with *truth*, and the breast-plate of righteousness, taking the shield of *faith*, by which we will be able to stand. Let us have faith, and then we will find the needed grace to fully strengthen ourselves in the Lord, and in his mighty power.

M. A. FINK.

DETROIT, MICH.

STRANGE INDEED.

It is very strange indeed,—so it seems to me now,—that with an open Bible before me, I ever could have believed and taught that God—our God and Father—should condemn to eternal death children before they were born, and heathen by the million, with no possible way of escape; and at the same time say God loved them all, and would really like to save them all if he only could.

It seems very strange that I should ever have thought that Christ died for sinners if the dear souls would only believe it; just as though believing it would make it a fact; when the dear old Book of God plainly teaches that Christ went to Calvary and there died the just for the unjust, almost two thousand years before the sinners of this generation were born.

It is strange indeed that I ever believed that the God of the Bible had a plan of redemption so laid in Jesus that a miserable old sinner, seventy-five years of age, having sinned all his life,—abused wives and children, and dumb animals, having lied, cheated, robbed, quarreled, and even murdered, —could at the last repent, accept Christ, obtain pardon, and, perhaps dying the next day, live in glory forever with all the blessed ones; and—mark this!—that at the same time, God would hold forever in death a dear, inoffensive, sixteen year old son or daughter, who, while skating, fell through the ice and was drowned, without having accepted the Saviour.

Did I say it is strange that I should ever have believed that a God of love, who claims to be no respecter of persons, could have arranged such a plan? Yes, that is just what I said. Strange that any man or woman, blessed with an average amount of common sense, could ever have had such an opinion as that of the God and Father of our Lord Jesus Christ. I would not run a sawmill on such a plan as that; and neither would you, dear reader. God is love; his plans are all laid in love for *all*,—not merely for a little few that happened to be born in a Christian land, and happened to live a good long while, and happened to have a good head, and a good mother, and good environments, and a large bump of reverence for God, happened to live near a meeting-house, and—in a word—with all the surroundings very favorable.

But there, Bro. Paton, I must not say more now, only this: Perhaps what makes me talk so is because, as I am informed, either A. P. Adams or J. H. Paton, or both, have mesmerized me. And then, they say, I mesmerized my brother, R. P. Chase and several others. And this mesmerizing business is still going on, and they say it is an awful influence, and there does not seem to be any way to stop it. And who can tell what the end will be? My opinion is that it will keep right on until every plant my heavenly Father hath not planted shall be rooted up. Down with all sectarian pens. Exalt the Son of God.—Amen.

(Eld.) O. M. Chase.

THE JEWS IN JERUSALEM.

Within ten years the number of Jews in Jerusalem has trebled, half the present population being of that race. Colonization societies in Southern Russia and Roumania have moved many families on to farms in Palestine, buying agricultural implements for them, so that it is estimated by a member of the Palestine Exploration Company, there are now 2,000 Jews tilling the soil where there was not one ten years ago. It is strange to hear of electric lights and telephone factories and waterworks in Jerusalem.—*Selected.*

SEND FOR

THE GOLDEN CLIK,

or

SHADOW OF SIN.

A book of 418 pages, by Ermina C. Stray, published by the Larger Hope Publishing Co.

"*A Story of Our Times.*"

Do not fail to read it.

Price, cloth bound, $1.00.

Address:—

Larger Hope Pub. Co.

Almont, Mich.

PROPHECY FULFILLING.

The following is taken from the report of the late "Christian Endeavor" convention held in Detroit, published in the *Free Press*. It is a direct confirmation of our view of Jewish restoration as given in Day Dawn, in the chapter on "The Two Dispensations."

"Miss Ben-Oliel, of Jerusalem, gave an interesting account of the work that is being carried on among her people at Jerusalem. She said that prophecy after prophecy was being fulfilled, which demonstrated the truth of the Scriptures.

In accordance with the xxxi. of Jeremiah the Jews were returning home, and building their houses outside of the walls of Jerusalem. In the year 1841, there were only forty Jews in Palestine; today there are over 100,000. The persecution of the Jews in Russia and elsewhere was but God's plan to get them to return to their own land; and she said that the prosperity of England and other countries was because of their kindness to the Jews.

The Hebrew language was again a living tongue in the east, and when Jewish children were sent to school they were taught the Hebrew alphabet, and as they became older, the Old Testament was put into their hands, then the Talmud and the rabbinical writings. She spoke on behalf of the Jews in this country, and asked that they be remembered by the Christians."

The movement towards the recognition of the spiritual oneness of all Christians, and the consequent tendency toward united action, is another sign of the time in which we live. It is more than a feather in the wind, when strong public men can speak out and be applauded as Dr. Rondthaler of Indianapolis, Ind. was in that great gathering of the rising generation of "Christian Endeavorers."

"He spoke on the subject of 'Interdenominational Fellowship.' After a few pleasant sallies at Dr. Clark, whose address, he declared, would be very much in praise of the Michigan Union, he said, that all Christians agreed that divisions and sectarianism hindered the kingdom of God, and that if they were united, as the Christian Endeavorers were, in a bond of fellowship, much more good would be done. He related the ancient fable of the lion and the lamb lying down together, and said that many Christians felt like the lion, that said to the lamb: 'Let me eat you, and then we can lie down together.' (Laughter and applause,) That was the way some Christians would like to have it. Denominationalism hindered Christ's kingdom to a very large extent. The keynote was given by Him in his prayer before his crucifixion, when he prayed for unity, and that the world believe that he was sent to save the world. There could be no greater adulteration, no greater abuse of the religion of Jesus Christ than to preach denominationalism. When Christ said 'On this rock I shall build my church,' he gave no one the right to establish a sectarian church. (Loud applause.) Christ wanted to convert the world, but the work must be carried out by a united and indivisible effort.

He spoke of the different movements that had helped to break down the walls of partition, and said that no one had got so near the people as the Christian Endeavor, or accomplished so much good; a sentiment which was received with loud applause. The Christian Endeavor would stand for what the Saviour meant. (Applause.) Dr. Rondthaler closed with an eloquent peroration in which he pictured the significance of interdenominational fellowship."

In these gatherings the truth is made prominent that this world belongs to Christ, and is to be brought to him by the united and persistent efforts of those who believe in him.—See John xvii. 20, 21. Who that knows the prophetic times, can fail to regard this latter day movement as one of the ways by which Christ's prayer for his church and the world will be answered?

THIRD EDITION OF DAY DAWN.

The Third Edition of Day Dawn is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading Day Dawn, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things.

Price, postage paid by us, in cloth-binding, one dollar, or three for two dollars; in paper cover, fifty cents, or six for two dollars.

☞Get a *new subscriber* for the Hope.

EXTRACTS FROM LETTERS.

I HAVE been wishing to write you a little, but the days pass so rapidly that I am left with much unaccomplished.

I contracted a bad cold December 4, which kept me in my room ten weeks, and I have not fully recovered yet. This morning (March 8) I went out doors for the first time since November. Nevertheless, I have been greatly blessed in the abiding Presence of the Holy Spirit taking of the things of our dear Master and building me up in Him. Oh! it is blessed living, knowing that he hears and answers our prayers, to work in us to will and to do, and controls *every* circumstance for our good, and that he will finally bring us to His presence with the church of the coming Lord.

I receive the HOPE regularly, and it is enjoyed, not only by me, but by others in the "Home." Accept our thanks for the same.

Sisters ———and——— were here yesterday, and we had a free time talking of the Times and of the changes that seem so near. We talked of Bro. Paton too, and think the Lord has given him much truth, and that he is a teacher that need not be ashamed. May the Lord continue to bless him and his dear family.

We have suffered with the destitute this winter, but Lynn has done nobly for the poor.

You have friends in Lynn who remember you with Christian love.

MRS. F. W. HASKELL.

[Some of our readers will be glad to read the above extract from a letter written by our aged friend, familiarly known as "Mother Haskell," and to join in the prayer that the Lord will be her present help as she waits for her change.—EDITOR.]

The Lord Will Provide.

I HAVE been thinking of you today, and wondering how you are getting on, sending out so many of the HOPE to those who cannot pay for it these hard times; but somehow you are still able to do so. I hope and pray that the Lord will prosper you in your labor of love, so that you will not become weary in well-doing in your sacrificing work.

We all have our trials in some form or other, all of them more or less severe; and if it were not for "Thy will be done," for thou Lord knowest best, we could not help giving up in despair. Great is the incentive of the exceeding precious promises, for "the life that now is and that which is to come," which none can give but a loving Saviour. He ever stands ready to help, and says, "It is I, be not afraid;" "Be of good cheer, for I have overcome the world;" which brings to us a joy which grief and difficulties cannot take away.

One week ago (March 21.) we bore our only child, (a son in his thirty-sixth year), to the silent tomb. He died trusting in the Lord. His only regret was that he could not live for the sake of his mother and myself, that he might be able to take care of us in our declining years.

Inclosed you will find a P. O. Order to help and cheer you on the way. Let us remain faithful to the end.

Your brother in the love of Christ,

ALLENTOWN, PA. I. S.

REMARKS.—Sometimes when engaged in the work of the Lord, and seeing good results spiritually, but temporal blessings seem somewhat limited, there is something of a trial of faith. But in this case, as in other times, we are reminded of the lines suggested by "Jehovah-jireh," the name given by Abraham to the place where his son Isaac was delivered from death and the ram was provided for sacrifice, (Gen. xxii. 8–14):—

"It may not be my way,
It may not be thy way,
But yet in his own way,
'*The Lord will provide.*'"

May our brother and his wife find strong consolation in the same precious truth, in their present bereavement. The Lord is at the helm, and though not in the way they had expected, yet in his own way, the Lord will care for them.—EDITOR.

Life by Death.

MY subscription for the HOPE has expired, and I am not able to send the money for renewal now; so you will have to trust me for it awhile or stop it till I can pay for it. [I will trust you.—ED.]

I still like the HOPE very much, and admire the way you answer those who differ with you; for it shows that men can differ and still not lose the Spirit of Christ, which is love.

I still try to serve God, with the light he has given me, to the best of my ability,—believing that all things work together for good to those who love the Lord. I believe the way of life is the way of death, and that the carnal nature must be destroyed, whether it be in this age or in the next. And the way God is going to destroy it is with the fire of suffering. He has shown us in many passages of the Bible that to obtain eternal life [or reach the perfect state, Ed.] we must suffer; for Christ himself was made perfect through suffering.

It is my prayer that God may bless you in your labor of love. D. B.

GLENOLA, PA.

Our Lord's Names.

I HAVE not written in so long, that I thought I would write and let you know I am still alive, and expect to be;—for did not our dear Lord say, "Whosoever liveth, and believeth in me, shall never die?" What a great blessing to be able to believe in him fully as the Lord of life, the overcomer of death, the Saviour of the world!

In looking through the Bible, we find many different names applied to Christ, and all relating to some of the peculiar attributes of his character and work.

"Emmanuel: God with us;" and this is where he is "Wonderful." It has been a wonder to mankind. They have not been, and are not at present, able to understand the union of Divinity and humanity,—God *with* us, being made a partaker of human nature, of our flesh and blood, and thereby making us partakers of his Divinity. He not only comes down, but he brings us up; and that is his promise, "And I, if I be lifted up, will draw all unto me."

"The Mighty God:" for when he rose from the dead he said, "All power is given unto me in heaven and in earth."

"The Everlasting Father:" because "all things were made by him," and of the increase of his government there shall be no end,—new children continually being born into his kingdom,—a kingdom of peace and righteousness. He is therefore our "Prince of Peace."

"The Word:" what an expressive name! By the use of our vocal faculties we express with words our thoughts and feelings, our likes and dislikes,—in fact, make ourselves known to one another, by revealing what is unseen,—our inner selves. So Christ was truly a "Word" to us, revealing all the goodness, mercy, and love of God. And as he was our "Alpha," so will he be our "Omega," all and in all.—AMEN.

We are having hard times down here, as so many of the shops closed. Our working men cannot get employment half of the time, and many have had to receive help who never came to that before, nor expected to. But I know it will all work for the best somehow, and good will come out of this seeming evil. I therefore rest in hope, believing that when good comes again it will be better still. AVIS.

FIND inclosed one dollar, for which please send me THE WORLD'S HOPE for one year.

I was loaned a few copies by a friend a short time ago, and was very much interested, and pleased with your views of the Bible. I think the HOPE is loaned, read, and appreciated more, perhaps, than you are aware of. I shall loan mine when received, to whoever will read them.

I think Mrs. Julia Ward Howe must have seen in prophetic vision how the coming of the Lord would be, when she wrote those beautiful words:—

"Mine eyes have seen the glory of the coming of the Lord."

I myself can see how the light is shining "from the east even unto the west," and so I believe the Lord will come to all who are looking for him. M. H. P.

CHARLEVOIX, MICH.

Endless Sin.

I GO to church every Sunday, but I do not hear much of what I call gospel, so do not enjoy it as I would like to. Not long since, I heard a —— minister preach on the question, "Will sinners continue to sin after death?" He said they would go right on

sinning through all eternity; a profane man would get worse and worse; liars would get worse and worse; and all kinds of sin would go right on and increase. They could not reach bottom, but they would keep going down.

He made out that man has more will power than God, and the devil more power than man. It seems terrible to me for men to preach such things,—that the Creator of all men has not the power to control them after he has created them.

I hope to see you face to face soon, and to hear you preach again; for I long for something that is refreshing and nourishing. Most of what I hear has not much nourishment in it. H. L.

DETROIT, MICH.

REMARKS.—There must be some good preaching in Detroit, but it is not in every man's way to hear it. Circumstances hinder. And it is quite likely that many in their "revival" efforts emphasize the doctrine of endless punishment more than in their ordinary services. They do a sort of penance for their "neglect of duty" during the most of the year. It is hard to think that good and kind husbands and fathers, as many of the ministers are, can *enjoy* preaching such sermons. They only think it a fearful duty which must be done.

But it may well be questioned if the minister mentioned, and others who talk of endless and ever-increasing sin, have weighed their own words. Reason, as well as Scripture, is against such a fearful idea. Think of a poor, weak creature, a finite being, eternally approaching infinity in opposition to the Infinite Creator. The war in the universe would be eternally increasing in magnitude. It reminds one of the philosophical conundrum, "What would be the consequence if an irresistible force would come against an immovable substance?" Nonsense!

They do not themselves believe that all kinds of sin will go on increasing forever. Or do they really think that drunkenness, and debauchery, and licentiousness, and murder, with all the earth-hells of opportunity, will be perpetuated in their imaginary hell of the future? How well the Lord said, "My people do not consider." Will the devil have his bloody wars and his hangmen then as now?

Is it really true that the object of punishment under the administration of a just and loving God is to make men worse? At what point does the kind Father, whose tender mercies are over all his works, become a cruel and relentless Tyrant. We all know that now when one burns his hand on a hot stove, the object of pain is merciful, to teach the offender against law to keep his hand where it belongs. The tendency of such fiery punishment is *not* to make a man worse, but it says, *Stop!!* Perhaps every child learns this lesson by being burnt. Why should anyone dare to say that the pain from any of God's kinds of fire will have an unmerciful object? There are conditions in which "favor" will be trampled upon by the "wicked," and "judgments" are necessary; but the prophet declares that "When his judgments are in the earth, the inhabitants of the world will learn righteousness." See Isa. xxvi. 9, 10.

It is refreshing indeed to turn away from the horrible word-pictures of a state of ever-increasing sin and punishment, to the blessed Word of hope and promise, declaring that Christ will "make an end of sin, and bring in everlasting righteousness;" that he will reign until all his enemies are subdued, and all pain and curse removed, and peace and joy made to prevail, when God shall be all in all. It seems as though some of these ministers will be glad when they learn that some things they preached were like the "wood, hay, or stubble," that would not stand the test of God's fire.—1. Cor. iii. 11–15.—EDITOR.

THE article on "Christian Unity," which was published in the HOPE of February 1, has been revised and put in tract form, for general circulation. It has sixteen pages, the same size as all our books. Price, postage paid, 20 cents a dozen.—EDITOR.

To all who wish to obtain his likeness, the Editor would say that he has had taken a very satisfactory Negative, as all agree who have seen photographs made from it. They are as good as he ever expects to have. The cost is twenty-five cents each.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 12., No. 9. ALMONT, MICH., MAY 1., 1894. $1.00 a year.

DEATH AND LIFE.

BRO. C., who suggested that the larger hope teaching is of the devil, and whose criticism was noticed in the HOPE of March 15, says he must "Speak out in meeting again." He says, "Give us more light," which if sincere, implies that he is not satisfied with his own theology, though he writes confidently. He says, "Please try once more without begging the question." Thank you, Bro. C. I am usually affirming what I believe to be the truth, and giving reasons. I am not disposed to quarrel with those who cannot see.

Here is his first statement: "The kind of death they were condemned to in Adam, is the same kind they are justified to in Christ on the 'EVEN SO' plan."

By "they" I suppose he means all. He probably does not mean just what he says. Or does he mean to say that all are justified to *death*—the same "kind of death they were condemned to in Adam?" This reminds us of his criticism of Bro. Chase, because he left out the words "of life" after justification. Both are simply oversights. No doubt he meant to say that all are justified to the same kind of *life* they *lost* in Adam. This is just what he said before, and defined it to be, "Simply physical life." The point he is seeking to emphasize by repeating it is that the "Even so" relates to the *same kind* of life. He is simply denying my affirmation, and that of Bro. Chase, that the "Even so" relates to the *all*, the universality of death in Adam and life in Christ, and not to the *kind* of death and life. *That* we claim must be determined by the respective *natures* of Adam and Christ—which are *not* "the same" at all, but are contrasted by the Apostle, as "animal" and "spiritual,"—or "a living soul," and "a quickening Spirit." If Paul does not say to Bro. C. that when Christ gives life to men he gives *His own* "kind" of life, we will just wait till the Lord gives him ears to hear and eyes to see.

As he repeated, let me repeat, in substance. The idea that Christ gives men "Simply physical life," is a very low estimate of his work,

and leads fairly to the conclusion that the poor mortal who is lost and dead spiritually, or "in trespasses and sins," must find himself and make himself alive. Christ does the lesser work, the helpless sinner must do the greater work himself! Is that so?

He next says, "There are three forms or phases of death spoken of in Scripture: 1. Dead in sin or trespasses; 2. Physical death; 3. Eternal death, or separation from communion and harmony with God through the ages of the ages.—Rev. xiv. 11; xx. 10; Matt. xxv. 41-46. Death in Scripture language only means "SEPARATION" in some form. It nowhere means annihilation or non-existence."

He then illustrates his propositions by saying that "Adam died or was separated from communion and harmony with God the moment he willingly" sinned. "In 930 years physical death ensued, or separation of spirit and body, and if he did not accept the Promised Seed,—Messiah of Gen. iii. 15,—he will remain spiritually dead eternally, and hence reap the last of the three forms of death in the lake of fire."

If he had said, there are *two* forms or phases of death, it would not be objectionable; but according to his own definition and illustration, what he calls the *third* kind, is simply the eternal perpetuation of the *first* kind. After Adam was "separated from communion and harmony with God," by wilful sin, and died physically 930 years later, how could he be separated from harmony with God *again*, unless by some means he had been *restored* to harmony with God? And if restored to harmony and communion with God, why need he die or be separated again? I wonder if his hearers (supposing him to be a preacher) do not pick him up when he thus falls. If not, they are not as free to criticise as he is himself.

I wonder where our brother found his definition of death,—"separation." Was it made to order, to suit a preconceived theory? Webster gives several definitions of death, among which are found "cessation," and "extinction," but no hint at "separation." Would it not be nearer right to say that death is the cessation, extinction, or absence of the kind of life under consideration? Physical death is the cessation and extinction of bodily life. Paul defines the other kind when he says, "To be carnally minded is death."—Rom. viii. 6. This is the absence of spiritual life, which the same verse defines as being spiritually minded. Then the apostle uses the word death as the ending of a lower state or life. Thus both Christ and his followers are said to die to sin and live to God.—Rom. vi. 10, 11. This death of the lower or carnal or fleshly state is not improperly called "the death of death," seeing that "to be carnally minded is death." What men need to learn, is that this destruction or death of death, the death or cessation of the low state of man, is the object and work of the lake of fire. "This is the *second* death," (Rev. xx. 14) the complete undoing of the sinful state, represented by "death and hell," coming into which was the *first* death.

Whether the references given by Bro. C. are proof of endless and hopeless *death*, let all intelligent readers judge for themselves. To us they appear only the action of God's fire which Christ kindled on the earth to burn up sin, and it will continue its work in the ages until the end is accomplished.

He holds that only "wilful sin" brings spiritual death—his *first* kind; that this kind of death is not inherited, but that all mankind "are accounted righteous," and therefore spiritually alive "until they have reached the years of accountability," and, knowing the law, commit wilful sin. He says:—

"Thousands who lived from Adam to Moses died physically, but could not die spiritually, because there was no law to produce such death, or make sin to be exceeding sinful, so it could be imputed to them.—See Rom. v. 12-14. Physical death pays the penalty of all kinds of sin but wilful sin, so they can all be justified to life in Christ who did not forfeit such right by wilful sin. That is, they can be justified to life, and a right to the tree of life, except they who knowingly break moral law."

What kind of a preacher is this man? He does not seem to be at all Orthodox, according to modern standards, as his statement savors of future probation or opportunity for a part of those who die without knowing either the law or the gospel. He seems a little mixed, but no matter, if he is an honest seeker after truth, and will be kind to others using the same right, he will be esteemed for his independence of thought. I only wonder if he has weighed all his statements, and is prepared to stand by them.

This is not the first time I have heard the claim made that spiritual death cannot be inherited or communicated. Some say "it is life, not death, that is transmitted from parent to offspring." But on the same principle, this would preclude the possibility of *physical* death resulting to all from Adam's sin. Whatever Adam transmitted to his offspring must have been *in him* before he died physically. How could all die *physically* in Adam, when all he could give to his children must have been transmitted before he died physically. In order that they might "die *in* Adam," would it not be necessary that his children should all be in him when *he* died? All *were* in him when he sinned and died spiritually according to our brother's own theory. Romans v. 12, to which he refers us, says all *died* by Adam's sin because all *sinned* in him.—See margin. Then, as the sin and death were cause and effect, and all shared the sin, all must have shared the "spiritual" death. If being dead to God, or being in a low state spiritually, was the cause of the final, physical death in Adam's case, it is easy to see how the same cause, inherited, would produce the same result in Adam's offspring. But if he did *not* transmit his low spiritual state to his offspring, how could he transmit the physical result of it?

Again, if, as is claimed, the "Thousands who lived from Adam to Moses," were not condemned to spiritual death, because they had not the knowledge of law to commit wilful sin, why does he say they were "accounted righteous?" Do righteous people need to be *accounted* righteous? The whole state-

ment of the apostle goes to show that they were "sinners," but "sin is not *imputed* when there is no law."—Ver. 13. That is, though they were sinners, they were not counted *guilty*. They evidently inherited a depraved nature, with a strong tendency to evil, as the Bible record of the Antedilvians and the Sodomites clearly shows. The Lord destroyed them prematurely, because of their corruption. They were not fit to live on earth. I wonder if our brother thinks they were taken to heaven. Surely they were not prepared for that; and yet according to his view, (as well as my own), they were not deserving of endless or hopeless hell.

If these corrupt multitudes were not *dead* in trespasses and sin, what could such death be? They certainly were not alive to God. Were they not carnally minded, and intensely so? And remember Paul says, "To be carnally minded is death." He is not speaking of guilt, but of death—the sinful state. Do not such people need the enlightening and life-giving power of Christ, in order that they may be fit for God's kingdom? And just so whether before or after death.

From Bro. C's. statement, I infer that he must or ought to think there is hope in the future life for these "Thousands who lived from Adam to Moses;" for he says they did not commit any *wilful* sin, and that physical death pays the penalty of all *other* kinds of sin. So all they need is to have their physical life restored. Then they will have a right to the tree of life, he says. Will he stand by the conclusion that there is hope for the Sodomites, and the Antediluvians? If not, why not? If so, though we do not "see eye to eye" in all things, yet he is on the road toward believing what he has called a "doctrine of devils," and we can sympathize with each other in bearing the reproach of the so-called "Orthodox" believers.

But in view of his admission of hope for those who lived "from Adam to Moses," or before the law was given, our readers may all be as much surprised as I am that he should criticise my statement as to hope for the Sodomites, after the following fashion:—

"I am heartily glad you mention Ezek. xvi. 44–63. Nothing [better] could be produced, when honestly read and considered, than this Scripture, to prove my position, and thoroughly capsize your universalist craft.

Listen! Verse 55. When thy sister Sodom and her daughters shall return to their former estate, etc. I ask, What was their former estate? Verses 49, 50 explain their sin and former estate; and verses 60–63 tell the kind of covenant they will have to govern them eternally, when they are ashamed, (because of their sins, contrary to Rom. x. 11, which shows them unbelievers), and confounded, (contrary to 1. Pet. ii. 6), and never open their mouth any more for shame, etc. This is wonderful salvation according to your universalist theology and love. I don't want any such future blessing. Yet I can consistently see why God could deal better with them than with such as yourself, who will presist, against greater light, to flatter the wicked for selfish gain."

What is the matter, Bro. C?—

something hurt you? So anxious to get a personal fling at me that you so soon contradict yourself! Could not even read the Scripture straight! Could not see that it is not Sodom at all, but Israel, that is to be "ashamed," and "confounded," and that too when the Lord is "pacified" toward them, or, as the revised version says, "When I have forgiven thee for all that thou hast done, saith the Lord God."—See 60–63 again. A Christian man should be a gentlemen, and not say that one whom he does not know, "flatters the wicked for selfish gain." A good spirit, and true kindness of heart, will help to understand God's message of mercy to the race of mankind.

It is strange how easily a man may contradict himself and not know it. Our brother says Christ gives to all at the resurrection only the kind of life they lost in Adam —"Simply physical life;" and then afterward says, "The Scripture clearly shows that none will have a flesh and blood body in the resurrection." Is not this a flat contradiction?—or does he think the spiritual body will be animated by "Simply physical life?"

It seems more consistent, reasonable, and Scriptural to believe that when men are alive in Adam, they have his kind of life and body; that when they die in Adam, they lose just what he lost; and that when they are made alive in Christ, they will have *his* kind of life and body. Then they can neither die nor suffer.

Time and space forbid saying more on this subject now.

☞ WATCH the date after your name to see when your subscription expires.

"THE IMPASSABLE GULF."

It is very difficult to convince the majority of ordinary Bible readers that there can be any other meanings to Scripture then the traditional meanings taught them from childhood. Accordingly, while quite willing to believe that some of the more obscure, or more uncommonly quoted passages, or certain parables, or prophecies have *figurative* meanings, they are unwilling to concede that there can be anything figurative meant by those passages commonly quoted in proof of the dogma of eternal punishment,—this dogma having become so strongly implanted in the popular mind by traditional teaching. The tendency with such people is, if ever fully convinced that the popular teaching is wrong, to swing like a pendulum to the opposite extreme, and deny not only the popular idea of hell as false, but also to reject entirely the idea of hell, as well as every passage of Scripture on which the doctrine is supposed to be founded, as uninspired fables. Because they do not see that certain passages may have a meaning different from that commonly given, they too often cast them aside without the careful examination they deserve. They go from the extreme of literalism to nothingism.

One of the great needs of the world is more simple teaching of Bible truth—such teaching as a child may understand; for it is in childhood that the seeds of false doctrine often gain the firmest hold of human minds. We are so accustomed to reading the Bible in the light of other people's lamps—tak-

ing the threadbare interpretations put upon it by the preachers and teachers of the so-called evangelical denominations, instead of carefully reading for ourselves with the light furnished by the Spirit of Truth, that we often, almost unconsciously, imagine we see meanings in what we read that to the unprejudiced reader cannot by the most careful search be found in the printed words.

Let us take the story of Dives and Lazarus for example. There are many people who are unwilling to believe that this story should be taken otherwise than literally, who deny that it is a parable, and who suppose that when taken literally it cannot teach anything less than eternal punishment. They would be astonished perhaps if told that even when taken in the most literal sense,—just as it reads in the English Bible,—there is nothing in it to teach such a doctrine. But that such is a fact I think I can prove, and shall now attempt to do so.

I am sometimes asked by my "Orthodox" friends, when they hear me say that I believe in the final salvation of all; "Do you believe the Bible?" "Most certainly I do," I reply. "Then how can you believe in universal salvation?"—and, as if to defend their position with an unanswerable question, they triumphantly ask, "How can you get around the story of the Rich Man and Lazarus?"

As already intimated, I see nothing in the story, even when taken in the most literal sense, that teaches or implies any such doctrine. Let us examine this story, or parable, carefully and see what there is, or *is not*, in it to convey the idea that the doom of the Rich Man was eternally sealed.

While I believe the story, as recorded in Luke xvi. 19-31, is a parable, and intended to teach something more than appears in it as a literal story, yet it is not my purpose now to speak of its parabolical meaning, but to take it as it literally reads in our common version of the Bible.

One of the first objections usually raised against the "Universalist" view is this: "We are not told that the Rich Man was ever saved." And why should we be told so? In a parable it is not necessary to tell things which have no bearing on the lesson to be taught. In Luke x. for example, we are not told whether the man who went down to Jerico and fell among thieves, and was cared for by the Good Samaritan, ever recovered fully from his wounds. Why? Because to speak of his recovery was not necessary to complete the lesson which the parable was designed to teach, —the lesson of true neighborliness. If the Saviour had added to the parable of the Rich Man the information that he was finally saved, it would have added nothing to the lesson which it seems He designed to inculcate. The story is told to teach, not the final restoration of sinners like Dives, but the *certain punishment* of selfishness, and consequently this latter is made the prominent feature of the story. Does not common sense tell us that if we would teach a child the consequences of disobedience, by relating to him a story of some child's disobedience and its punishment, we must make the punishment and suffering the prominent point in the story, and refrain from telling about any subsequent happiness of the offender, lest the youthful listener lose sight of the lesson intended, as he contemplates the more agreeable details of the story?

The next objection raised is usually this: "Was there not an impassable gulf fixed?" It was impassable under certain conditions. But it is not stated that either the conditions which made it impassable, or the fixedness of the gulf itself, were to be eternal. God's power is not limited that he cannot bridge over the most impassable gulf in the universe when his time comes to bring the doomed sinner into closer relations with himself. The gulf is impassable until the sinner has paid the penalty of his transgressions, or is brought to repentance. (See article on "Unpardonable Sin" in HOPE of Feb. 15.) Though it is not stated (because, as already said, not necessary for the purpose of the parable) that God did or will bridge the gulf; yet neither is it stated or implied that he will not do it. It is quite safe to assume that He will make *some* way of escape, in view of the fact that "His mercy endureth forever." More than this: it is positively declared that hell itself (Sheol, Hades) will be destroyed.—Hosea xiii. 14; 1. Cor. xv. 55; Rev. xx. 14. Destroy a prison wall, and it lets the prisoners out into freedom.

"But did not Abraham say to the Rich Man that they which would pass from hence to you *cannot:* neither *can* they pass to us, that would come from thence? And did not the Rich Man give up his own case as hopeless, when he replied, Then I pray thee that thou wouldest send him [Lazarus] to my father's house, etc.?"

Even here there is not a hint of endless punishment. In fact, the punishment was already beginning to have the desired effect on this man; it was beginning to destroy the *selfishness* out of him, so as to make him solicitous for the future welfare of those whom he had probably never thought of warning while living on earth. If, as it is so often claimed, sinners cut off from all hope, in hell will go on from bad to worse until not a spark of goodness is left in them, how comes it that this man was beginning to show a *better* disposition than before death?

It is true that under the existing conditions just then, none could pass from either side to the other. The prisoners inside the stone walls of a prison have an *impassable* barrier between them and freedom. If we who are on the outside should try to pass in we cannot; "neither can they pass to us, that would come from thence." Does this "cannot pass" imply that those prisoners must remain behind that prison wall eternally? Certainly not, but only until they serve out their sentences. How are they going to get out? Of themselves they cannot. The walls are impassable. But when the proper time comes, the keeper with his keys opens the prison doors and lets them out, and they are free.

And so the Divine Saviour declares (and note it well, that in making the declaration he destroys the

(*Continued on page 137.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	50
To Foreign Subscribers	1.25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

SPECIAL NOTICE.

THE DAY DAWN is a book of 400 pages,—price, cloth-bound $1.00, paper-covered 50 cents. THE GOLDEN LINK is a Story of Our Times, specially designed for young people, 418 pages, price $1.00. MOSES AND CHRIST has 220 pages, price 50 cents or 30 cents according to binding. THE PERFECT DAY has 240 pages, price same as MOSES AND CHRIST. THE WORLD'S HOPE is $1.00 a year. These are the prices for single copies, postpaid. But whoever will send $2.00 at one time may order $3.00 worth. This is our agent's rate, and all who will work may have the benefit of it—that is one-third off. This reduction in price on the HOPE is not offered for renewals, but only for new subscriptions with orders for books.

☞ THE ATONEMENT is a book containing ninety-six pages, and the price, postage paid, is only ten cents a copy, or a dollar a dozen. It is a small book on an important subject, and is regarded by many as just the thing to circulate among thinking people. Send to this office.—EDITOR.

CONTENTS.

DEATH AND LIFE	129
"THE IMPASSABLE GULF."	133
EDITORIAL ITEMS	136
APPOINTMENTS OF O. M. CHASE	136
NOTES ON SUNDAY-SCHOOL LESSONS,	
Israel in Egypt, (May 13)	137
The Childhood of Moses, (May 20)	138
DESIGN OF THE BONDAGE IN EGYPT	140
THEY CANNOT SEE	141
EXTRACTS FROM LETTERS	
Grace and Holiness	142
Life and Responsibility	142
I am Christ's and He is Mine	143
Joseph the Firstborn	143
The Great Drama, (Poetry)	144
AN ECONOMIC MILLENNIUM	144

EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, you may know your standing in our subscription book. "Mar. 94," "June 94," "Sep. 94," or "Dec. 94," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 94*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, or "Dec. 93," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

APPOINTMENTS OF O. M. CHASE.

Pittsfield, Me., third Sunday in each month. Conference meeting at 2 p. m. the preceding Saturday.

Dexter, Me., Adventist Hall, Sunday, April 29th.

Searsport, Me., Advent Chapel, Sunday, May 6.

Frankfort, Me., Sunday, May 13.

Sidney Centre, Me., Sunday, June 24.

(*Continued from page 135.*)

theory that his mission is merely the setting of sinners free *in this life*),—he, who has all power in heaven and in earth, and whose mercy endureth forever—he declares: "I am he that liveth, and was dead; and behold, I am alive forevermore, Amen; and have the *keys of hell* and *of death*." For what? To lock the prisoners in forever? Would that be like One whose *mercy* endureth forever? No, indeed. He was not annointed for such a mission as that; but "to proclaim *liberty* to the captives, and the *opening of the prison* to them that are bound.—Isa. lxi. 1. For what purpose should He have the "keys of *hell*" if not to "open the prison?" And why should he have the "keys of *death*," if not to set at liberty, in the future life, the captives of Satan (2. Tim. ii. 26) who, while on earth, "were *all their lifetime* subject to bondage? Heb. ii. 15. GEO. CLEARY.

NOTES ON SUNDAY-SCHOOL LESSONS.

Israel in Egypt.—Exod. i. 1-14.

(Lesson for May 13.)

GOLDEN TEXT.—Our help is in the name of the Lord.—Psalm cxxiv. 8.

INTRODUCTION.—There is no record between last lesson and this. The Book of Exodus—"the going out"—is so named because the departure of Israel from Egypt is the principal event it records. It was written by Moses, (Exod. xxiv. 4; Mark xii. 26), and embraces the events from his birth to the erection of the tabernacle in the wilderness.

Considerable time had passed from the death of Jacob before the events recorded in this lesson. The Israelites had become well established in Egypt during the governorship of Joseph, and in all human probability they would have settled there permanently, but for the affliction by the Egyptians. The persecution was intended by Pharaoh to weaken them and perpetuate their bondage, but it resulted in their leaving Egypt and in helping to fulfill God's purpose of bringing them to Canaan. God had told Abraham long before of this period of adversity, and of their deliverance.—See Gen. xv. 13, 14. This was an illustration of how God makes the wrath of man praise Him. For a summary of Israel's history see Acts vii.

In addition to the historical truth given, it appears evident that Israel is a pictorial nation, and that many of their experiences were typical of the experience of the child of God. "When Israel was a child, then I loved him, and called *my son* out of Egypt."—Hos. xi. 1. Then Israel in bondage means the enslaved state of the natural man, the Israel delivered, means the spirit of man—God's son—regenerated and brought to his proper destiny.

I. ISRAEL FRUITFUL.—Vs. 1-7. 1. "These are the names." A briefer form than in Gen. xlvi. 8-25. This summary makes a good starting point for the following history of this people. "Children of Israel."—Henceforth the name of the sons of Jacob. "Came with Jacob."—When he came to Egypt. Besides wives and children, many servants were no doubt with them. The number has been variously estimated at from "five or six hundred," to "between one and two thousand."

2-4. "Reuben * * Asher."—The six first named were the children of Leah. Benjamin and Joseph were the two sons of Rachel, Jacob's second and beloved wife, and the youngest of the family. Dan and Naphthali were the sons of Bilhah, Leah's maid; and Gad and Asher were the sons of Rachel's maid, Zilpah. These twelve sons and their families constituted "the house of Israel." It seems evident that twelve is an important number in the spiritual kingdom, too, as Christ chose twelve Apostles.

5. "Seventy souls."—Including Jacob's sons and grandchildren. Joseph and his sons, already in Egypt, were included in this number,—also a daughter and a granddaughter of Jacob.—Gen. xlvi. 8-27.

6. "Joseph died."—See preceding lesson. "All his brethren."—His own brothers. "All that generation."—All who had lived in Joseph's time, perhaps including the

Egyptians as well as Israelites. A rapid review of the events of many years.

7. "Increased abundantly."—Before the oppression began. It was considered honorable and important to be fruitful. The extraordinary growth of the nation is emphasized by the five-fold statement. Goshen became too small for them.

Thus far we have seen Israel as a prosperous family, and from Jacob's death organized as a nation. But prosperity does not tend to develop the better and stronger elements of character. Trial and discipline correct weaknesses, unify and bring out the best. This is true of any man or people of God's planting and Providence.

II. The Jealous King.—Vs. 8–10. 8. This new king suggests a new dynasty. "Knew not Joseph."—Perhaps was wholly ignorant of the history of the man and his work. Many years had passed since Joseph was prime-minister. At least, if he was not ignorant, he had no friendly regard for him, and cared not to perpetuate his memory. This new king is supposed to be Ramesis II.

9. "Behold, * * Israel more and mightier than we."—The king had probably called a council to consider the subject. He was a shrewd man. The phenomenal increase of this strong nation of slaves was good reason for alarm.

10. "Let us deal wisely with them."—The object was to prevent their growth, and keep them under. The fear was that they might become allies of a foreign foe in case of war. An internal foe is the most dangerous. But the method pursued to keep them down was foolish rather than wise, as it would tend to discontent. "Out of the land."—The Hebrew desire and purpose to leave Egypt was *no* doubt well known, and was the great cause of Egyptian anxiety.

III. The Bitter Service.—Vs. 11–14. 11. "Taskmasters."—Superintendents of public works, who called for unpaid labor. They were slaves. "Afflict."—It was the design to oppress them by severe labor. "Built * * treasure cities."—They had to make the brick and do the building. These cities were used for storing provisions for the army. One fifth of all crops was required of the Egyptians, (Gen. xlvii. 24–26), and as much if not more would be required of the Hebrews.

How terrible is slavery,—"Man's inhumanity to man,"—and yet it is only a shadow of the self-slavery of man to sin and Satan.

12. "Afflicted * * grew."—Pharaoh's "wise" dealing was a failure. An opposite result was gained. The slavery and hard work made them if possible more prolific. The Egyptians were grieved and more alarmed. "Man proposes, but God disposes." 13. And they made them "serve with rigor."—Added to the oppressions. 14. "Lives bitter."—This must cover quite a long period in order that the effects might be seen. All sorts of hard labor and abuse were put upon them. But God's nation could not be utterly crushed. God was preparing them for their future work.

Times of persecuting have made the Church grow. The heathen Bion said, "It is a great misfortune not to endure misfortune." An apostle of Christ tells us that the present affliction of God's people works for them an eternal weight of glory.

The Childhood of Moses.—Exod. ii. 1-10.

(Lesson for May 20.)

GOLDEN TEXT.—I will deliver him, and honor him.—Ps. xci. 15.

Introduction.—As the Hebrew nation increased in number, the most extreme measures were devised to secure the death of the male children, the last order being to cast them into the Nile.—Exod. i. 15–22. At the time when this edict of Pharaoh was in force Moses was born. He was to become the great law-giver of Israel, and was saved from the fate of the many infants; reminding us that his greater Antitype, the Law-giver and Saviour of mankind, was saved from the cruel edict of Herod.—Matt. ii. 13–18. The leading thought in our present lesson is God's preparation for the deliverance of Israel, from their bondage in Egypt. Pharaoh's "wise" plans were defeated by an unseen Power, wiser than he.

I. Moses Hidden.—Vs. 1–4. 1. "A man * * took a daughter of Levi." His name was Amram, hers Jochebed.—Exod. vi. 20; Num. xxvi. 59. This was a marriage of two

slaves,—a lowly affair from a human point of view, but how important in Heaven's sight! "Philanthropists" have suggested the suppression of marriage among the poor and wretched; and why will such people marry? Because Heaven's law is stronger and wiser than human schemes. The family institution cannot be wiped out. Parental love sweetens the lowest lot in life. And many of the world's benefactor's have been of humble parentage.

2. "A goodly child." Children were highly prized among the Israelites—especially sons; and yet at such a time the birth of a boy was a calamity. Think of the mother's dread that her child would be snatched away and drowned. In this case something made the mother especially anxious to save her babe. There was no doubt an innate idea of a coming deliverer. Paul tells us their hiding Moses was "By faith."—Heb. xi. 23. Here was a divine inspiration, by whatever it was caused. It was enough to make them think God wanted this child saved, and they hid him in the house. This was the one of all the babes Pharaoh would have wished destroyed. So God upsets human plans, and fulfills his own purposes.

3. "Could no longer hide him."—A growing child could not long be concealed from the many Egyptian spies. Then she took for him an ark of bulrushes, made it waterproof, and hid him among the flags by the river. This was a hard thing for mother-love to do, but it proved both it and her faith.

4. "His sister."—Miriam, about twelve years old. She could watch in the distance without attracting attention. She no doubt was anxious to save her baby brother. What a training for a little girl! No doubt many a brother has been saved from a worse fate than drowning by the loving interest of his sister.

II. Moses Found.—Vs. 5, 6. 5. "Daughter of Pharaoh."—Some think the daughter of the former, and sister of the reigning king, but it appears probable that she was the king's own daughter. "To wash," or bathe.—The Nile was regarded as a sacred river, which was supposed to impart special virture to those who bathed in it. "Saw the ark."—This may have been regarded as an accident but it was providential. This discovery may have been just what even the mother had planned. The princess was a good guardian for her child.

6. "Had compassion."—When she opened the ark, saw the beautiful child, and heard its cry, her own mother nature was stirred. She understood why it was there no doubt when she said, "This is one of the Hebrew's children." God had a work for her to do. Even a cruel king has a heart and in this case it was to be reached for a good purpose, by his own loving daughter.

Moses Nursed at Home.—Vs. 7–9. 7. "Shall I call a nurse?"—This may have been the sister's wit; or it may have been a part of the mother's plan. It certainly was the purpose of God.

8. "The child's mother."—This story has more than the interest of fiction. 9. "Nurse it for me."—The princess probably did not know that the child was given to his own mother. She adopted the foundling. From this time, the mother was paid by the princess, the child had the protection of the court, and the benefits of home care and companionship, and the hearts of the parents had an unspeakable joy.

IV. Moses Brought to the Palace.—Ver. 10. The home care was good, and "the child grew." But he had to be trained in the Egyptian court, and this he secured by being "the son of Pharaoh's daughter." She gave him his name,—Moses, which means, "drawn out."

How wonderful are God's ways! The frailest means are often adapted to the grandest ends. Think of the ark for Moses and the manger for Christ. The action of the princess may have seemed trivial, but it was fraught with grand results. In preparing a deliverer for his people, God made use of an humble marriage, a king's cruel edict, a mother's love and faith, a babe's tears, the princess' tenderness of heart, a sister's wit, and all the resources of the Egyptian court! He works, and who can hinder? In the deliverance of Israel is a foregleam of the salvation of the whole creation from the bondage of corruption into the glorious liberty

of the children of God.—Rom. viii. 21. Sin and death—all the conditions which enslave the spirit of man—must be vanquished. None can stay God's hand.—Dan. iv. 35.

DESIGN OF THE BONDAGE IN EGYPT.

THERE are certain bonds of union and resources of sympathy by which the minds of a whole people may be united into one common mind. Any cause which creates a common interest and a common feeling, common biases and common hopes, in the individual minds which compose a nation, has a tendency to unite them in this manner. Some of the causes which have more power than others to bind men as it were, into a common being, are a common parentage, a common religion, and a common fellowship in suffering and deliverance. The more firmly a people are bound together by those ties of union, the more strength they will possess to resist opposing interests and opinions from without; while, at the same time, everything national or peculiar to them as a people, will be cherished with warmer and more tenacious attachment. If, therefore, God designed to form a nation he would put in operation those agencies which would bind them firmly and permanently into one mass. Now, mark the application of these deductions to the case of the Israelites. Abraham was their common ancestor, one whom they remembered with reverence and pride. In Egypt their circumstances and employments were the same; and in the endurance of a protracted and most galling bondage they had a common lot. Their liberation was likewise a national deliverance. Now, it has been said that the events of colonial servitude, and the achievement of American independence, are points in our history which will ever operate upon our national character, impressing clear views of the great principle of Republicanism, and uniting all hearts in support of those principles: how much more affecting and indelible, then, was the impress made upon the national heart of the Israelites by their bondage and deliverance! They were bound by blood, by interest, feeling, hopes, fears, by bondage and by faith. It is a fact which is the miracle of history, and the wonder of the world, that the ties which unite this people seem to be indissoluble. While other nations have risen and reigned and fallen, the stock of Abraham endures.—*Condensed from Walker's Philosophy of the Plan of Salvation.*

THIRD EDITION OF DAY DAWN.

THE Third Edition of DAY DAWN is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading DAY DAWN, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things.

Price, postage paid by us, in cloth-binding, one dollar, or three for two dollars; in paper cover, fifty cents, or six for two dollars.

SEND FOR

THE GOLDEN LINK,

or

SHADOW OF SIN.

A book of 418 pages, by Ermina C. Stray, published by the LARGER HOPE PUBLISHING CO.

"*A Story of Our Times.*"

Do not fail to read it.

Price, cloth bound, $1.00.

Address:—

LARGER HOPE PUB. CO.

Almont, Mich.

☞The poem, "Glad Tidings for All," published in the HOPE of Jan. 15, we have put in tract form (four pages). It is a volume in itself to anyone who will look up the references. Price, postage paid, five cents a dozen. Send twenty-five cents for a dozen each of this and the tract on "Christian Unity."—EDITOR.

☞Get a *new subscriber* for the HOPE.

THEY CANNOT SEE.

OF course, it would be very unreasonable to blame a blind man for not seeing. We are often reminded of the words of the dear Redeemer, when he said, "Having eyes, they see not."

I heard a preacher say from the stand at a campmeeting, to hundreds of listeners, many of whom were intelligent people, that if it were true that the entire race of Adam were to be saved, then it could not be true that "The wages of sin is death." In a private talk with him after the meeting, I said in substance, "Brother, never say such a thing again, because 'The wages of sin *is* death,' and it can make no difference, so far as that is concerned, whether a few, many, or all of the human family will be saved. Sin has reigned unto death; death has passed upon all men, for all sinned. In Adam all die, because in him all sinned. (See Rom. v. 12, with margin.) It is through death to life, through sin to righteousness,—First the natural, afterward the spiritual.' The question to settle is, How many have been redeemed from death, in God's great plan?"

Another brother said, "If God has a plan to save all, it is useless to preach the gospel." Oh, how blind! I said, "Brother, did not God have a plan when he created the first man?" He said he thought He had. "Well, according to your way of thinking, he then planned to save a few of the human family." He said, "Yes, certainly." "Well, suppose I should say 'If that is so, it was useless for Christ to die,' would you think I was right?" "Oh, no," he said, "that was God's way of saving men." "Very well, brother, that is right, whether the plan of God were to save a part or all of the race; and it is a part of his plan to have the gospel preached, and he raises up men on purpose to preach, and he anoints them from heaven for this very work."

Another writes me, "If God is going to save men in a future age, it is worse than useless to be a Christian." And another tells me that if he believed God were going to save men in the ages to come, he would not serve him another day. To him I said, "My brother, you do not mean what you say." To this he answered, "Yes, I do." I asked, "What would you do?" He answered, "I would get me a fast horse, and have a good time in sin; and I would never go to the chapel again." "Is that really so?" I asked. And he replied, "Yes, it is just so." "Then you must have an exalted idea of 'a good time;' you must love the Lord's service a great deal; what a lot of love you do have for the Saviour and a lost world! Do you want me to tell you what you have brought to my mind by your talk? Well, sir, you have made me think that very likely at the close of the Law age, some spiritually minded Jew got a little light on God's great plan as to this, the then future age, to send the gospel to the poor Gentiles, and gather in the 'other sheep' Jesus mentioned, which were not of the Jewish fold, and began to talk of the new light to some of his Jewish brethren; and I fancy some of the carnal, selfish ones got quite a good deal stirred up over the matter, and I can almost hear them saying, 'I don't believe one word of it, and if I did, I would never go to the old synagogue to worship again, *never!* Why, the idea is preposterous, the Lord taking any notice of those poor Gentiles! They are nothing but dogs. We are the people.'

But, my good brother, the poor Gentiles have the gospel all the same; and God loves them, thank Heaven, and those self-righteous, selfish, stiff-necked, uncircumcised in heart, people were left desolate, to learn a lesson they very much needed. And, sir, according to my way of thinking, we are living in the parallel of that very thing; and I think you had better look out, lest you get left and so stumble as the carnal Jews did; for many will say in that day, 'Lord, Lord,' and Jesus will not know them. It takes sixteen ounces to the pound seven days in a week with the Lord. 'Be not deceived; God is not mocked.' A profession of religion with no love for God or humanity, will not save. If the salt have lost its savor, it is thenceforth good for nothing, but to be cast under foot."

God give the brethren salvation!—AMEN.

(ELD.) O. M. CHASE.

☞Send names for sample copies of HOPE.

EXTRACTS FROM LETTERS.

Grace and Holiness.

DEAR SAINTS OF GOD:—The Lord bless you all. I am still trusting in the living God. Bless his holy name! Let us follow on to know the Lord. The grace of our Lord Jesus Christ be with you all. "By grace are ye saved, through faith and that not of yourselves, it is the gift of God." Christ is God's gift for man's salvation to the ends of the earth. God's grace and Christ are nearly synonymous. Christ in you the hope of glory. "Know ye not your own selves how that Jesus Christ is in you except ye be reprobates." He is the Captain of our salvation. He never failed in battle, and never lost a soldier who had yielded implicit obedience to his divine commands.

The grace of God that bringeth salvation to all men hath appeared, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. Oh, help me thus to live, with an eye single to thy glory!

Praise the Lord for a full and free salvation in this wicked world.

One who has been redeemed by the Son of God should be pure. He who is an heir of life should be holy. One who expects soon to be translated to the heavenly state, and is attended by angels, should walk worthy of his hope and his companionship. Are these feet soon to tread the courts of heaven? Are these lips soon to unite with heavenly beings in praising God? Are these eyes of mine soon to look on the ascended Redeemer, and on the throne of eternal glory? Then these feet, lips, and eyes, should be clean and holy. I should be dead to the world, and live for God and heaven. May the Lord help me always so to live.

Oh, Light of Light shine in!
Cast out this night of sin;
Create true day within;
Oh, Light of Light shine in!

The HOPE of March 15. is at hand, and I am very glad to get it. I think a great deal of the paper. It helps me to understand the Bible better. I prize it beyond anything else I have except the precious word of God which I read every day. But the paper has been exceedingly helpful, and a great comfort to me. It cannot fail to be of great service to its readers; nor can it be too highly spoken of. I inclose another twenty-five cents for its continuance. I do not wish to miss a number. I feel old age creeping upon me. My health is poor. But, praise the Lord, I am kept in the name of Jesus,—saved in him. C. B. WOOD.

Life and Responsibility.

IN answer to the question, "What does it mean to be a Christian?" I would say, It means that God through Christ has given us his Spirit. It is not our own work but God's. From the natural point of view, we could never believe on Christ to the saving of our souls. It is the power of God that quickened our spirit, and brought life out of death—that has made us partakers with him through Christ, the real agency of the new life, the regeneration.

And I will say, that as regards the natural man, there never was any responsibility laid upon him as to what he should be in his spiritual life, or you may call it the new life begun in Christ. The natural life must come first, and we are all God's children by nature, but we cannot say at present that we are all God's children by the new birth; but I verily believe all will be in due time.

We know that in a certain degree we had a responsibility with our human nature, and we also know that we have a responsibility with our new or spiritual nature, and we know by experience how we had to suffer when we broke the laws of human nature. There is always a penalty for breaking laws, whether natural or spiritual;—for there is a natural law, and there is a spiritual law.

[The penalty of Moses' law was "death without mercy," but the penalty of the higher law is a "sorer punishment," and is only applicable to those having the new, spiritual, or eternal life.—See Heb. x. 26-29.—EDITOR.]

Now, as to what it means to be a Christian: All pure Christianity is God-wrought. Yes, the whole of it; and it is for the purpose of manifesting God's own glory, not ours. And after anyone has been renewed in mind by the Spirit power of God through Christ,—converted, translated, all one,—the more contented and passive he is in the hands of his Maker, the less chastisement it will take to finish him up and make him just what God intended he should be from the beginning,—just like Himself. J. S. C.

NEW JERSEY.

I am Christ's, and He is Mine.

I AM not always obedient, but I cannot be otherwise this time. In the HOPE of April 1. is a personal question, and a direct answer is called for. Well, bless God that my lot is so cast, so gloriously favored, that I am able to say, "I am Christ's, and He is mine." Our lesson on Sunday, April 1, was on the same line as the article in the HOPE, and what was not so plain to us, was made plain in your article. Well may I say, "Thank God for the HOPE!"

It is not so very long since you were here; but I would like again to sit under your voice and hear you tell of God's great plan and wonderful love to the children of men. But it is good to read, and many times my soul has been blessed when reading the HOPE.

The little flock here are all well. Some have a hard time getting along, but none of them have suffered, so far as we know. But there is much distress and suffering in our city, and but little work. It seems to me there is great uneasiness among the people in general, but you know the blind cannot see. Shall deliverance soon come? or is it necessary to brace our feet and get a good hold to be able to stand, by God's help? Surely alone we fail.

May God continue to bless you, and help you to see more and more of the hidden mysteries of God's great Book, to feed the hungry, is my prayer. R. H. H.

READING, PA.

REMARKS.—Those who know our location on the stream of time, can readily see that a great transition is upon us, and that the shaking in all departments is a "Sign of the Times." "The morning cometh, and also the night." It is light to the watchers who see the day approaching; but it is all dark to the multitude, and it is death to the selfish systems and institutions of the earth. The fire of the Lord will consume them. It may not be possible to see the details of this transition period. We have need of patience and fortitude. We know Father is at the helm. We can walk by faith. If we could *see* all, faith and trust would be banished. No doubt the promise holds good both naturally and spiritually, "Trust in the Lord, and do good, and verily thou shalt be fed." The oft-repeated "Fear not" of the Bible is good now. The things concerning which people worry most are unreal,—the troubles that never come. If the Lord be with us, the worst that can come cannot overwhelm us. And the Lord's solution of the great problem will no doubt be better than all human fears.—Editor.

Joseph the Firstborn.

(A letter overlooked.)

"GOD is love." In him we trust. The book, MOSES AND CHRIST, has come. We are feasting on its contents. Oh, how wonderfully the Lord reveals himself and the saints, and the plan of the ages, in these beautiful types of the Old Testament. I have many things I would like to write you concerning them, but will not now, only to say that in studying these Bible characters, I have found great enjoyment and instruction in searching for a figure or type of the death and resurrection of Christ, and after that looking for something spiritual, applying to the saints, the church, which is his body. I am glad you have brought out this idea so clearly in the history of Joseph, page 112,—"Joseph the Firstborn." After the figure of Christ's death and resurrection, by Joseph's going into and coming out of the pit, Gen. xxxvii. 28; we search for something pertaining to the members of his body.

In his severe trial and relentless persecution and imprisonment, by a harlot woman, Gen. xxxix. 7-20, is evidently a figure of the suffering saints down through the gospel age persecuted by a harlot church. And the force of the figure is not lessened by the fact that the woman herself did not imprison Joseph, but her lord, or husband; for the harlot church claims today that it was not her, but the civil ruler, (her husband), that put the heretics to death.

Reading your book has suggested the following lines which I send for THE WORLD'S HOPE.

With much prayer for the blessing of God upon you and the work. Your brother in Christ, JAMES E. FITCH.

THE GREAT DRAMA.

Creation, the work of the Father,
Redemption, the work of the Son,
Salvation, the work of the Spirit,
All three work in union as One.

Six days was the work of creation,
The seventh, the Sabbath of rest,
Divided in four dispensations,
In the fourth, all our race will be blest.

Each long day was in years, seven thousand,
Wherein physical chaos ran rife;
But the work of the Father resulted
In physical order and life.

In the seventh is moral confusion,
Moral chaos and evil run rife;
But the work of the Son and the Spirit,
Bring order and spiritual life.

At the close of "part first," of this drama,
"The sons of God shouted for joy;"
When they saw our first parents in Eden,
Their happiness knew no alloy.

But soon, in the scene of redemption,
When they saw our dear Lord on the cross,
In silence, and sorrow and sadness,
They wept o'er the ruin and loss.

Then the scene of the two resurrections,
First the saints with the Lord in his throne,
Then the nations redeemed from destruction,
Reflecting his glory alone.

All evil and moral corruption
From the universe vanished they see,
And join in the song of salvation,
And rejoice in the great Jubilee.

The whole, is an eve's entertainment,
Our Father the angels hath given,
To teach all a lesson of Justice and Love
And Mercy, on earth and in heaven.

WATERVILLE, WASH. JAMES E. FITCH.

To all who wish to obtain his likeness, the Editor would say that he has had taken a very satisfactory Negative, as all agree who have seen photographs made from it. They are as good as he ever expects to have. The cost is twenty-five cents each.

AN ECONOMIC MILLENNIUM.

There will be no soldiers and it will not pay to be rich.

Edward Atkinson says in McClure's Magazine: In the twentieth century the private soldier in the armies of Europe will have learned what fools men are to fight. When that time comes, hunger, now prompted by the waste of preparation for war, will have ceased. The barrier of hostile tariffs now separating European countries will have been thrown down. Men will have become free to serve each other in the supply of all their wants. The military caste will have ceased to be honored. The well-trained officers of the armies will have been promoted from their present worse than useless positions to become captains of industry. They will then hold positions of power and influence, carrying peace, good-will and plenty among all the nations of the earth.

Dynasties will have been deposed. Rulers who now claim to rule by birth or privilege, and who have attempted to resist the will of the private soldiers drawn from the ranks of the people, will have been overcome, by force if necessary. Men when ordered to turn their bayonets against each other will have turned them on those by whom the orders were given. Government of the people, by the people, and for the people, will have been established in Europe as firmly as it now is in the United States.

Science will have gained control over the nitrogen of the atmosphere. The soil, no longer worked as a mine, but as a laboratory will then supply the abundance of food, fuel fibers and fabric necessary to comfortable subsistence in measureless abundance. The man who possesses average intelligence coupled with industry, and who is governed by a personal religion based on reason and not on superstition, will be so sure of material welfare that it will not pay to be rich.

—*Selected.*

THE article on "Christian Unity," which was published in the HOPE of February 1, has been revised and put in tract form, for general circulation. It has sixteen pages, the same size as all our books. Price, postage paid, 20 cents a dozen.—EDITOR.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 12., No. 10. ALMONT, MICH., MAY 15., 1894. $1.00 a year.

SHINING AS THE SUN.

(*A Sermon.*)

TEXT.—"Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."—Matt. xiii. 43.

SEVERAL questions are suggested by this passage of Scripture. One question would be, Who are the righteous? And something might be asked in relation to their work, —shining. Then the question, When shall they shine forth as the sun? and why have they not always thus shone? These questions cover a good deal of ground. We shall endeavor to be as brief as circumstances will allow.

WHO ARE THE RIGHTEOUS?

The character here brought to view will engage our attention first. It may seem like an old question, and one that scarcely need to be asked, Who are the righteous? Who are counted righteous in this world? The Bible tells us that he who does right is righteous, even as God is righteous. God works; his works are righteous, he doeth right; he is righteous. He *doeth* right because he *is* right. So it is with man; he that doeth right is righteous. Not that doing right makes a man righteous; but right doing is an evidence that he is righteous. Whatever a man is he works. It is quite common for people to suppose that good works *make* a man righteous. This is a mistake. God's works do not make him righteous.

All can see that he is righteous before he works. As already remarked, he works right, because he is righteous. His works do not make him, but reveal him. Just so with men. So with everything. A good tree bringeth forth good fruit. The fruit does not make the tree, but the tree makes the fruit. On the same principle, out of the good treasure of his heart, the good man bringeth forth good things. That is, his works will be an evidence of the nature of his life, the inner life, the heart.

Now, if works do not make a man righteous, the question very naturally arises, What does make a man righteous? It is to be observed that in the Bible natural men are always called sinners; and for a true de-

scription, and a dark one, of human conditions out of Christ, without Christ, the natural condition of the human heart before Christ does anything for it. See Romans iii. 10–18. Paul gives here a faithful picture of the darkness of unenlightened human nature. "There is none righteous, no, not one: they are all gone out of the way." Now, if man is thus naturally unrighteous,—(and if people will stop and think they will see that this is so, that without Christ, without the gospel light and influence, man invariably sinks. The nation sinks that does not have the purifying and elevating power of the love and the truth of Christ), I say, this being true, it is a very important question, How can people become righteous?

First, let me say that the Bible plainly recognizes those as righteous who believe on the Son of God as their Saviour. Righteousness is said to be imputed to them. They are called "just," in Bible language. They have been justified freely by the grace of God. Justification is by the grace or favor of God. That favor is manifested in Christ. Not that those thus reckoned righteous are now perfect, but they have been begotten by the Spirit, and the new principle of life and righteousness has begun to exist in the heart, and the character now begun to form will be completed. The grace of God leads, and they rise gradually, slowly it may be, but surely. They are drawn nearer and nearer to the high ideal. Their standard, their motive, the grand power of attraction to the Christian heart, is, "Be ye also perfect, even as your Father in heaven is perfect." It is not attained yet, but it will be. God has begun the good work in them, and he is able by grace and discipline to carry it on unto completion. Consequently he reckons them righteous as he himself is righteous, though they be imperfect in their present stage of development; and what they are to be, they are in Christ Jesus. The indwelling power of the Spirit of God is an assurance that perfection will be attained in due time. They have in them the seed of that perfection. What God has begun he intends to finish, and therefore counts it complete when the work is spiritually begun.

This is one reason why weak Christians may take comfort, and rejoice. The fullness of the grace of God, and the power of Christ, will bring them forward to the glorious ideal they have learned to love. And however weak and imperfect, they do love the ideal, the heavenly pattern, and are ashamed of themselves when they fail. This is the grand distinction between the righteous and the wicked. The wicked do not love righteousness. They may do the right sometimes for policy, but not because they love it. A righteous man loves righteousness even though he blunders sometimes.

It is very little that a sinner needs to know in order to become a Christian, very little comparatively speaking. Has it ever occurred to you what a large portion of the divine word is adapted to the Christian, the man of God, the people of God: while comparatively little of it is directly spoken to the unconverted? They need but a little to start them in the good way. The sinner needs

to know only two things. First, he needs to know that he *is* a sinner, a lost and ruined sinner, that he is down and cannot help himself up; and the second thing he needs to know is the all-sufficiency of Christ the Saviour to do for him what he cannot do for himself, and what no human being can do for him. If he knows himself well and learns Christ well, then he is a converted man. It is true what Paul said, that the gospel of Christ is the power of God unto salvation,—salvation means to help men up from sin, degradation, and death,—to every one that believeth.

Oh! that every one might know this blessed truth, that in Christ Jesus, God has manifested his infinite love and saving grace in the form of a legacy sealed by the death of the Lord Jesus Christ, the Testator,—sealed, unalterably fixed, absolutely secure,—a fact well established, having a solid foundation on which faith can build. Remember, faith does not make anything true; but it takes hold of and applies that which is true. Hence, to believe on the Lord Jesus Christ is to accept the facts concerning him as a great manifestation of divine love and grace and claim him as our own. When we realize that we need just such a legacy to save us from sin and death and that such a legacy is fully provided for us in Christ Jesus, then indeed we feel that Christ is just what we need, adapted to our necessities, and he becomes our peace and joy and rest. To believe in him places us in such a relation to him—under his power and direction—as nothing can set aside. Hence he spoke of it as a drawing power,—"And I, if I be lifted up, will draw all men unto me." The great truth of the gospel of Jesus Christ is this drawing power.

It has been remarked that the great body of Bible truth is adapted to the necessities of those who have started in the heavenly way. Paul makes a statement something like this, "All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God—not the sinner, not the unconverted man,—"that the man of God," the Christian, may be perfect, thoroughly furnished unto all good works." You see, then, but little of the truth needs to be preached directly to the unconverted; that little is needful to meet his wants, and to start him on the divine way. If he believes it, then comes the great work of the teacher. The Word speaks to the mind and heart of the people of God, for the purpose of bringing them forward in the knowledge of God, in harmony with the divine ideal in Christ Jesus, in harmony with the great practical teachings of Christ and the apostles. It is necessary for his people to understand them, to come to a knowledge of God's purpose and plan, to come to a knowledge of his ways, and to grow up to the ideal of his life;—"that the man of God may be perfect, thoroughly furnished."

From these facts we may see that the work of the teacher is far more comprehensive and far-reaching than the work of the evangelist. The evangelist brings the wanderers in by preaching Christ, the simplicity of the gospel of Christ, the first

principles. The teacher has a great work to do. It is not so exciting a work, perhaps; it is none the less important. This is the great work of the pastor. He studies to educate the people. He builds. It is slow work sometimes; it may be a long one; but it is a grand one. The Spirit of Truth was given for the purpose of developing the teacher's mind in order that he may teach well, and the result to all who learn well is a grand and glorious character.

WHEN SHALL THEY SHINE?

Something of this kind suggested our text. It might be said that the statement of the text, though true and important, has no special bearing on the unconverted. It refers only to the righteous—"Then shall the righteous shine forth." They must be polished in order to shine. In order to appreciate the statement, "Then shall the righteous shine forth as the sun," we need to ask *When?* and in order to a correct answer, in order to be duly impressed with the answer, it is important that we should look at the context a little and see what our Lord says. This statement is the last one in reference to the parable of the tares and the wheat. Let us look briefly at this group of parables. We may see something of great importance to an understanding of the Saviour's words.

Let it be observed that in this chapter are two classes of parables —a perfect puzzle to a great many people. Some are limited to a few people comparatively, and others are all-comprehensive. To some they appear to be contradictory. Here are two parables —of the mustard seed and the leaven,—that seem clearly to convey the idea of the ultimate and absolute success of the work. Some think they refer to the terrible success of evil; but Christ represents in these the work of the kingdom of heaven, and that is good and not evil. Yet here are at least two parables in the same chapter, spoken by the same Saviour, on the same occasion, which evidently imply a limited success, so far as their application is made. I refer to the parables of the tares and the wheat, and that of the drag-net which enclosed the good and bad fishes. In both of these parables a separation takes place; the righteous and the wicked are separated and the wicked cast into the fire; and certainly that does not at first sight imply absolute success to the cause of Christ. The question is, Can they be harmonized with the others? Do they belong to one great system of truth, or are they fragmentary and inharmonious? No Christian can truly believe that these are fragments. It is not too much to say that they are different parts of one grand system of divine truth, different elements of the same divine plan. The parables of the tares of the field and the drag-net seem mainly to cover the same ground, and to end at the same point,—the harvest of the age, the separation of the tares and wheat, and the good and bad fishes. "Then shall the righteous shine forth as the sun in the kingdom of their Father." That is the location of our text. "Then"—after the harvest of the gospel age, after the separation of the wheat and tares—

"Then shall the righteous shine forth as the sun in the kingdom of their Father." The text is a key of hope given just where many have seen no hope for the world.

This passage taken in connection with the parable and its explanation, of which it is the closing statement, is not out of harmony with that other parable which tells us that the kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal until the whole was leavened. It is in perfect keeping with it, only the parable of the leaven reaches farther than the parable of the tares and the wheat. Oh, that every Christian might see this important fact, that the parable of the tares and wheat has only a limited application: that its fulfillment covers only one dispensation, beginning at the first advent and terminating at the second advent; while the parable of the leaven takes a wider sweep. The leaven is not hid in one measure of meal, but in three, representing the three worlds of men, the one before the flood, the present and the future, and the fullness of the future work of the gospel. The work of Christ's kingdom reaches far beyond the closing of this age and the second coming of Christ. The woman, the bride, is not complete and ready for her work till his coming. We are not left to infer this. Many Scriptures show it to be true. The language of our text accords with it, because it carries us beyond the closing work of the parable of the tares and the wheat, and it says, "*Then* shall the righteous shine forth as the sun in the kingdom of their Father." That certainly implies a glorious future work.

A great many people have been afraid, for various reasons, to look at the facts concerning the coming of Christ; partly on account of the confusion and disorder supposed by many to be connected with it. The grand event is dreaded for fear of the fire and destruction. That there are destructions threatened I do not deny, nor doubt, but I am satisfied that the ordinary view taken by many of those looking for the coming of the Lord is too material and too limited. It does not reach far enough. It takes the figure for the reality, and it is narrow. They overlook all those Scriptures that talk about the conversion of the world, and even deny them. Not seeing the glorious prophetic statement leading away beyond this dispensation, they limit the work of Christ to the present time, the present age, and cause many to look with horror rather than pleasure upon the return of Christ, and make it appear to be the sunset of all hope for humanity. Instead of that it is the sunrise of hope for the world, for when he comes again, it is as the Sun of Righteousness with healing in his beams. There are many passages which clearly show that he comes to reign and bless, not to ruin, not to overwhelm,—only those things which need and ought to be overwhelmed, those institutions which stand in the way of the well-being of mankind. He comes to destroy the oppressors for the purpose of liberating the oppressed, (Ps. lxxii.) those for whom he died, (Heb. ii. 9), for whom the tenderness of Divine love is ever flowing. These are to be liberated from bondage (Rom. viii. 21) instead of being crushed, elevated instead of being damned, in the popular sense of that expression. They are to be gloriously delivered.—Heb. iii. 15.

One of the great truths connected with this subject is that Christians are to be his associates, coworkers with Christ in the glorious work of uplifting and saving mankind. This is the implication of the text.

While I believe in an impending change of dispensation: while I regard the kingdom of Christ as at

hand, while I believe that with all my heart, I still believe that this world is but in its infancy, and that from a prophetic point of view, the progress of the ages lies before us, a grand drama in which Christ will be proved and admitted to be the Saviour of the world. If this be true, the Christian's hope, the hope of the righteous of this age, is a grand and glorious hope,—far greater than with any other view that may be presented, since it not only includes his own salvation, but also his work of blessing and saving the world. This hope is not selfish.

Christ's promise is, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." "And he that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron."

There is inflexible justice. Let it be said right here, that a righteous rule, a rule in harmony with justice and mercy, is exactly what this world needs, and what it will have under the administration of Christ. "Then shall the righteous shine forth as the sun in the kingdom of their Father." They will rule and break the nations as now existing in order to bless them. See Zeph. iii. 8, 9. Failing to see the general purpose and plan of God makes people misapply Scriptures, and put them in the wrong place. Take for instance a passage of prophecy. Isaiah tells us about the highway of holiness being so plain that a way-faring man, though a fool, (or simpleton), shall not err therein. People have applied that now. If Christians will read the passage and its context carefully they may see that it is a prophecy of the future time, when the ransomed of the Lord shall come and walk in that highway. They will see, too, that the stumbling-stones shall all have been gathered out.—See Isa. xxxv. compare lvii. 14 and lxii. 10–12. It will be when the righteous shine forth as the sun in the kingdom of their Father.

You know when the sun shines it is daylight. The past is spoken of as night. Men stumble in the night, because it is dark. Now I freely admit that the righteous have been shining. They have always shone. It is their business to shine, that is, to give light; and where there is light, there is also heat produced. God is both light and love, and he has never been without a witness, especially since Christ came as the light of the world. The church has been in the world and has been doing a grand work. Of them Jesus said, "Ye are the light of the world." It has been as a light shining in a dark place. It has not been daylight. The apostle speaks of the dawn, and of the day approaching. There *is* a day coming. The Lord foretells it. The prophets speak of it. The day of the Lord is coming. The devil has had his day, and the Lord will have his. It will be light then. Then is when the righteous shall shine forth as the sun in the kingdom of their Father. That passage must apply when it is day.

As a matter of fact it has often required more than a simpleton to grasp the truth of God and walk in the road to heaven. The way has often been rough and rugged. Christ says, "Strait is the gate, and narrow is the way, and few there be that find it." And some have thought from this that only a few are ever to be saved; but we read of the saved as a great multitude that no man could number. This is an apparent contradiction only to those who are not able to see the plan of the ages. Only a few, comparatively, now walk in the narrow path. Only a few now have the light of life. Only a few have the well of water in them springing up into everlasting life. But there, on the other side of his coming, when the stumbling-blocks are taken away, when it is indeed day, then there will be a great multitude. Then indeed the nations will be blessed, whereas, now, only a few, here and there one, have been gathered out from among the nations. He turned to the Gentiles (nations) to take out of them a people for his name.—Acts. xv. 14.

For want of seeing the plan, Rev. xxii. 17, too, is often misapplied. That "whosoever will" invitation is not due till after the marriage of the Lamb. There is no bride till then. The river of water of life flows from the throne of the New Jerusalem, called "the bride the Lamb's wife." This marriage is not due till this age of election is past. In this age the water of life is not a river; Jesus said it would be a springing "well of water" in believers. The union of the many springs will make the river—an expression of the married and perfect state of the Church of Jesus Christ, and not of this preparatory, imperfect condition of the Church. This is not the time when the righteous shine forth as the sun in the kingdom of their Father.

There are difficulties and barriers now. Look again at the parable of the tares and the wheat, the mixed condition of the church. That is one of the greatest difficulties,—because it stands in the way of men seeing the truth as it is in Christ Jesus,—the impure, divided condition of the church of Christ. It is true that the church in a spiritual sense has always been righteous and undivided. Christ planned a pure church at Pentecost. He sowed good seed, and the good seed are the children of the kingdom: but, remember, when men slept, the enemy came and sowed tares among the wheat, and there has been a mixed condition of things ever since. I need not dwell upon it. You know something about it. There have been hypocrites in the church. I do not mean to say, mark you, that there have been no hypocrites outside the church. But no doubt all will admit there have been thousands in the church who should not have been there. The unconverted in the church (tares among the wheat) whether hypocrites or deceived ones, no doubt proved stumbling-stones in the way of men seeing the truth.

Not only the impurity, but the *divided* condition stands in the way. "I am of Paul and I of Apollos." The party spirit began back in the days of the apostles, and soon corruption was the result, a terrible state of things, divided, broken up, scattered, and Jesus has been dishonored. Yet he has had a few people who have had a well of water springing up in them, scattered through the various sects, a few here and a few there. One great trouble that is the light has been obscured, put under a bushel, and much of the energy has been wasted in sect-building.

In the past the question has often been, Where shall I go? What church shall I join? And too much effort has been made to win men to a party. To be sure, there has been a change. We do not hear so much the answer, "Come to our church." There is enough of it now, but they are not doing that as much as formerly. That is one of the signs of the times. Christians are learning to realize their unity. But it is not so very long since there was very little spirit of fellowship between the churches. I have known some who would go to no church but their own, and ministers who would not exchange pulpits, and would scarcely recognize each other as Christians. Some churches would not recognize ministers ordained in other churches. I

(*Continued on page 153.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	50
To Foreign Subscribers	1.25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

SPECIAL NOTICE.

THE DAY DAWN is a book of 400 pages,—price, cloth-bound $1.00, paper-covered 50 cents. THE GOLDEN LINK is a Story of Our Times, specially designed for young people, 418 pages, price $1.00. MOSES AND CHRIST has 220 pages, price 50 cents or 30 cents according to binding. THE PERFECT DAY has 240 pages, price same as MOSES AND CHRIST. THE WORLD'S HOPE is $1.00 a year. These are the prices for single copies, postpaid. But whoever will send $2.00 at one time may order $3.00 worth. This is our agent's rate, and all who will work may have the benefit of it—that is one-third off. This reduction in price on the HOPE is not offered for renewals, but only for new subscriptions with orders for books.

☞ THE ATONEMENT is a book containing ninety-six pages, and the price, postage paid, is only ten cents a copy, or a dollar a dozen. It is a small book on an important subject, and is regarded by many as just the thing to circulate among thinking people. Send to this office.—EDITOR.

☞ Send names for sample copies of HOPE.

CONTENTS.

SHINING AS THE SUN..... 145
Who are the Righteous?..... 145
When Shall They Shine?..... 148
EDITORIAL ITEMS..... 152
APPOINTMENTS OF O. M. CHASE..... 152
NOTES ON SUNDAY-SCHOOL LESSONS,
Moses Sent as a Deliverer, (May 27).... 155
The Passover Instituted, (June 3)..... 156
NOTES BY THE WAY..... 157
ONLY BEGOTTEN OF THE FATHER..... 158
BLESSINGS AND DUTIES..... 159
THE KEY OF LIFE, (Poetry)..... 160

EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, you may know your standing in our subscription book. "Mar. 94," "June 94," "Sep. 94," or "Dec. 94," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 94*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, or "Dec. 93," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

APPOINTMENTS OF O. M. CHASE.

Dexter Village, Me., (Advent Hall,) Sunday, May 27.

South Smithfield, Me., Sunday, June 10 at 10:30 a. m.

North Smithfield, at 2:30 p. m., same day.

THE article on "Christian Unity," which was published in the HOPE of February 1, has been revised and put in tract form, for general circulation. It has sixteen pages, the same size as all our books. Price, postage paid, 20 cents a dozen.—EDITOR.

☞ WATCH the date after your name to see when your subscription expires.

(*Continued from page 151.*)

have known Baptists who would not admit the Christianity of any man unless he had been immersed in water, and that by a Baptist Minister. It had to be done in the apostolic succession. Some of the same spirit has existed in churches not Baptist.

I have known these things and seen them, but they are dying out; and I say it is one of the signs of the times, one of the evidences that the time is upon us when this change will be wrought, and these divisions will be healed. These springs of water in the hearts of God's people will flow together. I can see how a good many springs of water flowing together would make a river. That is the way rivers are formed,—a great many little streams flowing together. It may be shallow at first, but as it flows, its waters will wax deeper and deeper. And in that river, the impurity, selfishness, sectarianism, and barrenness will all be washed away. Men will no longer point the finger of scorn at the Church of Christ, but it will be said, "These men and women are the children of the loving God, living epistles, known and read of all men." Bound with bands of love, they will exercise wondrous power for good.

In the seventeenth chapter of the gospel by John, Jesus recognized this true unity of the church. He prayed for it, that all believers might be one, for the purpose that the world might believe in Christ. According to this prayer this world will never be converted, never be brought to Christ, until these divisions are healed,—until the church shall be what it professes to be, composed of none except Christians; a church clothed in clean and beautiful garments, the garments of righteousness.

There are many things which to my mind indicate the approach of the day of Christian unity. I will not dwell long upon this. But cannot all see that in a few years there has been wonderful progress in this direction. I am not blind to the obstacles and sectarianism still in the way; but there is a growth toward unity and union work. Let us not be blind to that either. Take, for instance, the fact that there is hardly an evangelist who has a "revival" anywhere, unless it is in a union meeting. You may say they are selfish; that the people are not perfect; that they quarrel sometimes; and these things you may truly say; but, mark the tendency, the drift. These conditions are better than the former isolations of Christians of the various denominations. They agree in the grand principle of faith in Jesus Christ, and in the unity of the Spirit. They are seeking the better fellowship of the saints of God, rather than the fellowship of "our denomination."

There are many other things. Take the International Committee which sends out for our Sunday-Schools the Bible lessons. Is it not a remarkable thing that every Sunday nearly all the Sunday-School children in the world are studying the same lesson, and about the same things?

Take our week of prayer: the first week of every year is sanctified to God and the union of Christians. It would be well to have more union prayer-meetings.

I have seen good results where four churches in a village had a union prayer meeting every Sunday afternoon. The churches were all represented there, and they went from church to church, learning to know and love each other better; learning to be charitable for each other's faults and weaknesses; learning to sympathize and bear one another's burdens; learning to live nearer the grand central principle. No doubt the Young Men's Christian Association has done much to break down the sectarian

spirit; and young people's union prayer meetings have the same general influence. Where the people of all churches meet together, the young people especially, they do not know any difference between Methodists, Presbyterians, and Baptists; the sectarian names are for the time ignored; and the next generation will know little and care less about these distinctions. The grand question will be, Are you a Christian? Do you love the Lord? Are you walking in the light? These are the questions men will be asked, and not, Do you belong to "*our* church," to this denomination or that one? God speed the work, and hasten the day. And He will hasten it.

One thing more, and then I will leave the subject. It is suggested by some that the text has reference to the heavenly state,—that in heaven, or in the future kingdom, they shall shine forth. Others place it, just as I have been doing, on earth. How is that? I just want to give one thought in relation to this subject. I believe it is both. To illustrate: Satan's kingdom has two phases, a visible and an invisible phase. You never saw the devil. You may have seen someone who acted like him, the outside phase of the devil's kingdom. I am sorry it is so close by. We have it everywhere. The devil has a kingdom, you may be sure from its operations,—impurity in every form and grade. These are the outward manifestations among men of the invisible phase of the kingdom of Satan. Satan is to be bound, and the Lord will reign, and the Supplanter, too, will have a double kingdom; or there will be two phases of his kingdom, an inside and an outside phase, a visible and an invisible kingdom. The whole family in heaven and in earth shall be one.

Now, in illustration of it, take Elijah and Elisha. You remember when the time came, one was taken out of sight and the other was left,—one was taken and the other left. Elisha was not left because he was a bad man. Mark that. He was a good man, yet he mourned when Elijah was taken. He felt sad about it. You remember that he prayed that a double portion of the spirit of Elijah might rest on him. And Elijah's mantle fell on Elisha. Elisha then went back. If you will read the second chapter of the second book of Kings, you will find the account of it. To my mind it is a grand pictorial illustration of the truth with reference to the two phases of the kingdom of God. It shows a glorious purpose. Elisha goes back and the people meet him, and they say, "The spirit of Elijah doth rest on Elisha." And they said to him, in substance:—"This is a goodly land. There are many good things here; but the water is bad, and the ground is barren. What shall we do about it?"

And he said, "Bring a new cruse and put salt therein."

Salt is healing. They brought it, and he took that new cruse, and went forth unto the spring of the waters and cast the salt therein and said,

"Thus saith the Lord, I have healed these waters. There shall not be from thence any more death or barren land."

And the waters were healed unto this day, says the divine Word. Now what a grand picture that is of the healing of the nations, when the invisible phase of the kingdom, the Elijah power, shall be manifested through the earthly or Elisha, just as a steam engine is carried on by the power of the invisible steam. As the sun shines to give light and heat to the earth, so will the kingdom of saints shine forth to enlighten and bless mankind.

I need not say to you, my dear friends, that it is a grand thing to be a Christian now. You know it is. God help each one of us to realize it more fully than ever. And if you haven't started in the way of Christ, let that love which passeth all understanding, which sent him from heaven in search of the lost, win you. God help you to come at once. Oh may he enable us all to get rid of every element of selfishness, that we may be among those, either in the heavens, as Elijah, or on the earth, as Elisha, who shall be co-workers in the grand and glorious work of bringing this world to Christ.—AMEN.

NOTES ON SUNDAY-SCHOOL LESSONS.

Moses Sent as a Deliverer.—Ex. iii. 10-20.

(Lesson for May 27.)

GOLDEN TEXT.—Fear thou not; for I am with thee.—Isaiah xli. 10.

INTRODUCTION.—It is interesting to read the account between the last lesson and this one. At the age of forty, the heart of Moses was stirred on account of the oppression of his people. Seeing an Egyptian, probably one of the task-masters, smiting one of the Hebrews, he killed the offender, and had to flee from the wrath of Pharaoh, finding refuge in the land of Midian. By an act of chivalry, he found favor with Jethro, the priest of Midian, married one of his daughters, and became his shepherd. In this way the second forty years of his life were spent. At the end of this time, the Lord appeared to him in the burning bush, declared himself the God of Abraham, Isaac, and Jacob, (the God of the Covenant of Promise), who having seen the oppression of Israel in Egypt, had come down to deliver them. The appointment of Moses to act for God as their deliverer is the subject of this lesson.

I. MOSES COMMISSIONED.—Vs. 10-12. 10. "I will send thee." These words were spoken to Moses at the burning bush. The previous verses show that God was the Deliverer, but Moses was to represent him. In this Moses was like Christ, his Antitype. This verse gives the object to be accomplished,—the deliverance of Israel—God's son, Ex. iv. 22; Hosea xi. 1—from Egyptian bondage. This deliverance is the type or picture of Christ's work of delivering mankind—the whole creation—from the bondage of corruption, into the glorious liberty of the children of God.—Rom. viii. 19-21. The journey to Canaan is the type of regeneration. The Lord's dealing with the nation, his son, represents his dealing with each individual.

11. "Who am I?" Moses judged himself unworthy and incompetent, though he had a foregleam of his mission forty years before.—Acts vii. 25. The long waiting no doubt humbled, and perhaps discouraged him; but the Lord was preparing him for his work. He afterward complained of his "slowness of speech," and the Lord gave him a spokesman. He was a modest man, and on this account none the less able for the great work.

12. "I will be with thee." God does not contradict Moses as to his personal inability; but his answer to all his objections is that *his* presence and power shall enable him to do all that is necessary. Thus it is with all whom God calls. Paul says, "I can do all things, through Christ strengthening me."

"This shall be a token." Some think "this" refers to the miracle at the bush; but it appears rather to refer to the success of the movement: the nation would worship in that very place—mount Horeb or Sinai.

II. THE DIVINE NAME.—Vs. 13-15. 13. "When I come, * * they shall say, What is His name?" Moses fears that Israel will not believe that he is divinely commissioned. He knows that by the long bondage, and association with the Egyptians, the Hebrews have become ignorant of the true God and idolatrous. The "Name" implies the character, and it was reasonable that they should wish to know the purpose and disposition of God toward them.

14. "I AM THAT I AM." The Lord recognizes the reasonableness of the desire to know his name. "I AM" is the equivalent of Jehovah, meaning "He who is," or "the Self-existent One." This placed him in direct contrast with the gods of Egypt.

15. "The Lord God of your fathers,"—Abraham, Isaac, and Jacob. Though now revealed by a new name, he is the same God—the One who promised the fathers that he would give their children the land of Canaan for an inheritance. This would secure the attention of the Hebrew slaves. This designation is his "memorial unto all generations."

That Israel represents all mankind, and that their deliverance is a picture of universal salvation—regeneration, resurrection—from sin and death, is shown by our Lord's use of this burning-bush scene and the memorial name, to teach that there is no death in the Sadducean or non-resurrection sense, "For all [shall] live unto him."—Luke xx. 36-38. To (or in) the blessed name, given to Christ, every knee shall bow, and every tongue confess that he is Lord, to the glory of God, the Father.—Philip. ii. 9-11.

III. THE DIVINE PROMISE.—Vs. 16-20.

Moses was to "gather the elders of Israel," tell them what the Lord had just explained to him, with the assurance that they would hear him. They were then to go to Pharaoh and ask permission to go out a three days' journey to worship; but the assurance was equally positive that their request would be denied. He would hold "a mighty hand" over them. But when the Lord's mightier hand should be revealed in his great "wonders," after that he would let them go. The Lord's promise of deliverance included the threatening against their enemies.

Egypt, the slave-power, the carnal nature, often represented by a beast, never yields the spirit of man—the son of God—to freedom of its own accord. It only yields and dies when it must. There were ten plagues, seven of which, "the seven last plagues," came on Egypt after Israel was separated and shielded in Goshen.

(In connection with this lesson let each one read the seventeenth and eighteenth chapters of the book, MOSES AND CHRIST.)

The Passover Instituted.—Ex. xii. 1-14.

(Lesson for June 3.)

GOLDEN TEXT.—Christ, our Passover, is sacrificed for us. 1 Cor. v. 7.

INTRODUCTION.—After having received his commission to deliver Israel, and being armed with three miraculous signs—the rod changed to a serpent, the leprous hand, and water turned to blood—as a means of convincing Israel, and the promise that Aaron should be his spokesman, Moses returned to Jethro and obtained his permission to return to Egypt. On his way thither, Aaron, "the saint," (Ps. cvi. 16), "met him in the mount of God, and kissed him." (Is not this a type of the saints meeting Christ in "the hill of the Lord," "the holy place," (Ps. xxiv. 3), to join him in the execution of "the judgments written?"—Ps. cxlix. 9.) Then follows the account of the joint mission of Moses and Aaron to Pharaoh, his obstinacy, the increasing severity of the slavery, and the succession of the plagues. The Passover, the subject of the present lesson, was instituted just before the tenth plague—the most fearful of all, the death of all the firstborn—was sent.

I. THE NEW YEAR.—Vs. 1, 2. 1. "The Lord spake." Jehovah planned every part of the program. Moses was as God to Aaron, and Aaron was his spokesman.—Ex. iv. 16. 2. "This month,"—Abib, later called Nisan. It began with the first new moon after the spring equinox. "First month of the [new] year." Before this their year began in the autumn, but their deliverance was to be marked by this change to the spring. The autumn is the figure of death, but spring is the time for resurrection. Because their year began with the new moon, the Passover was always at the full moon, and therefore the darkness at the death of Christ could not have been caused by the moon passing between the sun and the earth, as that can only occur at dark moon.

II. THE LAMB.—Vs. 3-10. 3. "All the congregation,"—the whole body of Israel, gathered in Goshen, and preparing for the Exodus. They were no doubt organized as an army, so that orders could be readily communicated. The order was that each household should separate a lamb for the passover on the tenth day of the first month, four days before the passover. It was a lamb, (not a bullock, as in the atonement work, Lev. xvi.) only a kid might be used instead, if necessary, and if the families were small, one lamb or kid might do for both. It had to be "without blemish," so that whatever it represents must be perfect. The lambs, or kids, were all to be killed at the same time, in the evening of the fourteenth day. The blood was to be put on the door-posts of every Hebrew dwelling; and the flesh was to be roasted, and eaten during that night, with bitter herbs and unleavened bread. If any were not eaten before morning, it must be burned with fire.

III. THE PASSOVER.—Vs. 11-14. With every preparation made for the journey,—loins girded, feet shod, staff in hand,—they were to eat in haste. "It is the Lord's passover," so named because the Lord passed over the dwellings sprinkled with blood, but destroyed every firstborn of the Egyptians. No provision for them; they represented the power of evil to be destroyed! This feast was to be "a memorial" of deliverance.

SUGGESTIONS.—The lamb was a type of Christ, but not for atonement or reconciliation like the bullock of Lev. xvi. It represented the enmity to be destroyed, and therefore its body was not to be eaten, but burned with fire. The lamb, on the contrary, was to be eaten, and therefore represents Christ as the Bread of the higher life, by partaking of which we "Put on Christ," and grow up into his likeness. The eating precedes the deliverance. All for whom the lamb was sacrificed were under the blood, and ate the flesh, though only the firstborn were in danger and actually saved that night. Were not these typical overcomers, God's firstfruit?

☞The Church of Christ at Yale, Mich., extend a cordial invitation to the brethren and sisters, far and near, to attend a three days' meeting with them, commencing Friday, June 1., at 3:00 p. m., closing Sunday.

NOTES BY THE WAY.

To the HOPE family let me say, Scatter your papers like the autumn leaves. The world is in darkness, but, thank God! the true light now shines as never before. If I could have had THE WORLD'S HOPE to read ten years ago, I should not have been in the dark so long regarding God's great plan to save a lost world. So it seems to me now. Brethren and sisters, send your papers broadcast, to friends and foes, always remembering you cannot tell which will prosper this or that or whether both will be alike good.

A short time ago the pastor of the ——— church called to see me. After a short talk on other things, I told him I had come to see that the entire race were reconciled to God by the death of his Son while we were yet enemies. He spoke as if it were high time I should see that, and said he had always preached that during the many years of his ministry. I then said I had come to see more than that, namely: That if we, the Adamic race, were reconciled to God while we were yet enemies, it could have been only in God's purpose or plan, for when his Son died for the lost world, the greater portion of the race had never existed as individuals, and therefore could have been reconciled in no other way than by God's plan of calling things that are to be as though they were. And further, what was done in God's purpose, or in Christ, [the embodiment and expression of God's purpose, in the form of a Seed.—Ed.] was only the Gospel in the Root, and must be carried out in us by the washing of regeneration and the whole race being made righteous, saved from sin and brought to know God, which is eternal life; and this will be the Gospel at the Top,—the completion of the work of saving the world, for whom Christ died. Otherwise God's plan would prove a failure, like some poor, weak, mortal man's plan. Or, in other words, God started to do a work and fails to accomplish it. The devil, or something else, hinders the Lord from doing what he would like to do:—for all Christians admit that the dear Lord would like to save all, if he could. Now, the Lord teaches us to sit down and count the cost, to see whether we have sufficient to finish. Then, should you not think that He Himself would likely have counted the cost?

"Oh, Bro. Chase, you are drifting into Restorationism, are you not?"

"Yes, sir, I am."

My visitor immediately took out his watch and said he was in a great hurry and must go, as he had other calls to make. I understood it. A few days later this same pastor announced that he would preach against the fallacies of Restorationism. I could not be present. But of what use is it for a man, after admitting that the world was reconciled to God by the death of Christ, to preach against Christ's completing the work of making all men righteous?—See Rom. v. 18, 19. Will Christ fail to accomplish that for which he came into the world? I answer, *No*, NO! Others are sharp enough to see this, and so to escape the idea of universal salvation, they take up with a very dangerous alternative, denying that Christ died for all. They say he died for the Abrahamic seed, and not for the Adamic.

Ah, brethren! I will tell you the trouble. The bed is too short for a man to stretch himself on it; and the covering is not sufficient for a man to wrap himself in it. I have been there. But God in his great mercy appeared to me and showed me his great plan, and that it takes the ages, all of them, to finish the work. He led me to see that the Times of Restitution were not mentioned in the Bible merely to make a large book, nor for a little talk's sake, but that they mean something. Bless God for an all-conquering Jesus! Oh! I am so glad that whereas I was blind, now I see.—AMEN.

ORA M. CHASE,

SKOWHEGAN, ME.

☞The poem, "Glad Tidings for All," published in the HOPE of Jan. 15, we have put in tract form (four pages). It is a volume in itself to anyone who will look up the references. Price, postage paid, five cents a dozen. Send twenty-five cents for a dozen each of this and the tract on "Christian Unity."—EDITOR.

☞The Editor does not hold himself responsible for every statement of his correspondents. He expects his readers to exercise their own power of judgment.

ONLY BEGOTTEN OF THE FATHER.

[Bro. Paton:—The following was written in 1893, for a religious journal nearer home, but was not published. As it has laid long enough to get cold, and it still seems to be sound, both logically and Scripturally, I thought I would let it "go west and grow up with the country."—L. R. K. B.]

Several years ago, I became much impressed with the importance of that great natural law, that all life comes from the male parent, while the entire physical or fleshly organism is derived from the mother. And I was led to study, carefully and reverently, the nature of Christ and his work in the redemptive plan, from this standpoint; by the aid of that greatest of all "Search-lights"—Scripture and Spirit-enlightened reason combined. The conclusions arrived at were very satisfactory to me; and their correctness and importance seem more apparent with each new development of truth; and I feel that they merit more attention than they have received. So with your permission, I will give your readers a brief outline of this subject as it takes form in my own mind, and ask for it candid, thoughtful consideration.

According to that divine though natural law, a father necessarily imparts his own kind of life and nature to his begotten child. Christ was "the only begotten of the Father; full of grace and truth." Had he been the begotten of Joseph, the life thus derived would have been that of the first Adam, who was also "the Son of God," though on a much lower plane—that of creation. But this was the angelic announcement to the virgin: "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: *therefore* also that holy thing that shall be born of thee shall be called the Son of God." And *therefore*, that germ or principle of life that organized and vitalized the Son of Mary, was divine, spiritual and eternal. It was the life of the Father transmitted to his only begotten Son, in harmony with his own immutable law.

John seems to have expressed this thought when he says: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life. (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us.)" It was "manifested in the flesh," and could be both seen and handled.

But why was Divinity thus linked to fallen, sinful humanity?

Ans.—"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil: [*d' evil* or sin] and deliver them who through fear of death were all their lifetime subject to bondage."

"By man sin entered into the world, and death by sin." Thus "the children" of the first Adam were "*sold under sin.*" And the "law of sin," their ruling sovereign, is so written in their members, that "enmity against God" is inherent in their fallen nature.

We see then that the great problem that must be solved by the redemptive plan was, how to "make an end of sin," and save the sinner: how to "destroy the works of the devil," and ransom and redeem from that destruction the work of God.

To do this in the best and wisest way, "God sent forth his Son, made of a woman," and *therefore*, "in a form of the flesh of sin," with all its natural weaknesses and proclivities. For thus, and *only thus* could he "be touched with the feeling of our infirmities," and be able to succor us when tempted—having been "tempted in all points like as we are, *yet without sin.*" For by the mighty, effectual power of that spiritual life received from his Father, he was victorious in every conflict. Thus he "consecrated for us," a way of life right through the vail of sinful flesh that separates man from God, into the presence of the Father. So that even now by faith, the members of his body, can have "boldness to enter into the holiest by the blood [life] of Jesus," by that "new and living way."

We have several typical pictures that foreshadow the different acts in the great drama of putting away sin out of the flesh, and then giving that flesh "for the life of the world." These we must study carefully, by the light of the New Testament, if we would learn their real significance. Paul tells us that "The bodies of those beasts whose blood was brought into the sanctuary by the high priest for sin, were burned without the camp."

Those bodies represented, not the real body of flesh and bones, which was God's workmanship, but "the body of sin" to be destroyed, when he "bore our sins in his own body on the tree," and "suffered without the gate." But the "blood" points to that divine, spiritual life, which he "laid down" of himself, virtually in the garden, and actually on the cross, when he cried, "It is finished," and gave up his life.

But he must "take it again," and as our High Priest, bear it into the sanctuary, and with it make the at-one-ment. It is "the blood of the covenant wherewith we are sanctified;" and must never be counted "as the blood of all men;" or mere Adamic life.

We learn from the same apostle that "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." To what then did he impute them? He unquestionably traced them to their real source—the fallen, fleshly, carnal nature, which is "enmity against God, and is not subject to the law of God, neither indeed can be." And so in accordance with another typical picture, our High Priest puts all the sins of the world upon the head of that "scape-goat," and sends it away "into a land not inhabited."

When the Second Adam—the spiritual head and representative of the race, had "put away sin by the sacrifice of himself;" his body of flesh and bones was taken down from the cross, and tenderly laid in Joseph's tomb to rise again the third day.

And now unless we "eat"—make our own by a personal faith,—this *sinless flesh* of the Son of God, and drink his blood or spiritual life, we have no life in us, "that is life indeed." This is "the true bread from heaven." "For the bread of God is he which cometh down from heaven, and giveth life to the world."

"A shadow" of this grand truth is clearly outlined in that beautiful picture of the typical gospel, "The feast of the passover." The blood that saves is on the doorposts: and all Israel (a type of the world) are gathered under its shadow. And yet only the *firstborn* were being actually redeemed that memorable night. But the picture was drawn to represent the *plan* of the Master that painted it. And so not only the firstborn, but all Israel were carefully brought under the protection of the blood. And they all ate the flesh of that lamb, (not a bone of which should be broken), "with bitter herbs," but with staff in hand, shoes on, and loins girded; and thus strengthened, they went out from the bondage of Egypt, into the glorious liberty of a people "Saved by the Lord."

"As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience [the] many were made sinners, so by the obedience of one shall [the] many be made righteous."—Amen and Amen.

Mrs. L. R. K. Bishop,
Worcester, Mass.

BLESSINGS AND DUTIES.

What hath God done for me? Blessed be his name, he hath given his dear Son to die in my behalf. He laid all my iniquity upon him.—Isa. liii. 6. He was in Christ eighteen hundred years ago reconciling me and the world to himself.—2. Cor. v. 17-19. Because the Lord Jesus met all my need, I was justified, reckoned just in him, eighteen hundred years before I was born. On this account God raised him from the dead.—Rom. iv. 25, 26. Being justified thus, in due time God sent to me his message of love, proclaiming to me, apart from any work or effort of mine, the forgiveness of my sins.—Acts xiii. 38, 39. By grace I took him at his word. I believed I was forgiven in Christ. I was then personally, consciously "justified from all things," and, by faith, reckoning God to be true and to mean what he said, I had peace with him (Rom. v. 1.), and began a new life, a divine life (John i. 12, 13) of many steps and experiences.—Rom. v. 1-12, "also," "not only so," "much more then," "much more," "and not only so."

I am learning God's example in addition.

2. Pet. i. 5–7. Alas! that I am such a poor scholar in God's school, with such a Teacher as the Holy Spirit.—John xvi. 13. His word is, Do not look back; forward march! Do not look in, but up.—Philip. iii. 13, 14; Heb. xii. 2. He requires me to be filled with the Spirit of truth, of love, of forbearance, of forgiveness, of humility, of self-denial, (Eph. v. 18); to be strong in the Lord, (vi. 10) and in the power of his might; to be a mansion (dwelling-place) for the Father and the Son (John xiv. 22, same word as in v. 2); not to sin (1. John ii. 2); to love the brethren (1. John ii. 10; iii. 14, 23; iv. 11); to love my neighbor as myself, to love my enemies, even to burning them alive by love (Matt. v. 48; Rom. xii. 20); to be content with such things as I have, food and clothing, (Heb. xiii. 5; Matt. vi. 19–34), to lay up in heaven, not on earth; to be poor, because the Lord Jesus, my Example, became and remained poor (2. Cor. xi. 8); to be like Paul, who was poor, yet made many rich (1. Cor. xi. 1; 2. Cor. vi. 10); not to seek my own, but the things of Jesus Christ.—Phil. ii. 21.

Here let me halt. "All seek their own." All the wicked? Oh, no! All mere professors? No, again. Who are the all who seek their own? Why, all those working with Paul! Think of it! Can that be true? Is it possible that ministers do that today? Notice Paul's word to the bishops or elders of Ephesus: "I have coveted no man's silver, or gold, or apparel;" or, as Rotherham translates it: "Silver or gold or apparel of no one did I covet. Yourselves acknowledge that for my necessities, and for those who were with me, these hands wrought hard! In all things I gave you [elders or bishops, vs. 17, 28] to understand that thus toiling it behoves [you] to be helping the weak,—to be keeping in mind also the words of the Lord Jesus, that he said: Happy is it, rather to be giving than to be receiving."—Acts xx. 33–35.

We know that the laboring servants of God have "a right to eat and to drink, to lead about a sister, a wife, and to forbear working,—to be living out of the joyful message, (1. Cor. ix. 4–6, 14), but they have no right to work "for shameful gain."—1. Pet. v. 2. Let God's shepherds return to first principles and be an example to the flock, as Paul was, and "be content," as the Lord bids all his disciples, "with food and raiment," the "all things" added to the children of God.—1. Cor. xi. 1; Matt. vi. 19–34; Heb. xiii. 5.

(*To be continued.*)

TOLEDO, O. H. VEYSEY.

THE KEY OF LIFE.

"If I had the key of life," she said,
Smiling and nodding her golden head,
"What would I do, do you wish to know?
I'd unlock the gate of the future so
I could learn the things that I long to know.

"If I had the key of life," her face
Was flushed by the morning's glow and grace,
"I'd unlock the wonderful gates of gold,
And part the curtain whose mystic fold
Veils the beautiful future's red and gold!

"If I had the key of life I'd see
What lies in the future for you and me,
And find," her face flushed with ruddy glow,
"If together we through life are to go
Or not. All things that I wish to know!"

"If I had the key of life," he said,
His strong hand smoothing her golden head,
"I'd unlock all beautiful things for you,
Keep back the clouds, but let in the blue,
And all things fair I would bring to you.

"I would let no darkening sorrow touch
This fair young head that I love so much:
But all things beautiful, all things sweet,
I would lay with my heart at your little feet,
And your life should blossom and grow more sweet."

"If we had the key of life," she said,
The sunset touching her silvered head;
"Do you remember, my dear, how we
Planned the things we would do if we had the key
Of the future that spread out so temptingly?

"There should no sorrow come near us two:
The earth was bounded for me by you:
No darkness should fall; the morning sun
Should shine forever, and all things done
That could make us happy, beneath the sun!"

"If we had the key of life," he said,
His trembling hand on her bowed gray head;
"If we had the key and the wisdom then
That we have now, we would give it again
To Him who knows all the needs of men!

"If we had the key, with our narrow sight;
We'd unlock the wrong and believe it right;
We'd let in the sunshine, but never rain,—
And without the raindrops there'd be [sweet
grain—
No sheaves for the harvest without the rain!

"We would gather the gold from sea and mine;
We would crush the grapes for their ruddy wine;
We would gather all flowers with perfume
And trample the litter beneath our feet—
And without the bitter there'd be no sweet!

"If we had the key of our future life
That looked so fair in the distance, wife,
We have learned from experience it were best
To leave it with God. And for the rest—
And for the rest, 'He knoweth best!'"—*Sel.*

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 12., No. 11. ALMONT, MICH., JUNE 1., 1894. $1.00 a year.

QUESTIONS ON ATONEMENT.

1. THE WORD clearly teaches that Christ was, "Holy, harmless, undefiled, and separate from sinners, and made higher than the heavens." How then could it be true what you say, that he had the *carnal nature* in him? Is not that the thing that defiles, even admitting that he was not an actual transgressor?

ANSWER.—I believe both, though the two may appear contradictory to others. People misconstrue sometimes because they have a wrong idea of the word "carnal," as used in the Bible. It means fleshly. "The Word was made flesh."—John i. 14. The carnal nature means the fleshly nature. It does not defile unless it is given control. Only actual sin by consent of the mind defiles.

It might be well for the questioner to look at the passage above quoted, (Heb. vii. 26), and see that the apostle was probably not describing the earthly state of Jesus, (though in that he sinned not), but his "separated" (R. V.) and exalted or glorified state.

2. The Word shows that under the law a defiled or blemished offering could not be accepted as a sin-offering; and that, as the Antitype, Christ "offered himself without spot to God." How could he do this if he had sin in his nature? as it is sin that spots and defiles.

ANSWER.—The preceding answer not only admits but claims that Jesus was undefiled and unspotted, because he committed no sin.

Matthew xv. 18–20 shows what things defile a man. Jesus had none of these. It is not having a sinful nature that defiles, but yielding to it. He "was tempted [or tried] in all points like as we are, yet without sin."—Heb. iv. 15. This statement would have no force if he had not a *nature* in common with us. There would then have been no temptation, nor any merit in not yielding. There would have been nothing to overcome. If his nature had no point of attack, how weak would be the statement, "In that he himself hath *suffered* being tempted, he is able to succor them that are tempted,"—Heb. ii. 18. Then how could he have learned obedi-

ence by what he suffered and thus been made perfect?—v. 8, 9; ii. 10.

When James (i. 21) says that the "pure and undefiled religion" includes keeping "unspotted from the world," does he mean that the faithful have no sinful nature? If so, what is the virtue of such keeping? If not, then Jesus being "undefiled" and "unspotted" proves nothing as to his nature.

3. You quote 2. Cor. v. 21, that he was "made *sin* for us, that we might be made the righteousness of God in him;" but was it not only by our sins being *imputed* to him that he was made sin?

ANSWER.—What right has anyone who claims to make the Bible an infallible standard, and proposes to test my teachings thereby, to *assume* that our sins were "imputed" to Christ?—an idea that is taught nowhere in the Bible. Were they only imputed temptations, imputed sufferings, and an imputed victory, that Christ had? Was not the enemy as real as the overcoming?

If his being made sin was only imputed sin, then our being made righteous is only an imputed righteousness. We do read of imputed righteousness,—his righteousness our covering (Rom. iv. 7, 8) when as poor sinners we start in the way of God, because by the Spirit then given we shall in due time be made actually righteous; but we never read of imputed sin, and it would only be fair to reason it so if Jesus were in due time to become an actual sinner. Better not to say "imputed" unless the Word says so.

The *real* oneness of Christ with the race is a far more glorious gospel fact than an *imputed* oneness could be, as it makes his victory a real one, and secures our real oneness with God in and through him.

4. Do not all those Scriptures which show that Christ died for *our* sins, clearly teach that our *actual sins* were laid on Christ, and that he bore the *imputed guilt* of them on the tree, and thus rendered satisfaction to divine justice? I rejoice unspeakably in this thought, and that now I am free from all condemnation.

ANSWER.—That "Christ died for our sins," is a truth in which we *all* may well rejoice, seeing that he "tasted death for every man."—Heb. ii. 9. But the *oneness* of Christ with the race mentioned in previous answer, makes this possible without the idea of *substitution* or the *transfer* of actual sins from the guilty to the innocent. In the complete absence of any Scripture to the contrary, it should not be considered irreverent to say that it is a strange *justice* that would be satisfied to have the innocent bear the *guilt* of the sinner, and be punished for it. Is "divine justice" different in kind from human justice?

It is easy to see how an innocent one can suffer for—that is, "in behalf of"—a guilty one. Love may prompt a mother to suffer much on account of a guilty son, with the view of saving him, but it is not possible to conceive that his *actual sins* or his *guilt* could be transferred.

Christ died *for*—on account of—our sins, but not *instead* of them. By coming into our nature, "in the likeness of sinful flesh," being thus "made sin," he could indeed "condemn sin in the flesh," (Rom. viii. 3), by dying to it, (vi. 10), and thus open the way for the deliverance of men out of sin into holiness, without giving the least vestige of reason for saying that guilt had been transferred, or that justice had been satisfied by the innocent suffering instead of the guilty.

If the questioner is "free from all condemnation," on the ground that Christ bore his actual sins and guilt away, or by paying his debt, will he admit that the same freedom belongs to all, seeing that Christ died for every man? If not, why not? It will not do to say that my debt is paid if I *believe* it is paid. That is nonsense. If it is paid, it is paid, whether I believe it or not. If it is not paid, it is not paid, and believing that it is paid will not cancel the debt. The province of faith is not to make a thing true, but to receive that which is true before it is believed.

Believing the good news can bring peace and joy and courage, but it cannot change a fact. It is blessed to know that Christ as "the head of every man," (1. Cor. xi. 3), not only died to sin, but lives to God, (Rom. vi. 10); and the birth of the Head will secure the birth of the body into the same life in due time.—1. Cor. xv. 22-26.

Believing the truth as to the love and death of Christ is of vital importance. The gospel believed is the begetting power. While actual sin is not a commodity which can be transferred, the guilt can be forgiven, and the Spirit of God imparted to the mind can regenerate the man into a condition of oneness with God. Christ came into our condition, that he might carry us up into God's condition. He was made sin for us, that we might be made the righteousness of God in him. Such oneness with God is the at-one-ment, the great reconciliation. "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." Knowing this love and truth, may it cause us practically to be reconciled to God.

OUR LITTLE ONES.

"IT is only since the dawn of Christianity that childhood has been surrounded by a halo of romance," says Canon Farrar, in his "Life of Christ." Not only is this true, but a much stronger statement may be made. It was only at a comparatively recent day that the young child was universally recognized as a being of importance, and that the ineffaceable influence of early training upon later life was realized.

Children were indeed regarded with pride in the days of the earlier civilization, but the peculiar needs of a most peculiar period of life were utterly unknown. The child was considered remarkable only in his superfluous physical energy and in his wonderful effervescence of animal spirits.

Regarding him now, with the more complete knowledge of a more enlightened age, we see in every child a complex being, curiously and wonderfully made; composed of matter, the body, it is true; also composed of spirit, the mind and soul; a being of vast possibilities, for, as a seed contains within itself,

in germ, all that is to grow from it, so the child of today is in embryo, the man or woman of tomorrow.

This analogy may be carried still farther. The growth of the plant from the seed is gradual; various stages of development are passed through, and we see, "First the blade, then the ear, after that the full corn in the ear." The advance from childhood to manhood is through long years of almost imperceptible changes, but we may note certain periods of life differing in their nature and in the care they require.

The first period is a most important one. The young human plant is quickly responsive to every outward influence, susceptible to any touch of other life.

Nature orders growth. Those most nearly associated with the child decide whether the growth shall be into full, rounded life, or if it shall be but a dwarfed, stunted development.

Naturally the father and mother life surround the child for several years, more or less, to the exclusion of other influences, but the opportunity for the infant class teacher always comes, and we, as such teachers, should carefully study to make the most of every moment granted us. A simple knowledge of the characteristics of early childhood will aid us greatly.

"The infant is characterized by the marked activity of the perceptive powers; he learns through the senses. He forgets easily, reasons poorly, and has little judgment. He gains power to do by imitating the movements of others, and is moved to action by desire for approval, or through his own love of activity."

Since nature is our servant when we appeal to her laws, we can produce natural growth in the child if we but remember three things in our method of work:—

1. Appeal to the child's perceptive powers in our instruction.

2. Remember the young body's desire for activity, and the young mind's love of approval.

3. Give the child only the right movements to imitate.

Let us consider these points separately. The senses are to be appealed to. How? By constant use of blackboard, chart, objects of illustration, and stories.

Some teachers object to the introduction of the blackboard because they are not artists and feel themselves incapable of depicting or sketching before fifty or sixty eager eyes. This is a most absurd reason. Indeed it is no reason at all when that wonderful power of the child's mind, imagination, is taken into account. Do you realize that two vertical lines and a horizontal bar above produce a real gate for the child? Have you ever portrayed a man on the board using five dashes and a large dot? Did you ever watch the delighted faces in an infant class when any animal from the great variety in Noah's ark was pictured with a dot, five straight lines and a curve? A bear, so life-like that he may almost be heard to growl, has been called forth by this last design.

Some, of course, have much talent in sketching rapidly and can produce really beautiful blackboard figures almost instantaneously. If you have such a gift, do not be satisfied with the poorer drawings, but if you are not gifted, do the best you can, and you will be astonished by the pleasure it will give the wee boys and girls who believe you to be almost inspired. As you make the few white lines upon the board, the child's imagination will fill in all blanks, will give to the sketches, gorgeous colors, and the pictures will become to each one, a wonderful illustrated story, all the more interesting since they were seen while being produced.

In some of our larger Sunday Schools, charts are used very successfully. The large colored plates are attractive to children. They enjoy picking out the different characters of the lesson story. The golden text is more easily remembered when a picture above illustrates it.

Charts are, however, expensive, and must for that reason be dispensed with in many Sunday Schools.

Their lack can best be supplied by the more frequent use of object lessons. "The only avenue to the mind lies through the senses," said one great educator. The only gateway to this avenue is object teaching.

This sort of work is made the kindergartner's strong point. There is as much need that the infant class teacher's particular power should lie here. Is she not a worker in a spiritual "child garden?"

For your lesson on trust, could you not coax into your room a wee brown birdie, or bring in a tame canary? If you can, your simple words concerning the "Father's loving care" will mean much more. The Easter lesson can be beautifully taught with a caterpillar, a cocoon and a butterfly.

Such lessons are of value also in that they draw the child into a closer unity with all life, and teach him greater love and kindness toward all dumb creatures, and to anyone less fortunate than himself.

Some of our object lessons are given unconsciously. If the class-room is dark and gloomy, the children will naturally associate being good and going to church with darkness and gloominess. If the seats are too high and uncomfortable the natural inference will be that Sunday School is uncomfortable.

A child's world—his own bright out of door world—is full, of life and sunshine and beauty. That world he loves. We want him to love the S. S. Then let us make our infant class-room the gladdest brightest place imaginable. Give it cunning little chairs if possible, and some few good pictures, and dainty mottoes. Bring into it as much of the child's world as you can; the flowers and birds and butterflies, if the flowers can be gotten, and if the birds and butterflies will come. Be yourself as much a child as possible. If you cannot be a child, you do not belong in the infant class.

The teacher's self is the most important object lesson of all. Her every movement, tone, expression, are unknowingly copied by some child. If the teacher has entered into the great rest, and is in all things sincere, earnest, and loving, the children will be led into a broader, more beautiful life. Her gentleness and happiness will pro-

duce the same happy virtues among the miniature men and women she is forming.

As to the stories,—tell them. Tell them every Sunday. Make your morals very strong, but bury them deep in interesting stories so that the child may consciously receive only the sweet, while the virtue of the tale may be molding his life without his knowledge. Let the children tell *you* stories. Teach them to speak in meeting by listening with interest to their ideas on Biblical facts that you have taught.

In appealing to the children's motives, we must remember their love of praise and their desire for activity. The first motive is made active when the children are required to learn verses, hymns, scripture texts. For the pleasurable activity we may use marching and singing. The marching may be only the moving to and from the class, but I have used it more frequently with most satisfactory results. If the children can march and sing, "Hear the pennies dropping," while giving the collection, you will almost invariably find that there is a large collection, and that the children have enjoyed their generosity. One little girl remarked to me, "I always remembers my penny, for I likes to hear it bang, when we sing, 'gropping, gropping, gropping.'"

Last and most important comes the music. A child loves to sing. He loves the rythm of sound and the rythm of words. Music will accomplish for him a trained observation, a refined taste, a quickened imagination, a greater capacity for enjoyment, and an increased pleasure in growth.

By the music we may create moods to suit the seeds we desire to sow. It must be wisely chosen. Let the words draw the child into closer, loving sympathy with all life and with the Christ life. Let them provide a medium for the child's own thought. Let them sing lightly and quickly, and occasionally introduce motions into the songs.

The attempt has been made to tell you *how* to teach, but perhaps some one will also ask *what* to teach.

Teach the dear old Bible stories and truths. Let Joseph and Moses and, most of all, the dear child Jesus, live again among you. Teach the loving Father, the tender elder Brother.

The infant class teacher needs, more than most people, patience and great versatility. She must be in deepest sympathy and understanding with child life, its sorrows and joys. Let the children know that you love them. Encourage their confidence and pleasure in you. The greatest power of the infant class teacher is and ever will be, a tender love for little children.

Drummond's words are true:—"It is you who are the teacher, not your words. Take into your sphere of labor the simple charm of love, and your work must succeed. You can take nothing greater; you need take nothing less. It is not worth while going if you take less. You may have every accomplishment, you may be braced for every sacrifice, but if you give your body to be burned, and have not love, it profiteth you, and the cause of Christ, nothing."

CAROLINE HARDY PATON,

DETROIT, MICH.

☞ The Church of Christ at Yale, Mich., extend a cordial invitation to the brethren and sisters, far and near, to attend a three days' meeting with them, commencing Friday, June 1., at 3:00 p. m., closing Sunday.

NOTES ON SUNDAY-SCHOOL LESSONS.

Passage of the Red Sea.—Exod. xiv. 19-29.

(Lesson for June 10.)

GOLDEN TEXT.—By faith they passed through the Red Sea.—Heb. xi. 29.

INTRODUCTION.—According to God's directions the Passover was killed and eaten, and at midnight the tenth plague fell upon Egypt, and all their firstborn were dead. It was a terrible night. A great fear filled their hearts, and a great cry was heard. Pharaoh recognized the plague as of the God of Israel; and he immediately called for Moses and Aaron, gave command for Israel and all they owned to depart, and craved their blessing. The Egyptians were naturally anxious to get rid of them, and when they asked for the silver, gold, and raiment, they were freely given. (They did not "borrow," as the common version says. It was not a case of either fraud or injustice.) So the Hebrews went out in haste, in triumph and *on time*.—xii. 40, 41. The Lord's movements are like clock-work, however they may appear from a human point of view. The nation of slaves went out as a conquering host, and the slave-holders were crushed.

Instead of allowing the Israelites to take the *short* road to Canaan, which would have brought them among the Philistines, and would have given the Egyptians too good an opportunity to harass them, the Lord led them by the way of the Red Sea. This seemed to put them in a trap, but when Pharaoh and his host saw this, and followed, it resulted in their overthrow and Israel's deliverance. When Israel saw their own apparent danger they were faithless and fearful. They felt that they had better return to the bondage of Egypt than to die in the wilderness. Moses seemed to have perfect faith, and said, "Fear not, stand still, and see the salvation of God." He may have called on the Lord to fulfill his word, for "The Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel that they go forward." There are times for earnest prayer, but that was the time for action. Moses was to use his rod and divide the waters, that Israel might go through on dry ground.

I. THE CLOUD AND FIRE.—Vs. 19, 20. "The angel of God." The LORD (Jehovah) was continually manifested through his angel, and the angel was called the LORD. In this he was a type of Christ. This angel was leading Israel by a pillar of cloud. Thus they were being guided. But now that they were commanded to go forward, and their enemies were behind them, the angel and the cloud moved and became their "rearward." It stood between the two camps that night, and it was darkness to the Egyptians, but light to Israel.

It is safe to trust and obey the Lord. He always stands between his children and their real danger. What is darkness to the worldly-wise, is light to the children of God.

II. THE RETIRING SEA.—Vs. 21, 22. "Moses stretched out his hand." In this he was obeying the Lord. In His name he assumed authority over nature, and the Lord honored his faith and obedience, and drove the sea back "by a strong east wind," and divided the waters, making "a wall" on both sides, so that the Israelites went through on dry ground.

It was a miracle whichever way it may be regarded. The Lord may and in this case did use a natural thing to do his work, but the record indicates more than a mere natural occurrence. Even a Providential interference with the wind is miraculous. Though God usually acts through what men call natural laws, he is by no means subject to them.

Yes, it is an allegory, but none the less so because literally true. The Lord removes obstacles that man in his Christian life cannot overcome. "The angel of the Lord encampeth round about" his children. He says, "When thou passest through the waters, I will be with thee, and through the floods, they shall not overwhelm thee." The Lord uses feeble instruments (like Moses rod), but they call forth the power of Christ, and *all* the power of heaven and earth is pledged for the safety and progress of his people.

III. THE PURSUING EGYPTIANS.—Vs. 23-25. "The Egyptians pursued." After the first excitement of grief was past, no doubt

(*Continued on page 169.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	50
To Foreign Subscribers	1.25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

SPECIAL NOTICE.

THE DAY DAWN is a book of 400 pages,—price, cloth-bound $1.00, paper-covered 50 cents. THE GOLDEN LINK is a Story of Our Times, specially designed for young people, 418 pages, price $1.00. MOSES AND CHRIST has 220 pages, price 50 cents or 30 cents according to binding. THE PERFECT DAY has 240 pages, price same as MOSES AND CHRIST. THE WORLD'S HOPE is $1.00 a year. These are the prices for single copies, postpaid. But whoever will send $2.00 at one time may order $3.00 worth. This is our agent's rate, and all who will work may have the benefit of it—that is one-third off. This reduction in price on the HOPE is not offered for renewals, but only for new subscriptions with orders for books.

☞ THE ATONEMENT is a book containing ninety-six pages, and the price, postage paid, is only ten cents a copy, or a dollar a dozen. It is a small book on an important subject, and is regarded by many as just the thing to circulate among thinking people. Send to this office.—EDITOR.

☞ Send names for sample copies of HOPE.

CONTENTS.

QUESTIONS ON ATONEMENT	161
OUR LITTLE ONES	163
NOTES ON SUNDAY-SCHOOL LESSONS,	
Passage of the Red Sea, (June 10)	167
Woes of the Drunkard, (June 17)	169
EDITORIAL ITEMS	168
APPOINTMENTS OF O. M. CHASE	168
SELLING THE BIRTHRIGHT	170
THOUGHTS ON CREATION	172
CHRIST'S AND OF CHRIST; or How Many Will Get Eternal Life?	174
NOW AND AFTERWARD, (Poetry)	176

EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, you may know your standing in our subscription book. "Mar. 94," "June 94," "Sep. 94," or "Dec. 94," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 94*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, or "Dec. 93," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

APPOINTMENTS OF O. M. CHASE.

South Smithfield, Me., Sunday, June 10 at 10:30 a. m.

North Smithfield, at 2:30 p. m., same day.

THE article on "Christian Unity," which was published in the HOPE of February 1, has been revised and put in tract form, for general circulation. It has sixteen pages, the same size as all our books. Price, postage paid, 20 cents a dozen.—EDITOR.

☞ WATCH the date after your name to see when your subscription expires.

(*Continued from page 167.*)

Pharaoh became skeptical as to the divine cause of the plagues. Full of disappointment and anger, and almost in despair, they followed Israel into the sea. But the Lord again interfered "and troubled the Egyptians," "took off [or bound] their chariot wheels;" and the Egyptians again owned that the Lord was fighting for the Israelites and turned to flee.

No people give up their slaves readily. An emancipation proclamation usually has to be enforced. The prince of darkness is never willing to let his subjects start in the Lord's service, and he does all in his power to get them back into the world. He only yields and dies when he must.

IV. THE GREAT DELIVERANCE.—Vs. 26-29. "Stretch out thine hand." The act that divided the waters to let Israel through, when repeated brought the waves upon their enemies;—"not one of them" escaped. Egypt no longer troubled Israel. The enemies of later days were of another kind.

The deliverance of Israel at the Red Sea was no doubt a type of the deliverance which comes to the child of God leaving the world (at conversion) and entering on the journey toward the heavenly Canaan; or speaking of the church as a whole, it represents the beginning of the Christian dispensation. See 1. Cor. x. 1–11. Their baptism was their introduction into the wilderness journey. So the young church was spiritually baptized at Pentecost. The same is true at the entrance of each person upon the Christian life. Of this spiritual death to sin and rising toward God, water baptism is a symbol. Then follows the journey in which there is spiritual meat and drink, symbolized by the Lord's supper. Let us not belittle either the realities or the symbols. They are not identical; let them not be confounded; but seeing their true relation, let us use them accordingly.

Woes of the Drunkard.—Prov. xxiii. 29-35.

(Lesson for June 17.)

GOLDEN TEXT.—Look not thou upon the wine when it is red.—Prov. xxiii. 31.

INTRODUCTION.—The book of Proverbs is commonly ascribed to Solomon, but it was evidently gathered from various sources. The first nine chapters, a connected treatise on Wisdom, were no doubt written by him. The remainder of the proverbs ascribed to Solomon cover chapters x.–xxix. Many of these proverbs may have originated with him, and others, if not with him, yet in his day and under his influence. In xxiv. 23–34 we have "the words of the wise." In xxx., the words of Agur; and in xxxi. 1–9, the words of King Lemuel; which may or may not include the remainder of the chapter. The passage which is here chosen for a "Temperance Lesson" is ascribed to Solomon, and is one of the longest in this section which deals with a single subject. It is a vivid description of the evils of intemperance.

I. THE QUESTIONS.—Ver. 29. Here are six questions, which can all be emphatically answered in but one way. Others have "woe," "sorrow," "contentions," "babbling," "wounds without cause," or "redness of eyes;" but all these can scarcely be found combined except in the drunkard. He does not enjoy himself. Scarcely any woe is comparable to his. He has become a slave to a dreadful tyrant. He is on a heavy downgrade, and his will is weak; he feels that he cannot stop. It is woe, misery, hopelessness. He sorrows over wrecked prospects—his own, his wife's, his children's. His affliction is the sum of many others. Men who are peaceable become contentious under the influence of liquor. The dearest ones are made to suffer. Most of crimes are inspired by strong drink. When intoxicated, or as a result, a man is liable to complain of his ill-luck, his adversities, his family and friends, —of all but himself; and it is he who needs changing. Oh! what bruises and wounds he endures—and all for no good cause. His "redness of eyes," and his marred and bloated appearance, are a plain sign of the terrible habit.

II. THE ANSWER.—Vs. 30. "They that tarry long at the wine; they that go to seek out mixed wine." These six questions have virtually been answered. They only apply to the confirmed inebriate. What of those who sip and tamper with the intoxicating cup? They mean to be moderate and wise; but they are the *only ones* out of whom the

devil manufactures drunkards. Only those who let the cup alone are safe. And in his leading *influence*, the moderate drinker is worse than the drunkard. No young man proposes to follow the drunkard's example; but the respectable business man, who may be a deacon or other leading church member, why is it not safe to follow his example? "Am I a child? Can I not drink a glass, or let it alone?" When one is *sure* he can let it alone he is indeed safe. Let this power be proved by *letting* it alone, and the victor will never suffer the drunkard's woe, nor fill the drunkard's grave.

III. THE ADMONITIONS.—Vs. 31-35. Here the wise man shows where the real danger lies—in looking upon the tempting cup. This warning touches things at the beginning. He does not in the least encourage moderate drinking. He shows that what may *seem* pleasant at the first, biteth and stingeth at the last. He also shows the demoralizing influence of the drink habit; men will do and say when inflamed by strong drink, things of which when sober they would be ashamed. Then the writer pictures the state of the man when dead-drunk; and then the woeful inclination on waking to seek his cups again.

What can be said of the weakness and folly of the young man who will not take warning, not only from words, but from so many living examples? And what but moral blindness can relieve a people from the deepest sense of guilt, when, for the sake of revenue, they join hand in hand with those who sell the accursed stuff for gain? Woe is upon the man who drinks. Woe is also on him who puts the bottle to his neighbor's lips, or who tempts him to drink. And woe must be on that people who by their license strengthen the hands of the wicked.

☞The poem, "Glad Tidings for All," published in the HOPE of Jan. 15, we have put in tract form (four pages). It is a volume in itself to anyone who will look up the references. Price, postage paid, five cents a dozen. Send twenty-five cents for a dozen each of this and the tract on "Christian Unity."—EDITOR.

DID your subscription expire with 1893?

SELLING THE BIRTHRIGHT.

I WOULD like to offer a few thoughts on the S. S. lesson for March 4, and its application to our times. It is generally admitted that Isaac was a type of Christ (Gal. iii. 16), and that Rebekah the virgin represents the espoused virgin who will be united to Christ in the "marriage of the Lamb" at the end of this gospel age.—Rev. xix. 7. But Rebekah the mother, it appears to me, is another distinct Bible picture, representing the nominal Christian church during this age. The union of Isaac with Rebekah resulted in bringing forth two notable sons. Before birth they "Struggled together within her," and the Lord said they represented two nations, two manner of people, and the elder shall serve the younger.—Gen. xxv. 23.

Esau the elder, was a good representative of a fleshly, animal man:—Red all over like a hairy garment, and a "cunning hunter," like his great ancestor Nimrod, who was "a mighty hunter before the Lord," and the builder of ancient Babylon. Esau despised his birthright and lost it, and the chief blessing also. When grown to manhood, he manifested a murderous spirit towards his younger brother, Jacob, who, though he possessed the birthright and chief blessing, was for a long time a poor, lonely pilgrim, and a stranger in a strange land.

After reading the interesting comments on the lesson, my thought was this:—What further application may we make, if any, of these ancient historic characters, to Christendom? Paul answers in Rom. ix. and Gal. iv, children born after the flesh, and children born after the Spirit. The union of Christ with Christendom (enlightened humanity, or the Gospel woman clothed with the sun, Rev. xii. 1.) results in bringing forth two multitudinous sons, "two manner of people," during this dispensation. And like the sons of Rebekah, the firstborn is a scarlet-colored beastly son, (Rev. xvii. 3), a persecuting antichrist, whom God hates, and the younger a spiritual son, the true Christ body, whom God loves.

Let no one think that Christ is here represented as being the author of sin, or sinners. It was all "good seed" the Son of Man sowed in the heart or mind of the gospel woman, but it did not all bring forth fruit. All were more or less enlightened who heard the truth, ("The entrance of thy word giveth light.") But only a few were saved by it. "Then cometh the wicked one and catcheth away that which was sown in his heart." The stony hearts and thorny hearts were enlightened by the seed of truth, but not saved.

These two manner of people "Struggled together" for centuries in the Sun-enlightened woman. It is no wonder she "Cried, travailing in birth, and pained to be delivered."

Her firstborn is the "man child who was caught up unto God, and to his throne; who was to rule all nations with a rod of iron."—Rev. xii. 5. Many writers regard the woman (ver. 1) as symbolizing the gospel church, and yet refer to the birth of her son as the literal birth of Christ! How could that be true? How could the gospel mother bring forth a son before she herself had an existence? If the woman symbolizes a multitude, (the church), would not her manchild represent a multitude also? As the gospel church has always existed on the earth since her beginning, does not the "heaven" where the woman was seen, and the "god," and the "throne," to which the manchild was caught up, clearly symbolize the Roman Empire with its throne and ruling powers?

Did not those proud bishops or popes, in the beginning of the papal hierarchy, ascend into power, and even to the throne of Rome, in the fourth century, during and after the reign of Constantine? Do we not learn from sacred and profane history that there was war in the Roman heavens between the papal and pagan rulers and priests, (the symbolic Michael and Dragon), and their angels, (armies), resulting in the complete triumph of the papacy about A. D. 538? Did not this manchild, when developed into the "Man of Sin," become the murderous antichrist, "a cunning hunter, a mighty hunter," after human flesh, the builder of mystic Babel, and in imitation of Christ and the saints in the coming age, "Rule all nations with a rod of iron" for 1260 years? Did he not despise the patience, self-denial, humility and holiness which alone can secure the spiritual birthright, and sell it for present gain, when he said with a loud voice, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ?" Had the kingdom of God really come? No, it was only a base counterfeit, as history and the prophecies clearly prove. It was Satan's masterpiece of deception upon the gospel Mother and her firstborn Son.

The "mystery of iniquity" began to work even in Paul's day. He wrote to the Corinthian church,—"I have espoused you to one husband, that I may present you as a chaste virgin to Christ, but I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ."—2. Cor. xi. 2. That Paul's fear was well-grounded, and that the Church was thus deceived, seems evident; for he wrote of "False apostles, deceitful workers, transforming themselves into the apostles of Christ; and no marvel, for Satan himself is transformed into an angel of light."

Eve was not only beguiled by the serpent in partaking of the forbidden fruit, but his evil influence upon her mind, like that upon the nominal church, resulted not only in corrupting *her* mind, but also that of her unborn son. When Cain was born, she said, "I have gotten a man from the Lord." Thus she was deceived, for "Cain was of that wicked one." The birthmark of Satan was upon her firstborn son!

Even so, it appears to me, the gospel woman was beguiled by the subtlety of the serpent; and her firstborn son was, and is, "of that wicked one," for his mind is corrupted from the simplicity that is in Christ.

If this view be correct, then the proud boast of the papacy, that they are the apostolic church, is false; for the gospel "woman" did not go upon the throne of Rome, but "fled into the wilderness." No doubt she with her son rejoiced in the overthrow of paganism by the preaching of the cross of Christ; "For they overcame him by the blood of the Lamb, and by the word of their testimony."

Jacob, the younger son, appears to represent the overcomers of the gospel age, the true Christ body, the "Remnant of the woman's seed, which keep the commandments of God, and have the testimony of Jesus Christ."—Rev. xii. 17. "Elect according to the foreknowledge of God the Father, begotten again, not of corruptible seed, but incorruptible, by the living word of God," the groaning creation is awaiting his manifestation. Unlike the antichrist, he patiently submits to the chastening hand of his Father, patiently waits for his glorious, spiritual inheritance of power and universal dominion over the nations, (Dan. vii. 27), which seems near. "Now the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all: but is under tutors and governors until the time appointed of the Father."

The separation of Jacob from Esau, and his old home, seems to represent the separation of the saints, in spirit at least, from the antichrist systems and sects, no more to return. And, oh! what joy fills the hearts of those who obey the voice of the Lord, and come out of the worldly churches, and stand alone, like Jacob at Bethel, to have the assurance that they are still in "The house of God"—in the true church, and in communion with God and the angels.

It was after Jacob wrestled with the angel at Peniel and prevailed, and his name was changed to Israel,—Prince of God, (which seems to foreshadow the spiritual,) that his elder brother was fully reconciled.

"First the natural [or animal son] afterward the spiritual," is God's clearly revealed order. Thus it has been down through the ages. The antichrist has been first developed. Cain against Abel, Ishmael against Isaac, Esau against Jacob, and in a wider sense, Babylon against Israel, and "Mystery, Babylon the Great," (embracing much more than the papacy), against the true Israel of God. But "The first shall be last, and the last first." God's second things are best.

J. E. FITCH,

WATERVILLE, WASH.

THOUGHTS ON CREATION.

(Answer to a Letter.)

YOURS came in due time. I have not been able to attend to your request till now.

I have not given the "Garden of Eden" as much special thought as many other subjects. I have no doubt that the account is an Allegory,—that it is susceptible of a spiritual application, just as are the characters from Adam to Moses, considered in MOSES AND CHRIST;" but I have been inclined to regard it as literal too,—none the less literal, because divinely arranged as a system of allegorical teaching.

I confess to have paid very little attention to the so-called "higher criticism," evolutionary schemes, and scientific theories. I think the philosophers sometimes call for a greater stretch of faith than is needed to believe the Bible itself; and it seems as though they would do well to become more familiar with the Book itself before seeking to explain its statements. I think the Bible is wonderfully able to explain itself, and that the best "light" comes by comparing Scripture with Scripture.

In reference to the idea that Adam was a tribe of men, and that many men existed long before him, I would say, 1. I see no good reason for going beyond the record. To do so does not solve the mystery of creation. To allow that the record is not correct is virtually to admit that we know nothing whatever regarding man's origin, and on such a hypothesis it would be difficult to prove that man *is* man.

2. It is not impossible that a further careful examination of the record might show that another race of beings existed on this planet before Adam—the *man*—was created. Is there not an intimation of this in the command given to Adam and Eve to "*replenish* the earth?" Does not this mean to fill it *again?* The same command was given to Noah after the flood. And was it not a mixing of two races—"the sons of God" and "the daughters of men"—that caused the destruction at the flood? This is none the less likely to be an allegory on account of being literally true.

3. I am satisfied that there is no Bible teaching, in either the Old or the New Testament, to show that Adam was a number of men. All the Bible writers speak of him as a man. Paul distinctly call him "the *first* man," (1. Cor. xv. 45), and contrasts him with Christ as "the *second* man;" and his reasoning is all on the basis that Adam was the *seed* of the whole race on the natural or animal plane, and that Christ Jesus was the *seed* of the whole race on the spiritual plane, or for regeneration. He teaches that *all* sinned and died in Adam, and that the opposite of sin and death was realized for *all*, in Christ.—See Rom. v. 12-21 and 1. Cor. xv. 20-22. How anyone can read these contrasts and think that Adam was not an individual man, or that any man was not included in both Adam and Christ, is a puzzle. To weaken the individuality or headship of one, is simply to weaken the individuality and headship of the other; and this is a sword that cuts both ways.

I think the natural creation is a shadow of the new creation. So the man of dust, while unquickened, would represent the natural or unregenerate man,—"a living soul," (animal); and the breath (of natural life) would be the symbol of the Holy Spirit, the power by which Christ makes men spiritually alive. On this principle, Paul contrasts the Lord's two men—Adam and Christ—the natural and the spiritual—as "a living soul," (animal), and "a quickening Spirit." —1. Cor. xv. 45. The following verses show that those who have borne the image of the earthly, shall also bear the image of the heavenly.

I think it is clearly true that "Underlying the natural objects, which are symbols, are found the most wonderful spiritual truths; but we must search for them as for hid treasures. And only those who *desire* to learn spiritual truths, can perceive and understand them." And I am favorably impressed with the idea that the "Garden of Eden" represents man's mind, with its various faculties, as God's field of operation—his miniature kingdom.

While admitting that the penalty-death was that which Adam died the day he sinned I do not regard natural or physical death as a blessing (only as it may be a relief from suffering), or as a thing that would exist were there no sin. I think that in the perfect day men will pass to the invisible, or spiritual state without death. Enoch—the *seventh*—representing the perfect—"was translated that he should not see death," as did the rest of men.

You think the things of Genesis ii. 18-22 could not have been literally true, because inconsistent with the idea of the infinite God" as revealed in John i. 18 and similar passages. Now, to me such Scriptures are proof that the Father—"the Infinite God"—was not the being dealing directly with Adam. In more than 2400 places in the Old Testament, (according to Young's Concordance) the word "God" is from the Hebrew word *Eloheem*, which is plural in form. They are Jehovah's "mighty ones," the angels of his presence and power. In three places in the New Testament, (Acts. vii. 53; Gal. iii. 19; Heb. ii. 2) we are shown that the "angels" did the work attributed to God in the Old Testament. These angels, though acting for Jehovah, and sometimes even called by his name, (see Gen. xviii. 1, 2), were not infinite in knowledge, nor necessarily infallible. This Scriptural fact understood would explain many things, and modify many popular notions. God the Father has never been seen by man; he is the invisible One, "whom no man hath seen nor *can* see." But these angels have been seen, talked face to face with Adam, Abraham, Moses, and others, wrestled with Jacob, came down to see about the sin of Sodom, repented, showed revenge, like the animal man they made;—and *none* of these are attributes of the Father and Sender of our Lord Jesus Christ.

I can only hint at this great subject. But you will see how I can accept the record as literally true, and yet say, "In the [Scriptural] light of today," it was not "the Infinite God, as we [in the light of the New Testament] believe in him," who did these things.

I believe your statement that "Flesh is a symbol of natural [animal] life." But did it ever occur to you that it was the same word or idea Paul had in mind when he spoke of Adam as made "a living *soul?*" The natural, or animal, of 1. Cor. xv. 45, is the *soulical*. This touches your analysis of man—"Spirit, and soul, and body." I would say the body is the external form, the "earthly house;" the soul is the fleshly or animal life or nature, (no doubt including all the rational faculties which an unregenerate or unquickened or natural man may possess); and the spirit is the inner, spiritual *self*, the child of God, existing *in* the soul, but *latent* until quickened by the Divine Spirit through the Gospel Truth. It is not "love" itself (which is an attribute), but when quickened, the spirit is capable of knowing and loving God and spiritual things. "But the natural [fleshly, animal, *soulical*] man receiveth *not* the things of the Spirit of God, for they are foolishness unto him; neither *can* he know them, for they are spiritually discerned." No part of man is ever, in the Bible, said to be "immortal" until the spirit (which Jesus in John iii., declares to be the subject of the second birth) has been begotten and born of God, and has put on immortality in the resurrection or spiritual body condition.

Good and evil, like high and low, heat and cold, light and darkness, may be comparative. The fleshly or *soulical* man is low and evil as compared with the *spiritual* man. God created the "evil," but not the "sin." The abuse or excess is sin. Evil or low things have their place in God's economy. The natural man, beasts, and all other earthly things, were "very good,"—just right for the designed purpose; but they were not good nor perfect in the sense of spiritual. When sin is destroyed, and men and women become spiritually minded, the natural things will still exist, but the spiritual will so rule over the lower nature that it will be used only for the right purpose. Then children will be born without sinful or depraved natures. Then "they shall not labor in vain, nor bring forth for trouble; for they shall be the seed [offspring] of the blessed of the Lord, and their offspring with them."—Isa. lxv. 23. No principle that God has created will be annihilated, but the saints will in their time and order rise out of the earthly into the heavenly and rule the earth; and in the earth, the lower will be subjected to the higher and rightly used. That will be the perfect day, when God's will shall be done in both heaven and earth. To this end we should pray: "Thy kingdom come."

CHRIST'S AND OF CHRIST,

or

How Many Will Get Eternal Life?

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."—John xvii. 2.

HERE we have the plain statement of Christ that he is to give eternal life "to as many as thou (Jehovah) hast given him." All no doubt will admit that all the Father gave to the Son are Christ's and that all not given him are not his. The question arises, Are there any whom God loved, and for whom he gave Christ to die, that he did not give to Christ? If so, how many? and who are they?

"Well," say some whose eyes may fall on these lines, "we have but to read a few Scriptural statements to find some who are not Christ's; therefore it follows that Christ never declared that he would give them eternal life. For instance, read Paul's statement in Rom. viii. 9, 'Now, if any man have not the Spirit of Christ, he is none of his;' also Jesus' statement in John x. 26, 'But ye believe not, because ye are not of my sheep, as I said unto you."

I have seen the first Scripture named quoted so many times as proof that no one is Christ's that is not of him, or, in other words, has not the Spirit of Christ, that it seems to me it is about time this matter had a candid investigation. Not only have I seen it in men's writings, but this Scripture and others supposed to be in harmony therewith, are often used in exhortations and sermons as proof of the same idea,—that none are Christ's but Christians.

If it be true that all who have the Spirit of Christ are his, and all who have not the Spirit are not his, then it follows that the first class, being in grace, are always in grace, and cannot fail of eternal life; for Jesus declares that he will give (no guess-work) eternal life to as many as the Father hath given him. Those who claim that if a person has not the Spirit of Christ in possession as a Comforter, he is not Christ's, and therefore is not included in the number given to Christ according to John xvii. 2, invariably (and necessarily, in order to be consistent with themselves) take the position that none who do not come to Christ in the present life are given to him; and make the act of coming to Christ the act of the Father in giving them to him. Thus they virtually make John vi. 37 read: "All that come to me the Father giveth to me; and he that cometh to me I will in nowise cast out;" and thereby make the number given to Christ dependent upon the number who come to him; thus changing the teaching of the Master to suit their theology.

Jesus' statement clearly teaches that the number which shall come to him depends on the number given him by the Father;—they are given first, and therefore come. It seems to me there is a manifest difference between the teaching of Christ and the theology of these teachers.

"But," says some reader, "you have called our attention to Rom. viii. 9, in which Paul plainly declares that if any man have not the Spirit of Christ, he is none of his; and yet you go on to discuss the matter as if it were not settled by Paul's statement; which, it seems to me, is the height of presumption on your part."

Not quite so fast, dear reader. I freely admit that if Paul actually said what the King James' version makes him say, the question would be settled, provided all the rest of the Bible were in full accord. But I find great difficulty in harmonizing the rest of the Bible with such a statement; and I also find that Wilson in the Emphatic Diaglott renders the passage thus: "If any one possess not the Spirit of Christ, he is not of him." There is a difference between being Christ's and being of him;—the same difference as between being God's and being of God. In Ezekiel xviii. 4, the Lord says:—"All souls [men] are mine." "The earth is the Lord's, and the fullness thereof; the world and they that dwell therein."—Psalm xxiv. 1. These show that all men are God's; but it would be unscriptural to claim that all men are of God, for Jesus declared that certain men in certain conditions were not of God, but of their father the devil.—John viii. 41–44. See also verse 48: "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God." What could be plainer?

Then all are God's, but all are not of (from, out of) God.—See John viii. 47, Em. Diag. Jesus plainly said his words were not his own, but the Father's, (John viii. 28; xii. 49) and that they who hear the voice of the Son of God (that is, God's word) shall live.—John v. 25. It follows that he who hears God's word begins to live, and at the same time passes from death unto life, (1. John iii. 14), and becomes of, from, or out of God, (being then begotten by the incorruptible seed), in harmony with John viii. 47.

As Jesus and his Father are one, it follows that as all men are God's, they must also be Christ's. He says, "All that the Father hath are mine."—John xvi. 15. In Psalm ii. 7–9, the Father says to the Son, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." If the heathen (the nations) have been given to the Son, they are his, and in John xvii. 2, he says he will give them eternal life.

"But," says one, "please read Psalm ii. 9, and see what he will do with them." "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." [If it means annihilation, then the Son will be left without an inheritance.–Ed.] Jesus' own interpretation of the result of that breaking, is, that he will give them eternal life,—even to as many as the Father hath given (not shall give) him. There can be no contradiction between them.

First, the Son must ask; second, the Father must respond, and give him the heathen, etc; third, they then become Christ's, and he has power to rule or break them with a rod of iron; which power he has for the purpose of subduing them unto himself. But he cannot have such power over them unless they are first given him by his Father. And because he said he had "power over all flesh," (John xvii. 2), which includes the heathen, we have good reason to believe he has asked, and did so when he gave his life a ransom for the many—*all*, (Matt. xx. 28), and that the Father responded, and gave him every son and daughter of Adam, for all of whom, by the favor of God, he tasted death.—Heb. ii. 9.

In Rev. ii. 26, 27, we have another statement of our Lord showing that the Father (according to the promise in the second psalm) had given him all men or nations:—"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations." Dear Master, what right have you to promise such power? The answer is here: "Even as I received of my Father."

Do not the conditions of Psalm ii. 7, 8, require that, in order that Christ should have "power over all flesh," all flesh must first be given him? I think so, and most firmly believe that he will give eternal life to every man for whom he tasted death, or had travail of soul, as promised in John xvii. 2.

All who read these lines will no doubt admit that all men (souls) are God's, according to Ezek. xviii. 4. But how many will admit that all souls or men for whom Christ gave himself a ransom, (1. Tim. ii. 4–6), are His just as truly as they are God's? Does not Jesus make it certain in the passages considered, and also in John xvii. 10, where he says: "All mine are thine, and thine are mine?" What can be the meaning of the words in the second psalm, if Christ has not asked for the heathen, etc? And if he has asked, are they not his? And being his, will he not give them eternal life, or cause them to know God, as stated in John xvii. 2, 3? And as John tells us that Christ is the true Light which lighteth every man, or, as Wilson renders it, "enlightens every one coming into the world," does it not follow that when he shall have accomplished the work assigned him, all men will have been enlightened or taught of God, and also that they will have come to Christ and have received life, (John vi. 44, 45), or have been saved?—Luke xix. 10.

If all men were not given to Christ, why did he taste death for them? And why is he engaged in the work of enlightening them, and drawing them (all men) to himself?—See John xii. 32, Em. Diag. And as he did taste death for all, and is engaged in the work of enlightening and drawing all, being the head of all, (1. Cor. xi. 2), does it not all speak loudly as to the extent of the work which he came to do, namely: to save the world? Do not these things tell us of

God's purposes? and shall anyone ever mock at the tower which our Heavenly Father engaged to build?

The Lord answers: "I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times, the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. * * Yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."—Isa. xlvi. 9–11.

"But," says some one, "if all men are Christ's, then all are Abraham's seed, and heirs with him to the promises, according to Gal. iii. 29." This would be true as Paul's language is given in the common version. But Wilson renders it, literally: "If but you of Anointed [Christ], certainly of the Abraham seed you are."

I think Wilson's rendering of this text, also Rom. viii. 9 and 2. Tim. ii. 19, must be correct, because it makes them agree with the general tenor of the Scriptures. It makes the apostle's statement here in harmony with himself; or, in other words, makes his conclusion in harmony with his premises.

Paul's argument is that Christ is the Seed that with Abraham is to inherit the earth ["The *world*," Rom. iv. 13, having special reference to the people, the nations.—Ed.] In verse 16, he says, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." "The law which was four hundred and thirty years after, cannot disannul [the promise] that it should make it of none effect."—Ver. 17. If Christ is the Seed, and he himself said that he was the Vine and his followers the branches, (John xv.), then as the branches are a part of the vine, so all Christians, or followers of Christ in this age, are a part of Him; and being "of him," they are certainly a part of the Abrahamic seed, and heirs according to the promise. Hence the apostle summed up his argument in the most natural way from the premises he had laid down: "If of the Anointed, then certainly of Abraham's seed you are, and heirs according to the promise."

"Now, if any man have not the Spirit of Christ, he is not of him."—Rom. viii. 9. Such an one is of the world, of his father the devil; while the Christian is not of the world, but of God, of Christ, and a part of the Seed in which all the nations of the earth are to be blessed.—Gen. xii. 3; xviii. 18; xxii. 18. (Eld.) Richard P. Chase.

Canaan, Me.

NOW AND AFTERWARD.

Now the sowing and the weeping,
Working hard and waiting long;
Afterward, the golden reaping,
Harvest home, and grateful song.

Now, the long and toilsome duty,
Stone by stone to carve and bring;
Afterward, the perfect beauty
Of the palace of the King.

Now the tuning and the tension,
Wailing minors, discord strong;
Afterward, the grand ascension
Of the Alleluiah song.

Now, the spirit conflict riven,
Wounded heart, unequal strife;
Afterward, the triumph given,
And the victor's crown of life.

Now, the training, strange and lowly,
Unexplained and tedious now;
Afterward, the service holy,
And the Master's "Enter thou!"

—*Selected.*

THIRD EDITION OF DAY DAWN.

The Third Edition of Day Dawn is a book of 409 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading Day Dawn, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things.

Price, postage paid by us, in cloth-binding, one dollar, or three for two dollars; in paper cover, fifty cents, or six for two dollars.

☞Get a *new subscriber* for the Hope.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 12., No. 12. ALMONT, MICH., JUNE 15., 1904. $1.00 a year.

BIBLE HARMONY.

The World's Hope stands on the ground that the teachings of the Bible are harmonious, and that any seeming contradiction comes from a misunderstanding. Almost anything can be proved by the isolation of a few texts. This is the reason for the great differences in the various church-creeds. It is not uncommon for men, when opposing the propositions of others, to place Scripture against Scripture. It should rather be our aim to seek for harmony; that is, if we believe that the Bible is harmonious. The Words of God are not yea and nay, but they are yea and amen.—2. Cor. i. 18–20.

And while we are searching for the truth, it will help us to be clearer in our perceptions, if we are disposed to be fair toward those who do not think just as we do; and if we do not make our opinions a barrier to goodwill and fellowship between ourselves and others who accept the Lord Jesus Christ as their personal Saviour. This is the attitude in which we earnestly desire to stand toward our fellow Christians of all shades of opinion.

In this spirit of toleration and kindness we would consider an article of "Eld. Lafayette Norris," which appeared in the *Herald of Life* of April 11, under the heading "Improved Life Views." The first paragraph of the article reads as follows:—

"A writer in a paper with high sounding titles, says he is 'an improved Life Believer.' He believes that 'all that have been condemned to death in Adam will be regenerated into life in Christ—Judas, Pharaoh, and all. The death' (he believes) 'comes first, and is temporal, followed by life which will be endless.'"

The above is a very brief and partial quotation from an article written by Bro. Chase, headed "Improved Life Views," and published in the Hope of March 1. In this way alone can we identify either the writer or the paper meant. Was Bro. Norris afraid to have the readers of the *Herald* know the name of the writer and the paper? Why did he refer to the Hope as "A paper with high-sounding titles?" Did he think that was true and fair? Of this others will judge.

After giving the brief quotation from Bro. Chase's article, he says:—

"Now let us lay this language along side of some of the declarations of Holy Writ:"—

And then he quotes Isaiah iii. 10, 11, and Eccle. viii. 12, 13, which let each one read. He then continues:—

"How plainly does this language contradict this writer's words. The wise man says the wicked shall not prolong his days; and this could not have reference to this mortal life; for it is a fact and the wise man admits it, that the wicked man may prolong this mortal life. The thought of Solomon then must be, that the wicked shall not prolong his days beyond the present life."

Bro. Norris must be strangely blind if he does not see that in setting Isaiah and Solomon against the statement of Bro. Chase, he is setting them against the positive teaching of Paul. This is what we mean by putting Scripture against Scripture, without the least attempt to show the harmony between them. But there is not a shadow of a reason for saying that either Paul or Bro. Chase contradicts Isaiah and Solomon. A man with his eyes partially opened—opened just enough to know that he is a sinner and in need of a Saviour—should be able to see that Isaiah in the passage mentioned was speaking of Jerusalem under the dominion of the law; and we know that Paul is very clear in his showing that only the doer of the things of the law can live in them.—See Gal. iii. 12. And he is most emphatic in his teaching that according to that legal standard, "There is *none* righteous, no, not one," "For *all* have sinned and come short of the glory of God."—See Rom. iii. 10, 13. So far from denying it, it is one of Bro. Chase's strong positions, that "Woe [is] unto the wicked," and that "the reward [wages] of his hands shall be given him." Paul says "*All* have sinned;" and "The wages of sin is death." Bro. Chase teaches precisely the same thing. In the same article, and in close connection with the brief quotation given above he says, "I am one that believes death passed upon all men, for that all have sinned." (See Rom. v. 12.) He then adds: "And also that the free gift has passed upon the same all men unto justification of life." (See Rom. v. 18.)

These two Scriptures are the foundation of the statement which Bro. Norris quoted. And a man's eyesight must be abnormally sharp to see wherein Bro. Chase is at variance with the prophet; or to see that either Isaiah or Solomon had any reference to the future life or the gospel of salvation at all.

Does Bro. Norris expect to obtain salvation or eternal life by obeying that law which brings woe and death upon the wicked? If so, I would recommend that he leave that woeful state, that pit of miry clay, and come over on the Rock, the sure Foundation; "For by the deeds of the law no flesh shall be justified; for by the law is the knowledge of sin."

According to Paul's teaching there can be no righteousness or salvation by obedience to law, but only by God's free gift through Jesus Christ. "The wages of sin is death; [and *all* have sinned] but the gift of God is eternal life, through Jesus Christ our Lord."—Rom. vi. 23. "By grace [favor] are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."—Eph. ii. 8, 9. The apostle clearly shows that good works are not the *cause* of salvation but the *result* or *fruit* thereof.

"Moreover the law [of which Isaiah and Solomon were writing] entered, [not to give men righteousness or eternal life, but] that the offense might abound. But where sin abounded, grace did much more abound: that as sin reigned [upon *all*, as the preceding verses show] unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."—Rom. v. 20, 21.

Does Bro. Norris really think that what he has quoted from Isaiah and Solomon teaches the "non-resurrection of the wicked?" If so, he is easily satisfied as to evidence. Paul's statements are much more definite, that all shall be made alive, having been redeemed from the curse or wages of sin by Christ. It appears a strange thing for a man who professes to believe that this "mortal life" is all that the wicked will ever have, to say that the wise man, when speaking of the wicked not being able to prolong his days, "could not have reference to this mortal life." How could a "wise man" speak of not prolonging, or lengthening, or continuing, a life which had never begun? And how could Solomon be thinking of the future, *immortal* life at all, when life and immortality were not brought to light until the appearing of our Saviour Jesus Christ?—See 2. Tim. i. 9, 10.

It appears clear that the wise man was speaking *only* of the present life, as in that dispensation, men were promised *long* life in the land which the Lord had given them, on condition of obedience, and premature death was the penalty for certain sins. And it will scarcely be denied that other things being equal, right-doing will prolong and wrong-doing will shorten, this mortal life. Does not our brother yet know that the rewards and punishments under the law all had reference to the present life and its loss?—See the contrast between "death without mercy," and the "sorer punishment."—Heb. x. 28, 29. Is there any room for a "sorer punishment" than "death without mercy" in our brother's theology? If not, he had better revise his theology.

It would be amusing, if it were not on so serious a subject, to read the following statement of Bro. Norris:—

"Surely this writer [Bro. Chase] and his co-laborers are chargeable with 'strengthening the hands of the wicked, that he should not return from his wicked way, by promising him life.' (Ezek. xiii. 22.) 'They say still unto them that despise me, The Lord saith, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.' (Jer. xxiii. 17.)

This is a fearful charge. But it shows a woeful ignorance of our position when he applies these Scriptures to us. When did Bro. Chase or any of his co-laborers seek to encourage men to continue in sin? When did any of us tell the wicked that no evil will come upon them? When did we promise the wicked life? We believe and teach that every transgression shall re-

ceive a just recompense of reward, (Heb. ii. 2); that every man shall be rewarded according to his works, (Rom. ii. 6; Rev. xxii. 12); and that the wages of sin is death.—Rom. vi. 23.

How does our brother feel when his devout "orthodox" neighbors misrepresent him, and charge him with giving comfort to sinners by telling them "There is no hell;" "There is no future punishment;" "The worst sinners will have exactly the same punishment as the least sinner, or as the best Christians?" —for all alike die the natural death. Or is not that a misrepresentation? What *is* the real difference between physical death and physical death? Do not *all* in this sense die alike? By the way, if Bro. Norris really believes, as his article teaches, that only those who believe in Christ before death overtakes them, will ever have eternal life, what about the babes, the multitude of the dear little ones who die in infancy? Why did he not answer what Bro. Chase said on that subject? Dare he do it?

But to return: so far from believing that the wicked will have eternal life, we believe and teach that sin and death are inseparable: "To be carnally minded *is* death." —Rom. viii. 6. So also we believe and teach (as I understand Bro. N. does) "that only the righteous shall have eternal life;" righteousness and life are inseparable. "To be spiritually minded *is* life."—Rom. viii. 6. Christ says that to know God and his Son is eternal life, (John xvii. 3), and this knowledge is possible only to those who are spiritually minded. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither *can* he know them, because they are spiritually discerned."—1. Cor. ii. 14. The question between us is, How many shall be made spiritually minded and righteous? We believe that Jesus makes it universal in John xvii. 2, 3, and that Paul makes it universal in Rom. v. 19. "For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous." —See Revised Version. "The many" evidently are the "all men" of the eighteenth verse. This contrast between Adam and Christ includes *all* on both sides. If a man says, "I cannot see it," that is his privilege, and we do not deny the truth of his words. But he has no right to say that *others* cannot see. If Paul does not include *all* mankind in the sin and death of Adam, and in the righteousness and life of Christ, how could it be expressed in the English language? We might well challenge the best modern talent and ingenuity to make *another* statement as brief and definite as Romans v. 18, 19, teaching the doctrine of universal sin and death in Adam, and universal righteousness and life in Christ. And the beauty of it is that it does not contradict what any Bible writer says as to the penalty of sin. All Scripture can be harmonized on this line.

It can be shown from the Word, (as Bro. N. claims), that corruption and death and to "utterly perish" are the results of sin; but it cannot be shown that death and corruption are beyond the power of Christ as a Redeemer. When men wish to teach that, they have to add to the words of Scripture as the brother did when he said, "The wages of sin is *eternal* death." Bro. Chase was clearly right when he claimed that if that were true there could be no redemption for any of us, as Paul declares that *all* had sinned, and death had passed upon *all*. But Bro. N. thinks the other brother was right in the main, and says:—

"The wages of sin is a shoreless death. But did you never hear of a person failing to get his full wages? I have often so failed. The man who dies in his sins will reap the full wages of sin—'even everlasting punishment' or 'everlasting destruction;' that is, eternal death. But the sinner who has been washed in the blood of the lamb—whose sins are forgiven—is 'free from the law of sin and death.' He is no longer under condemnation. Hence he will not reap the wages of sin. True, he goes down into death, but that is because he is mortal; and God does not in his infinite wisdom, choose to reverse the law of sin and death until the great 'day of redemption.'"

Man sometimes robs another of his wages, but it is doubtful if either God or the devil will do that. Bro. N. has made a statement that no doubt appears plausible to himself and many others; but he completely ignores what the apostle says as to the *nature* of death, (Rom. viii. 6) as to the *universality* of death; and as to the fact that Christ gave himself a ransom for all mankind, and that all shall be made alive and righteous, by the life and righteousness of Christ, as above shown. And building on his assumed premise, he could not go far without contradicting himself; and he sees it. He assumes that mere physical death is the wages of sin. He then says the Christian is free from condemnation, from "the law of sin and death," and "will not reap the wages of sin," and yet he dies because he is mortal. Well, that is about the reason wicked men die—because they are mortal. We do not need to show the brother his dilemma. He sees it himself.

Now here is a point of agreement. Whatever the difference of opinion as to the *nature* of the death, we agree that Christ does not kill men, but delivers them out of death after the penalty has been executed. He did not come to save men from *being* lost, but to seek and to save them that *were* lost. They are first lost and dead, and by the power of Christ found and made alive. We will not dispute the brother's statement, that without a Redeemer man's death would have been hopeless. What we plead for is that as God gave the matter into Christ's hands, and he gave himself a ransom for all, and as no power can prevent him, he will deliver the prisoners; and that therefore there never *can be* a case of hopeless death. Not only those who believe in Christ before they die, and who are by their trust in Christ freed from the bondage of fear (Rom. viii. 15), are to be delivered; but he shall also "deliver them who through fear of death were *all their lifetime* subject to bondage."—Heb. ii. 15.

If a man is properly called a "*Life* Believer" who thinks Christ will succeed in saving a comparatively small number and that the masses of mankind—including the in-

nocent babes and the ignorant heathen—will suffer eternal *death*, I sincerely think he who *once* believed so, but now sees that Christ, having died for all, will make all alive in himself in due time, is surely an "Improved Life Believer."

NOTES BY THE WAY.

DEAR BRO. PATON AND ALL THE FAMILY OF LARGER HOPE:—I do not want to take up too much space, in our little paper, but I do want to tell you a few things. I will try to boil down what I have to say.

I write now more particularly to tell you that the Methodists have been holding a large meeting here in Skowhegan for almost a week, and it lasts two days more [at April 21—ED.] It has been my privilege to attend the most of the meetings. There are hundreds of Methodist ministers in town. Among them are many "D. Ds."and "L. L. Ds." from Ohio, Pennsylvania, New York, New Jersey, Massachusetts, and the best talent from Maine. And let me say, that in all the sermons, I have never heard the word "Hell," nor either of the twin expressions, "Eternal torment," and "Endless misery," mentioned even once.

Bro. Paton, it just seemed sometimes as though it were you preaching, for their words have been the same as yours written in the HOPE the past year. For instance, last evening the Rev. Hughes of Maine, labored to show, as you have done, that there is nothing new. It is the old truth newly brought out of the rubbish of error where it has been covered. Electricity is as old as the world, but men have learned how to utilize it.

One of the bishops said in his discourse, that Christ came to save the world, and not a small part of it; that the time had come when selfishness and narrow-minded bigotry must take a back seat; that in the light of the nineteenth century men must learn that every man is their brother, even the colored man of the South and in Africa: and that Christ is for all the world and all the world for Christ.

Do you know it just seemed as if it was some brother who believed in the complete victory of Christ who was preaching! To say I have been happily disappointed in these meetings does not half express it; for I did not expect to be interested. I expected we should get plenty of Hell, and we have had none. Instead, our Heavenly Father has been presented as a God of wisdom, love, and power.

I have taken up my appointment for next Sunday, and shall remain at home to listen to Dr. Keene of Ohio in the forenoon, and Bishop Foss of Minnesota in the afternoon.

Bro. Paton, your book DAY DAWN is right in the main. We are in the dawn of the day. I begin to see it. The watchmen will soon see eye to eye. "Christ for *all* the world, and all the world for Christ." Down with all sectarian pens, and exalt the Son of God. Why should we not all join in the prayer of Christ that all the Church "may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—John xvii. 21.

(ELD.) ORA M. CHASE,
SKOWHEGAN, ME.

CHRIST OUR RANSOM.

A BROTHER who has read the HOPE for years, asks for a statement from me on the Ransom. He says he always has thought I believed in it, and still thinks so, only in a little different way from Bro. ———; but in a late "Extra" of his paper, the brother mentioned positively declares that I reject the Ransom.

I have not seen the "Extra" mentioned, as I have not been favored this year with the brother's publication as an "Exchange," though the HOPE goes regularly to his office. Perhaps he had rather I would not know what he writes.

I would say, I have never denied that Christ is our Ransom, and never thought of doing so. I fully believe all I find in the *Bible* on the subject, and have no hesitation in using any statement there found. But I do not accept all that the brother publisher says on the subject. It is only his *interpretation* that I reject; and to *him*, with his breadth of vision, to reject his interpretation is to reject the Ransom itself. If I had the *same* breadth of vision, for the same reason I might as well say that *he* denies the Ransom. It is just the same distance from A to P as it is from P to A; or I might say there is only the letter Q between P and R whichever way one travels. But I do not think it would be either Christian or gentlemanly for me to publish *him* to the world as denying Christ as our Ransom because we understand some Scriptures somewhat differently.

It appears to me that he has been interpreting the Bible statements as to the work of Christ in the light of human tradition; and yet by his originality he has added enough to the "Orthodox" idea of Substitution, that for the same reason that he unchristianizes me, he virtually unchristianizes the mass of Christian believers. I am simply using my right as an individual Christian to read, think, and reason for myself, and to let the Bible interpret itself to me. And I cheerfully allow the brother publisher, and all others, the same privilege, making no difference of opinion, but only Christian character, a test of fellowship.

I have written considerable on the subject. The little book on "The Atonement" is my latest on that line. The brother who asked for this statement read the articles when published in the HOPE, and he admits that he never thought I denied the Ransom by anything I said; but he seems puzzled because this editor "positively declares" that I do. I do not say this editor has told a *lie*, for that would imply that he knew better and meant to deceive; but nevertheless his declaration is *positively false*. I think he is partially blinded by the dark, very dark, theological spectacles that he wears. All who read my writings, and understand them (and they are not few in number), *know* that I do *not* deny the Ransom. And the editor that says I do, is resting under a fearful responsibility for the misrepresentations given to his readers.

I do not write now to enlarge upon that important theme. It is impossible to explain much in a few words. But again I say I believe all that the Bible says on the subject. I not only believe that Christ was the Ransom (the price), but also the Redeemer, (that is, the One who *paid* the price). "He gave his life a ransom for many;"—"gave himself a ransom for all," yes, *all*.—Matt. xx. 28; 1. Tim. ii. 6. I believe Christ is the "Merchantman," of the parable of Matthew xiii. 45, seeking goodly pearls, who having "found one pearl of great price, [the race of Adam], "sold all that he had and bought it." This I think he did when by the grace of God he tasted death for every man.—Heb. ii. 9. I believe and teach that all sinned and died in Adam, (Rom. v. 12; 1. Cor. xv. 21, 22), being led captive by Satan at his will, (2. Tim. ii. 26), that God loved the world and sent his Son to deliver them, (John iii. 16), and that, taking our nature, in which the devil had sway, through his death he destroyed (or vanquished or paralyzed) the devil, and so delivered or will deliver the captives.—Heb. ii. 14, 15.

All were in Adam, and Christ became "the head of every man," (1. Cor. xi. 3), the Second Adam, (1. Cor. xv. 45–47), so that when he died, (Rom. vi. 10) all died, (2. Cor. v. 14 Revised Version), and thus "God was in Christ reconciling the world unto

(*Continued on page 185.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	50
To Foreign Subscribers	1.25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

SPECIAL NOTICE.

THE DAY DAWN is a book of 400 pages,—price, cloth-bound $1.00, paper-covered 50 cents. THE GOLDEN LINK is a Story of Our Times, specially designed for young people, 418 pages, price $1.00. MOSES AND CHRIST has 220 pages, price 50 cents or 30 cents according to binding. THE PERFECT DAY has 240 pages, price same as MOSES AND CHRIST. THE WORLD'S HOPE is $1.00 a year. These are the prices for single copies, postpaid. But whoever will send $2.00 at one time may order $3.00 worth. This is our agent's rate, and all who will work may have the benefit of it—that is one-third off. This reduction in price on the HOPE is not offered for renewals, but only for new subscriptions with orders for books.

☞ THE ATONEMENT is a book containing ninety-six pages, and the price, postage paid, is only ten cents a copy, or a dollar a dozen. It is a small book on an important subject, and is regarded by many as just the thing to circulate among thinking people. Send to this office.—EDITOR.

☞ Send names for sample copies of HOPE.

CONTENTS.

BIBLE HARMONY 177
NOTES BY THE WAY 182
CHRIST OUR RANSOM 183
EDITORIAL ITEMS 184
NOTES ON SUNDAY-SCHOOL LESSONS,
The Chosen Nation, (June 24) 185
The Birth of Jesus, (July 1) 186
WHICH CHURCH IS CHRIST'S? 188
A WORD TO PROF. TOTTEN AND OTHERS .. 189
EXTRACTS FROM LETTERS
Changed at Death 190
Christian Sociology 190
ENDEAVOR, (Poetry) 192

EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, you may know your standing in our subscription book. "Mar. 94," "June 94," "Sep. 94," or "Dec. 94," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 94*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, or "Dec. 93," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

THE article on "Christian Unity," which was published in the HOPE of February 1, has been revised and put in tract form, for general circulation. It has sixteen pages, the same size as all our books. Price, postage paid, 20 cents a dozen.—EDITOR.

To all who wish to obtain his likeness, the Editor would say that he has had taken a very satisfactory Negative, as all agree who have seen photographs made from it. They are as good as he ever expects to have. The cost is twenty-five cents each.

☞ WATCH the date after your name to see when your subscription expires.

(*Continued from page 183.*)

himself," (Vs. 18, 19), "reconciled to God [not God to the world] by the death of his Son."—Rom. v. 10.

In the great typical deliverance of Israel, the Lord gave Egypt for their ransom.—See Isa. xliii. 3. Egypt was the power that held them in bondage, and the Lord (using Moses as his instrument) destroyed that slave power. In the antitypical bondage, the devil is the slave-holder, and, in Heb. ii. 14, 15, we see that he is the power destroyed by the death of Christ, and that it was for this very purpose that Christ took our nature, in which the enemy works. Who can fail to see that the destruction of the enmity, the great slave-power, is what was accomplished in both the typical and antitypical deliverance?

Whether we can all see alike the how and the why of the work of Christ, let us rest together in the glorious fact that Christ was, is, and will be successful; and let us unite in attributing all the glory of our salvation to God through Jesus Christ our Lord and Redeemer. Bless God, the Ransom is for *all!*

NOTES ON SUNDAY-SCHOOL LESSONS.

The Chosen Nation.—Ps. cv. 13-27.
(Lesson for June 24.)

GOLDEN TEXT.—You only have I known of all the families of the earth.—Amos iii. 2.

INTRODUCTION.—This Psalm is good for a Review Lesson, as it gives a brief history of God's people from the call of Abraham to the conquest of Canaan. It should be read and studied as a whole; and the next two Psalms may well be read with it. Our lesson teaches what men generally are slow to learn,—that human history is under divine direction and that Israel was God's chosen people for an important purpose. Some have regarded the early books of the Bible mainly as inspired history; others have regarded them as allegorical, and not historical; they are probably both. The two things are not against each other. The things *happened* unto that people and yet were *types;* and they were written for our instruction.—1. Cor. x. 11. That history was inspired, not only because written by inspired men, but because God and his purpose for mankind are in it—allegorically revealed in the history. The truth is not all on the surface. It was mainly in the substratum that Moses wrote of Christ—a fact that natural men, whether Jews or Gentiles, are liable not to believe. (See John v. 39-47; 1. Cor. ii. 14.) The "Golden Text" shows that God knew or recognized as his only that people. God loved Israel, that nation being a type of all the world whom God loved and for whom Christ died.

I. ISRAEL IN THE FATHERS.—Vs. 13-15. "The fathers," so often mentioned in the Bible, were Abraham, Isaac, and Jacob. Israel is said to be elected and beloved for the fathers' sake.—Rom. xi. 28. The covenant of promise was made with these three fathers.—Ps. cv. 8-10. This is the "everlasting covenant," and includes all generations. The typical nation was first called Israel in the person of Jacob when he overcame. But they "sojourned" in Abraham from the time the covenant was made with him, or from the beginning of the 430 years, (Exod. xii. 40 and Gal. iii. 17), and their priesthood "paid tithes in Abraham."—Heb. vii. 9, 10. This explains Exodus vii. 40 though only *half* of the 430 years were actually spent in Egypt. And it was they, in the fathers, that, according to our lesson, sojourned, or went from kingdom to kingdom, for whom kings were reproved, and who were called the Lord's anointed. These "fathers" were God's true prophets. By them, in the terms of the covenant of promise, it was foretold that all the families of the earth should be blessed.

II. ISRAEL IN BONDAGE.—Vs. 16-25. Their affliction and bondage had been long foretold.—Gen. xv. 13, 14. If Israel be regarded as a leading nation, their privation and suffering were necessary to develop their ability, and to unify them. If we regard them as a type of the whole world, their bondage was the representation of the bondage of sin and corruption. Compared with this all other bondage is trivial. The sending of Joseph before them was like providing Christ before-hand, in God's purpose, in anticipation of man's sin and need, —the Lamb slain before the foundation of the world. The famine was a necessary

step in the fulfillment of the Lord's purpose of bringing them into Egypt. The experience of Joseph was like the suffering of Christ. Both were perfected for their work through suffering. Both became bread-givers. All power was given into their hands. Without their help and care, the condition of the people is fearful and the slave-power cruel.

III. DELIVERANCE OF ISRAEL.—Vs. 27–29 and onward. "He brought them forth" rich and strong.—V. 37. "He brought forth his people with joy, and his chosen with gladness."—V. 43. Israel delivered foreshows a delivered world, because Israel represents the world, as no doubt their firstborn represents the "Church of the firstborn ones," and they were *saved* from death (when the firstborn of Egypt were destroyed) *before* the deliverance of Israel; but all ate of the lamb, and were under the protection of the blood—though they did not all know or understand it. So Christ has redeemed the world, and reconciled them to God (Rom. v. 10) though only the believers know it, and they as "the firstfruits unto God and the Lamb," (Rev. xiv. 4), are free in Christ, and saved at his coming; but when these "sons of God" are manifested, the whole creation shall be delivered from the bondage of corruption, typified by the bondage in Egypt.—See Rom. viii. 19–21. Not only the firstfruits who are freed from fear before death through faith in Christ and the indwelling Spirit (Rom. viii. 14, 15), are to be saved, but the deliverance includes those who through fear of death were *all their lifetime* subject to *bondage*.—Heb. ii. 14, 15.

That Israel represented all the world, is supported by the fact that Moses was a type of Christ,—"like unto me." He was the Saviour of Israel, and Christ is the Saviour of the world. In the picture no lamb was slain for Egypt, they had no opportunity to come under the blood; there was no hope of deliverance for them. In that picture, the Egyptians did not represent the world of Satan's slaves, but the Satanic slave-power—which must be destroyed. But in the antitype, the Egyptians, the Sodomites, the Antediluvians and all other nations, are included, because Christ tasted death for every man.—Heb. ii. 9. And while in the past God knew only the one nation, as a type of the world, the world itself will be dealt with and delivered in the "Times of Restitution of *all* things."—Acts iii. 21 and Matt. xvii. 11. We believe this is the solution of the problem of Israel as a chosen nation, of the special favor shown them, and of the severe treatment of the other nations. The sufferers will, when delivered, become the honored priests of God through endless generations.

The Birth of Jesus.—Luke ii. 1–16.

(Lesson for July 1.)

GOLDEN TEXT.—Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.—Luke ii. 11.

INTRODUCTION.—We pass again in our lessons from the Old Testament to the New—from the realm of type and prophecy into the beginning of the great period of antitype and fulfillment. Luke, "the beloved physician" of Paul's missionary company, undertakes to give what he afterwards called "The former treatise" of the life and teachings of Christ.—See Acts i. 1, 2. He proposes "to set forth in order" the things "most surely believed among" them, as they were given by "eyewitnesses, and ministers of the word;" and his purpose was to confirm in faith.—See Luke i. 1-4. He begins his treatise by giving an interesting account of the promise to Zacharias and his wife Elisabeth of a son—John the Baptist, the forerunner of Jesus; of the angel's visit to the virgin Mary, "in the sixth month," giving her the promise that JESUS, "the Son of the Highest," should be born of her, and that he should "reign over the house of Jacob forever;" of the joyous meeting of these two women; of their prophecies; of the birth of John, and the prophecy of Zacharias.

None of them doubted the power of God to cause a virgin to bring forth. They had not learned the adsurd idea that the Infinite One is *subject* to his own laws. He is Master, not subject. Those who believe that the earth by divine power became the mother of Adam, should have no difficulty in believing that "the power of the Highest" could cause Mary to be the mother of Jesus. The Lord has laws and resources higher than those with which we are familiar. They may be none the less "natural," in the *true* sense of

that word, because they are "spiritual," and above our comprehension.

I. CESAR'S DECREE.—Vs. 1, 2. The reign of the Cesars was the second or Imperial head of the fourth or seven-headed beast of Daniel and Revelation. This "head" lasted from about B. C. 27 until about A. D. 476. We need not be surprised at an overbearing decree of enrollment for universal taxation, when we consider the character of the seven-headed, or Roman beast.—See Dan. vii. 7, 19, 23. Daniel leaves this dreadful beast nameless, but John calls it "the Devil and Satan."—Rev. xii. 3, 9; xx. 2. This taxing of "the world" to maintain the power that oppresses them is one of the devil's schemes. This was "the world," the kingdoms of which and the glory of them, Satan offered Christ on condition that He would fall down and worship him. That is how the men of the world and the worldly church have obtained power with the State.

II. JOURNEY TO BETHLEHEM.—Vs. 3–5. To obey the decree of Cesar required that all should go to their own city to be enrolled. This brought Joseph and Mary his espoused wife to Bethlehem, the city of David. The distance from Nazareth to Bethlehem is not far from seventy miles. This tax law was specially distasteful to the Jews, because they were sustaining a government for their own oppression. And the severity of the decree of Cesar seems to be illustrated by the fact that Mary at such a time found it necessary to make that long journey to be enrolled.

III. JESUS IS BORN.—Vs. 6, 7. While they were at Bethlehem, the days were accomplished, and Mary's firstborn son is brought forth and laid in a manger, being crowded out of the inn. The close connection between the people's apartments and the stable, in eastern inns, makes this less surprising. What a lowly place for a king to be born! How suggestive of the fact that Jesus has usually been crowded out from would-be grand places! The lowly birth may have been a protection during the nonage of Jesus. It certainly has brought him in touch with the poor of this world, whom God has chosen to be rich in faith. And it is worthy of note that the King of all kings came into this world so closely allied to nature. Even the lower animals have a Friend in our Lord Jesus.

The Lord often uses natural things, and even the edicts of cruel rulers, to fulfill his Word; and people often unknowingly fulfill prophecy. It had been foretold that the Messiah would be born in Bethlehem.—Micah v. 2. Ordinarily he would have been born at Nazareth in Galilee where Mary had her home; but Cesar's decree came at the right time to cause him to be born in Bethlehem as foretold. He was afterward known as a Nazarene, and he was rejected by the Jews because he was of Galilee.—See John vii. 40–53. This complication made faith difficult rather than easy. There is no doubt that "the wise men," of Matthew ii. being led "where the young child was," (verse 9) came to Nazareth instead of Bethlehem, as after the offering in the temple, Joseph, Mary, and Jesus returned home.—Luke ii. 39. This complication made a protection for the child king.

IV. THE ANGELIC ANNOUNCEMENT.—Vs. 8–16. The birth of the Great Shepherd was announced to humble shepherds watching on Bethlehem's plains. He too is "abiding in the field, keeping watch over his flock by night." It is a blessed prophecy of him that "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom," (Isa. xl. 11); and a precious truth that he gave command to Peter, an under-shepherd, to feed his lambs and his sheep.—John xxi. 15–17.

At first the shepherds were afraid, but the angel said, "Fear not." The reason for this was that the message was not merely *true* "tidings," which might have been of sorrow, but "*good* tidings of great joy," and that for all mankind. This child born was "Christ the Lord," the "Saviour of the world,"—past, present and future;—the Ruler, the *increase* of whose government and peace shall have no end.—Isa. ix. 6, 7. This birth was not merely of another child of Adam's race, but was the planting in that race of the Divine Seed, which, as the Second Adam, should regenerate them all;—which as God's Leaven should leaven the whole lump. No wonder that the heavenly

choir, having a glimpse of the divine purpose, sang "glory to God in the highest and on earth peace, goodwill toward men." God is glorified when men are blessed.

The shepherds, having heard the announcement and the glad song, went at once to Bethlehem, and found it as they had been told. Whoever will as wisely and promptly obey, may readily find the Good Shepherd, who came through the door into the sheepfold: that is, who came in the line indicated by divine prophecy.—See John x. 1-5. The sheep know him, hear his voice, and follow him.

WHICH CHURCH IS CHRIST'S?

"But I fear, lest by any means your minds should be corrupted from the simplicity that is in Christ."—2. Cor. xi. 3.

St. Paul was a careful student of human nature. He was scholar, critic, man of the world, and knightly defender of what he believed to be the truth.

When forecasting the future of the Church at Corinth, he dreaded the tendency, everywhere prevalent, to depart from the simplicity of the Gospel, and change the new religion into a kind of philosophic theory which would open the door to all sorts of disputations. Against that tendency he warns his followers in this remarkable epistle.

If we had preserved this simplicity of which St. Paul speaks, the Christian Church would be the strongest force in the world today. But we have sadly departed from it, and the moral influence of the Church has correspondingly decreased. Churches are not for the people, but for the classes,—an expensive edifice in which the wealthy may pray to *their* Father, and cheap churches in which the poor may pray to *theirs*.

The line is drawn as tightly between the rich and the poor in religion as in society. It is almost impossible to say of any church that it was built *for the people*—that is, for whomsoever may see fit to worship in it. The clergy will tell you that this is not true, but the experience of every poor man who would kneel by the side of his rich neighbor in a costly edifice proves that it is true, for his welcome is lukewarm, if not forbidding. Religion is apt to keep one eye on the Gospel and the other on the wealthy members of the congregation. That which St. Paul feared has come to pass, and men have been "corrupted from the simplicity that is in Christ."

The Lord preached to all alike. Wealth was as kindly treated as poverty: or, to state the fact in other terms, Christ cared for neither wealth nor poverty, but for souls. He had a word to utter, a law to announce, a message to deliver, and it was needed by the members of the Sanhedrim as much as by the poor Magdalen who crouched at his feet. Nothing could be more simple, more beautiful, or more godlike, than the way in which he ignored social environment, both that of the hut and that of the palace, and appealed to men as men. The open air was his temple, the sands of the sea shore were his pulpit, the multitude was his congregation. He needed no choir to attract the people, no surpliced assistants, no announcement of a popular topic, none of the accessories which mark our modern worship.

Besides, his only creed consisted of a belief in the Fatherhood of God and the brotherhood of man. These two statements, which are within the comprehension of every creature on the globe, are like the sources of the Mississippi and the Amazon, whose floods irrigate whole continents and so fertilize the soil that it cheerfully brings forth crops for the sustenance of millions. Christ demanded honest lives and honest aspirations, pure hearts and truthful lips. If he rejected or received anyone, it was on the broad basis of the saying, "He that is not with me is against me." You could have been counted his follower in old Judea if you had simply believed that there is a heaven above you, and a place for you there if you will earn the right to it by loving your neighbor as yourself. Nothing is more amazing than the simplicity of Christ's teachings, unless it be the manner in which they have been formulated by ecclesiastical councils, with the apparent purpose of excluding the large majority of mankind.

The question arises, therefore, and it is a very serious question, If the Lord, accompanied by his apostles, should revisit the earth, which of all the churches in the land would they approve as fairly representing his doctrine and divine purpose? Would the exceeding pomp and ceremonial which prevail be regarded as a corruption of the simplicity of the gospel as delivered by him nineteen centuries ago? Is there any church of which he would say, "This is wholly mine?" or would he be so pained at the fashion and selfishness and worldliness which are evident everywhere that he would choose to preach at the street corner or on the open square?

And if the apostles desired to become members of a church, could they tolerate the long creeds which would meet them at the threshold? or would they rather say, "We love the Lord Jesus;—that is all he requires of us, and if it is not enough we will go hence?"

We do not impeach the motives of anyone. The pulpit is a great moral force, and our churches are the bulwark of society. We are unstinted in our praise of what has been done, but we believe that if Christians more fully represented the simplicity of Christ, were more tolerant of each other, gave a more generous welcome to the poor instead of holding themselves aloof, broke down the barriers of sectarianism, and vied with each other in the noble rivalry of good works, the Church would be infinitely more efficient than it is, and men would feel that it is "guide, philosopher, and friend." We make slender complaint, for we honor the clergy; but there is no reason why the Church should not be as inclusive as was Christ, bidding all alike to come to the feast, and taking no account of a man's wealth or poverty.

Such a church, with no other creed than can be found in the Sermon on the Mount, would be built on eternal foundations and become the leader of the world in all good deeds. The indifference of the community would change to enthusiasm; and even the agnostic would doff his hat as he passed the door, and admit that its best vindication is found in the fact that "By their fruits ye shall know them."

—*New York Herald.*

A WORD TO PROF. TOTTEN AND OTHERS.

WHY should Christ's second coming bring disaster and ruin, any more than his first advent? He was the friend of sinners and companion of outcasts; his words were sweet with love and holy compassion for the erring. Has he retrograded? Is he less divine because more spiritual? Why should his second coming bring calamity, when his first advent proclaimed "peace on earth, good will toward men?" Why should there be such "an awfulness connected with this climax," which brings the world anew into the holy presence whose mission to earth was that of the Great Physician? When he ascended in the glory of his spiritual triumph, silently, peacefully, leaving this world behind him, the angels ("men in white apparel") were beheld observing the scene, and they said: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." What is there in such a peaceful event, so full of promise to our immortal hope, that savors of "tribulation" or "awfulness?" It seems to me that the nearer we are to God and his Christ the safer we are; and the more tangible the divine presence the better and happier must this world become.

Did it ever occur to you that the picture you present of the coming doom reflects against the character of God? If "God is love," and "his tender mercies are over all his works," and he "will not cast off forever," and "doth not afflict willingly, nor grieve the children of men," why should we permit any interpretation of prophecy to represent Him as treating those who learn wisdom slowly with cool contempt, and shutting them out as strangers because they were not wise before they had time to mature? Such renderings are dishonoring to the Divine character.

It does not improve our moral perceptions to worship a God whose attributes are inferior to our own; and any interpretation of prophecy that is not consistent with infinite goodness and tender mercy cannot be correct.

But crises come in the order of nature. The strata of theological errors that have been hardening over the loveful teachings of the Son of man for eighteen centuries, are now crumbling at the touch of a new dispensation.

There is today a livelier sympathy for all who suffer, a broader charity, a deeper reverence, and a higher regard for human life than at any previous time. As the old bondage of creedal authority loosens its hold, and the new light tinges the gloom with rainbow hues, the spirit of fraternity thrills the world.

Let us not repeat the old mistake of the Jews, and deny the Lord at his coming. We may know him by the love that leads us out of the bondage of fear; not by the "awfulness connected with this climax," as seen through the shadows of mythology, and weird imaginings of an angry and savage God. We have no right to attribute to the Infinite any characteristics or conduct that would disgrace the name of a man; and any interpretation of a prophecy that ascribes cruelty, ambition, vengeance, or injustice to God, is a slander against the Most High. Let a perfect God as the Maker of Destiny be the key to all our interpretations.—*Selected.*

SEND FOR

THE GOLDEN LINK,

or

SHADOW OF SIN.

A book of 418 pages, by Ermina C. Stray, published by the LARGER HOPE PUBLISHING CO.

"*A Story of Our Times.*"

Do not fail to read it.

Price, cloth bound, $1.00.

Address:—

LARGER HOPE PUB. CO.
Almont, Mich.

EXTRACTS FROM LETTERS.

Changed at Death.

I ENJOY reading the HOPE, and find it a great comfort and help. The article entitled, "Are you a Christian?" was very searching.

I have thought very much of the idea that the saints are now changed to or receive their spiritual bodies at death; and I wish I could see the evidence of it. I am sure it would be a great consolation. MRS. J. B.

BROOKLYN, N. Y.

REMARKS.—1. It seems reasonable and Scriptural to believe that the spiritual body begins to form or be "put on," by the law of regeneration, from the time of the *begetting* of the Spirit, even as the natural body begins to form or be put on, by the law of generation, from the natural begetting. There must be a begetting before a birth in the spiritual as well as in the natural. The natural order is a revelation of God's method in spiritual things, or the Bible usage of applying the terms begetting and birth to the regeneration would be meaningless.

2. The evidence that *now* the saint (that is, the spiritually developed "inner man,") does not fall asleep at the death or dissolution of the natural body, or "earthly house," but passes at once to be with Christ, is the same as the evidence that the "harvest" of this gospel age has come, and that Christ is now the *Crowned Reaper*. This evidence is given in DAY DAWN, especially in the chapters on the "Times and Seasons," "Two Dispensations," Times of the Gentiles," "Jubilee Cycles," and "The Lord's Coming." It is in connection with the closing or harvest work of this age that the peculiar statement is made, "Blessed [happy] are the dead which die in the Lord *from henceforth*."—Rev. xiv. 13. They both rest and work. This blessed state has not always been attained by dying. This passage, like some others, has been misapplied by the so-called Orthodox, (always too confident that they were right), and some others, because they did not see the Bible plan of the ages, ignored the "sleep" of the saints, (as well as of sinners), as taught in the Bible, or applied it to the dead body, which cannot sleep, and had the righteous off to glory even before "the way of life" was opened, and before the "Forerunner." For the same reason they have belittled the Lord's coming again, and made the receiving of the saints to himself entirely independent of that coming and the sounding of the seven trumpets.—See John xiv. 3; 1. Cor. xv. 51, 52; Rev. xi. 15–18.

3. If it is not "harvest" time, then it is not time for this blessed dying or the "twinkling of an eye" change from this life to the other. It becomes learners to be humble, and not over-confident. But the light *seems* to shine on this theme, when the *times* indicate that the "harvest" has come. And the events of our day, prominent among which are the shaking of the old and oppressive institutions of the world, the fall of religious Babylon, and the restoration of the Jews, seem to be fulfilling the prophecies relating to the dawn or beginning of "the day of the Lord," and not to the period preceding it. These events are "the sign of his presence;" and hence the change of the saints is due. I believe, and therefore speak. Before these things are too severely criticised, (as some are inclined), the proposed evidence should be carefully examined.—EDITOR.

Christian Sociology.

[The following letter is here inserted, that it may speak for itself. If the idea has in it the seed principle of God's purpose, it will no doubt find soil in which it will grow. Thinking people cannot fail to be interested in the agitations of these times, however they may differ as to the solution of the great problem. It seems reasonable that, so far as may be, the Lord will use natural agencies in bringing about the changes that are foretold. But in whatever way, he will work, and none can hinder. He will no doubt keep men thinking and doing.—EDITOR.]

AN idea struck me today. I hesitate about mentioning it, and yet perhaps it may be well to do so. As Christians, we are all interested in doing all we can, be it ever so little, for the hastening of the coming of the kingdom of Christ, with all its benefits, on the earth. An idea, like a seed, may grow to something if planted in proper soil and cared for. While reading the article on the last page of the HOPE of May 1, "An Economic Millennium," I was struck with the similarity of the views there expressed and those of Edward Bellamy, in "Looking Backward." I have also lately been reading a little of Dr. Herron's ideas about Christian Sociology, and of the work and progress of the Christian Sociology Association. The fact that thinking people are stirring up public sentiment on such questions, together with the great unrest manifested by such movements as those of Coxeyism and Kelleyism, all go to show that the world is already about ripe for a great revolution (a peaceful one, we all hope) for the betterment of society. The idea which came to me is something like this: This being an age of "unions" and "leagues" and "clubs" of all kinds, might it not be possible to organize some kind of a reading or debating club, league or union, the object of which would be to investigate and study into the feasibility of the theories of government, etc, laid down in "Looking Backward," and by thoroughly canvassing the subject through the press, arouse an interest in the public mind which would make the "movement" as wide-spread as the Christian Endeavor Society, for example. It has occurred to me that such an educational movement would prepare the public mind, both rich and poor, for peaceably coming to an agreement to turn over all matters of public interest into the hands of the Nation. Sufficient funds might be raised by such a society or league to print and scatter abroad books like "Looking Backward," and such literature as would help to educate the masses who are now in ignorance as to the possible and probable benefits of such a form of government. It seems as if such an idea would not be displeasing to Mr. Bellamy himself.

This is a mere hint. Perhaps you might think it wise to mention this in an early issue of your paper, (not mentioning my name) and suggesting that the readers of the HOPE think about it, and try if something cannot be done. It seems to me not an improper subject to be discussed in the paper, as it all pertains to the question of how we shall do our part in answering the Saviour's prayer, "Thy kingdom come." Your brother in the work, *. *.

THE HOPE is always a welcome guest, and to me it always brings a fresh supply of food for the spirit, and is always a source of strength and comfort to the inner man. May you long be the instrument of rightly dividing the word of truth. H. G.

GRAND RAPIDS, MICH.

I AM eighty-five years old. I am dull of hearing, and do not go to hear anyone preach. I have taken the HOPE from the first, and want it as long as I live. I look forward for its coming, and always find some good in it. Inclosed find a dollar for the present year. G. A. R.

OWEN SOUND, ONT.

PLEASE answer the following questions. Ought we that do not believe in endless damnation to help in meetings that have for their object the advancement of faith in endless sin and sorrow? Is that letting our light shine? Is that not putting it under a bushel? Is it not our duty to take a bold stand against all sects that are building up through the fear they create in the minds of the young and unsuspecting, by preaching "Lost, Lost, to all eternity lost, if you do not come to the mourner's bench right now." Is it consistent for us to attend such meetings, or encourage others to do so? *. *.

REPLY.—People must use their own judgment in such matters. It does not seem well to go anywhere unless there may be an opportunity of doing some good. It is not likely that in such meetings, the leaders want our help. Sometimes, where they do not make things *too* hot, an earnest Christian may do good by speaking good words of Christ. It seems evident that the Lord himself works with people in spite of their errors. Perhaps it is well for us *all* that he does. We had better not be *too* critical and severe upon those who are walking in a less degree of light than we think we have. Christ seldom opposed others, but as he had reasonable opportunity, preached the truth. He was on the affirmative rather than the negative. We do well to have his Spirit and follow his example. If he is patient with people, we had better be. Better not to attend the meetings of our neighbors, than to go and be constantly picking at them

and finding fault. Perhaps the "Golden Rule" is as applicable there as anywhere.—EDITOR.

I INCLOSE money for my HOPE. I am doing what I can to proclaim the truth. It is a glorious thought to me that all the works of the devil are to be destroyed. I want to help all I can. Once a month I preach at a friend's house. Sometimes forty or fifty attend. The powers that be do all they can to keep people away. The other Sundays we have Bible readings in an old log house, where we have seats made. One reads a verse, then anyone may ask the question that occurs to mind, and we talk about it. Then another reads a verse, and so on. We open and close our meeting with a hymn and prayer. I feel I am sowing good seed that will spring up after I am gone.

I love this truth of the gospel and about the ages to come; and what little time I stay in the world I want to do all I can to make it known. I get ten dollars a month for carrying the mail, and I can do a little work yet. This keeps me. My children are grown, and my wife has gone home to die no more.

This makes me think of some verses we sing in our meetings. I will write them for you.

Sent by my Lord, on you I call;
The invitation is to all.

Cho:—We are going home to die no more.
We are going home to die no more.

Come, young and old, come, bond and free;
In Christ we find sweet liberty.

Cho:—We are going home, etc.

We have no creed, we have no test;
In Jesus Christ we find sweet rest.

Cho:—We are going home, etc.

Rest from the fear of death in hell,
Rest in the hope with God to dwell.

Cho:—We are going home, etc.

May God bless the HOPE and Bro. Paton, is the prayer of your brother, S. L.

LIVERPOOL, FLA.

IN reply to your inquiry,—"Are You A Christian?" These are some of the things I have done, in hope that I am a Christian. I have accepted Christ as my Saviour, my *present* covering. I acknowledge Him as our Advocate and only 'Mediator' between God and us, and through His imputed merit and righteousness, I do offer up to the Giver of every good and perfect gift, the prayer He taught us, and often ask Him to grant me in this own "due time" an inheritance in the divine nature with Jesus. I would like to say much more, but I know you have many letters to read, so I will cut mine short. I pray for you. Your brother.

MEDICAL LAKE, WASH. R. H. L.

ENDEAVOR.

ENDEAVOR to do your duty
To all your fellow-men;
Although it seems hard to do,
All will be well in the end.

Endeavor to save a sinner
From the downward way,
And show him hope still glimmers
For those who will obey.

Endeavor to scatter sunshine
Into the sorrowing heart
Of him who is wandering blind
In sin;—endeavor to do your part.

Endeavor to sow good seed
Into some fertile ground;
Endeavor to do some deed
That will make the gospel sound.

Endeavor to pray for your foes;
Endeavor to help God's poor;
Endeavor to meet your Saviour;
And eternal rest is sure.

—*Selected.*

THIRD EDITION OF DAY DAWN.

THE Third Edition of DAY DAWN is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading DAY DAWN, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things.

Price, postage paid by us, in cloth-binding, one dollar, or three for two dollars; in paper cover, fifty cents, or six for two dollars.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 12., No. 13. ALMONT, MICH., JULY 1., 1894. $1.00 a year.

THE HEADLESS BEAST.

"And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition."—Rev. xvii. 11.

"THE eighth" is not an "eighth head," for the beast has only "seven heads."—Ver. 8. Our text plainly tells us "the beast" itself is "the eighth and is of the seven." The body of the beast (that is, the people) is the only thing that could be "of the seven." Each of the seven heads had the same body, and the eighth development is the headless beast, or the people without a head. Such an uprising of the people is a prominent sign of our times. The headless beast is not to be successful in its object, but is to "go into perdition." What next? is a question which presses itself upon many minds.

The seven-headed beast is the Roman Empire—not the Church, but the State the civil government. The Church is represented in this prophecy by a woman—who is said to sit on the seven-headed beast. This is a symbol of the Union of Church and State, in which the Church has the controlling power. This woman represents the "Mother" Church. There has been some contention for the honor of wearing this title, but the progeny are no great honor to the Mother.—See Ver. 5. These children are the fruit of the Union of Church and State, and a characteristic of the children, like their mother, is to seek unholy alliance with the State or the World. Such union is the harlotry of this prophecy. It has no reference to the personal character of the members of the church. People are often better than their church systems. We need not blame the people. Much depends upon when and under what circumstances people live. Had we lived a thousand years ago, in what we now call "the dark ages," perhaps we would have done just as the people then did. There are many protestants today who blame the church of Rome for the use they made of power before the Reformation, when they themselves are anxious to obtain power with the State; and God knows it would not be safe to trust them with such power. All heresy-hunting and coercion in religious matters are qualities in-

herited from the mother church. "The inhabitants of the earth have been made drunk with the wine of her fornication," and "with the blood of the saints—the martyrs of Jesus," (Vs. 2, 6), and they have scarcely sobered up yet.

The seven-headed beast—the Roman Empire—is the fourth beast of Daniel vii. It continues from the time that Rome became Master of the World,—from the time Grecia was conquered, about B. C. 31, —until the kingdom of God consumes it in "the burning flame."—See Dan. vii. 7-11. John saw this beast in three distinct phases—"the beast that *was*, and *is not*, and *yet is*."—Rev. xvii. 8. The first was the Empire proper,—the purely civil government,—before the woman took her seat on the beast and began to control it. The second, or "is not" state, was when the beast was under the woman and controlled by her. And the third state is after the woman is unseated. This coming out of the "is not" state is to "ascend out of the bottomless pit."—Ver. 8. That is the shaking off all religious (as well as monarchial) restraints, which is a characteristic of anarchy—the headless beast of our time. It goes into perdition,—which clearly suggests its failure.

This fourth beast—the Roman Empire—was seen to have seven heads,—seven forms of government —also called "seven mountains," and "seven kings."—Vs. 9, 10. These seven heads are successive, as shown by the statement, "Five are fallen, one is, and the other is not yet come."—Ver. 10. It is here to be observed that the seven heads all belong to the first two states of the empire—"the was, and is not" states,—for when he ascends out of the bottomless pit he is the eighth, the headless beast. The present government of Rome, ("the seven-hilled city,") which was organized by Victor Emanuel in the year 1870, is the seventh form of government Rome has had since recognized in prophecy as the fourth beast, about B. C. 31. Being the seventh it must be the last, if the application be correct. The prophecy says the seventh "must continue a short space."—Ver. 10. At the present writing it has continued about twenty-four years, which is "a short space" in the history of the world, and the present uprising of the people without a head confirms the application. It is not difficult to see that the great crisis of human history is upon us. God's "burning flame," whatever its nature and design, are imminent.

After Rome conquered Grecia, the first head, or form of government, was Consular, and it lasted only a few years. The second head was Imperial, or the rule of the Cesars, lasting from B. C. 27 until A. D. 476. At that time one of the Gothic chiefs declared himself king of Rome, and occupied the palace of the Cesars. This Gothic head continued until about A. D. 538. The fourth head was the reign of the Church over the State, for a period of twelve hundred and sixty years, reaching to A. D. 1798. Others, during that period, claimed to be the rulers of Rome, but they did not establish a government in the city of Rome,—the seat of the beast. During that "forty-two

months" period, (Rev. xiii. 5), the Catholic power made and unmade kings at pleasure. As a civil power, times and laws were given into his hand for a time, times, and the dividing of a time," that is, three and a half times, or, literally, 1260 years. Dan. vii. 25. Then "the judgment" on this power was to follow, the result of which is that the oppressed are to become the rulers, but, thank the Lord! not the oppressors.—Vs. 26, 27.

In 1798, at the end of the 1260 years, this fourth or Church head was wounded unto death, (Rev. xiii. 3), that is, the papal hierarchy was abrogated, as a result of the French Revolution, and the Roman Republic was declared. That was the fifth head, and it lasted only two years. In the year 1800 "the deadly wound was healed," (Rev. xiii. 3, 12); that is, the papal organization was restored, under the direction of Napoleon Bonaparte. The restored papacy was the sixth head, (restored, and yet had but an "image" of its former power and glory) and, sustained by the Napoleonic dynasty with its two horns, (Rev. xiii. 11), and even worshiped (honored) by the religious world, it continued until the year 1870—only twenty-four years ago. The present is the seventh, as before stated, and therefore the last head of Rome.

From the year 1800 to the year 1870, the period of the sixth head, was the period of the judgment of the woman, (Rev. xvii. 1), and therefore the standpoint of the prophet, John. From that point of view he could truly say of the seven heads, "Five are fallen, one is, and the other is not yet come."—Ver. 10. In that seventy years, though the woman was in some ways honored by the people, yet the horns of the beast, the kings of the Roman earth, made her desolate and naked, ate her flesh, and burned her with fire. Rev. xvii. 16. Personally, John was on the Isle of Patmos, in the first century, during the reign of the first head, but he was carried forward, in the spirit of prophecy, to the nineteenth century, to the period of the sixth head, to see the judgment executed on that persecuting power. At the end of the 1260 years of papal dominion, the tables began to turn. Then the Son of man came (not to the earth, but) to the Ancient of Days, "and there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve him."—Dan. vii. 13, 14.

This giving the kingdom to Christ was an important preparation for his return; for, like the nobleman, he "went into a far country to receive for himself a kingdom, and to return."—Luke xix. 12. The receiving of the kingdom necessarily preceded his return.

The ending of the 1260 years of papal dominion and giving the dominion to Christ were co-incident, or very closely related, and marked the beginning of the period called "The time of the end," (Dan. xi. 33-35), caused the unsealing of the prophetic book, and the consequent increase of knowledge which has characterized the present century. Many important changes have resulted from the transfer of the dominion of the world from the Antichrist to the real Christ. The improvements and inventions have

been most wonderful, though their greatest good has not yet been realized. The condition of the Jews has been greatly improved; before that change, the wars in which they were involved went against them, but since 1798 they have resulted in their favor. Slavery has been done away both in Russia and America; and "Still there's more to follow." Many other forms of slavery will be broken up—political, religious, and social. The condition of women and children has been greatly improved. Woman, long treated as an inferior, is coming to be acknowledged as man's peer, and is rising to a leading position in moral and religious movements,—reforms that are destined to lift mankind to a higher plane of living. Under the influence of those who have suffered the most by it, the liquor traffic is doomed. The great awakening of this century in reference to the Lord's coming and kingdom resulted from the opening of the sealed book. The spirit of narrow-minded sectarianism has gone into a decline and is doomed to die. The unity of the church and the brotherhood of all mankind are being realized as never before; and this will pave the way for important social and financial reforms. The increase of light on all subjects is already, in this early dawn, working a great revolution in the earth.

If the 1260 days are yet in the future, as some claim, "the time of the end" is still farther in the future, and all the promised increase of knowledge is not due till then, and all these events and wonders of the nineteenth century go for nothing. It cannot be. The judgment *did* sit, and the dominion *has been* taken away from the papal power, to consume and destroy it unto the end.—Dan. vii. 26. That "end" of political power came in A. D. 1870. The same kings that formerly sustained her accomplished her desolation. As her political power diminished, her claims naturally became more boastful. She said, "Behold, I sit a queen, and am no widow."—Rev. xviii. 7. And immediately after the proclamation of the dogma of infallibility was made, in the year 1870, Victor Emanuel took possession of Rome, and since then the pope has virtually been a prisoner in the vatican. The day of papal political supremacy is in the past; and even her religious teaching is being modified, the old theology of all sects being consumed by the spirit of the Lord's mouth, and to be destroyed by the manifestation of his presence.—2. Thess. ii. 8, R. V.

It is a great mistake of a boastful protestantism, to think that Catholics can live in the advanced light of this century and not be affected by it. No doubt there are many ministers (both Catholic and Protestant) who are afraid of the increase of knowledge, and the modification of religious views, and are doing what they can to prevent the change; but, nevertheless, "Our God is marching on." The unity and power of the true Church will be more grandly realized in the future than all that the Church of the past ever dreamed.

Many can see the uprising of the people against the old forms of government and religion, and there is a marked tendency toward anarchy and atheism. This uprising is the eighth—the people without a head. The seventh and last head of the Roman Empire will soon be a thing of the past. Then the headless beast will no doubt have reached the climax of confusion, ready to pass away in "the burning flame." The prophecy is very clear that the eighth, which ascends from the bottomless pit, or passes from under the influence of the drunkenness which the woman brought upon them, will not be permanent, but go into perdition. They are extremists. How can the people without a head, which implies the want of a common standard, work the needed reforms and save society? Men form Unions of all sorts, but these Unions can never unite. Their interests are not common, but local. The eighth, the prophet tells us, is "of the seven," that is, it is the same beast that formerly carried the heads. It is of the old man and the old world,—not of the new man, nor of Christ. Hence the aims of such an uprising are selfish. The general object of the various organizations is to better *our* condition, regardless of how *others* may be affected. The conflict between labor and capital is waged selfishly on both sides, only capital has had "the whip row," and labor would like to have it for awhile. It is very "natural" all round,—natural that capitalists should like to keep the power in their own hands,—to ride the coach which the laborers draw,—and natural that the laborers should like a change, and drive for a time. Perhaps they will. No doubt the capitalists have been very selfish; but the trouble is, that many of the laborers are just as bad, and could they become capitalists, would fight as hard on the other side. Neither class (making due allowance for exceptions) have caught the spirit of the true Head and Master of men, which is universal brotherhood and world-wide benevolence.

Then what shall be the outcome, and how will it be reached? The question has been oppressive. If the eighth in its rising shakes off all restraints both of government and religion, being both anarchistic and atheistic in its spirit and tendency; if the old forms of government must go, and Babylon and all her progeny must go, and the uprising people go into perdition, what will be left, and for what shall we look?

Some think nothing will be left here but an absolutely empty earth, the saints being caught away out of it; and from that point of view they say we should look for the kingdom of God. Such believers are divided into two general classes, one holding that the saints alone are to be the subjects of the future kingdom, and the other holding that the saints are to be the kings and priests in the kingdom, and all the nations raised out of death the subjects. No doubt the kingdom of God is the right thing for which to look, but the question is as to the manner of its coming. The saints are indeed to be kings and priests, and the nations are to be their subjects; but there are many evidences that the nations will not all be dead when the old governments, the old church, and the uprising "eighth" are all disposed of. Both the living and the dead are to be judged at his appearing and kingdom.—2. Tim.

iv. 1. And the prophet shows that when the Lord's judgments are in the earth, the inhabitants of the world will learn righteousness.—Isa. xxvi. 9. And when the earth is devoured with the fire of his jealousy, then he will turn to the people a pure language, that they may all call on the name of the Lord, to serve him with one consent.—Zeph. iii. 8, 9.

These and similar passages show that many people besides the saints will outlive the impending judgments and be converted.—Ps. xxii. 27–31. Should we not look for the kingdom to come gradually like the other kingdoms in the succession? See Dan. ii. 44. The Lord is said to come as the light, as the morning, or as the dawn of day, and as the refreshing rain.—See 2. Pet. i. 19; Hos. vi. 3; and Ps. lxxii. 6, 7. What a beautiful passage the last one is: "He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth."

Do not all dispensational changes come gradually? At the first advent, as the Jewish dispensation was waning, the Christian era was dawning. As then, so now. As Babylon goes down, the new order gradually appears. As the sectarian spirit dies, there is a simultaneous growth of the spirit of Christian unity. As the old narrowness disappears, the idea of universal brotherhood comes to the front. As the shaking and burning go on, there are elements that cannot be shaken and burned, and which therefore will remain.—Heb. xii. 27–29.

Now, when our eyes are open to see the uprising of "the eighth," the headless beast, do we not see a class of people simultaneously developed who are not in favor of the old, tyrannical forms of government and religion, and yet are neither anarchists nor atheists? They want to see a change in the relations of labor and capital, without reference to mere local interest or selfish gain. Some of this class are capitalists, but they care more for man than for money, and they would like to see this vexed question solved in the interest of all mankind. They believe in the Fatherhood of God and the brotherhood of man. They do not think of God as being an American, an Englishman, or a Chinaman. They are cosmopolitan, and believe that all sectionalism and whatever stands in the way of the realization of the universal brotherhood, must be destroyed.

If such a class of people can be found, one thing is sure: they are no part of "the eighth," the headless beast; they are not "of the seven;" they are not of the old world which passeth away, or that "goeth into perdition." If they are not yet believers in Christ, they have the generous spirit of the "sheep" of the national judgment of Matt. xxv, who were doing the works which the Judge approved, though as yet they knew him not. If they are Christians, they know that only the principles of Christianity applied can solve the problem of human society. The Golden Rule must control nations as well as individuals. They see that selfishness is the supreme cause of all this trouble. They can see the competitive principle (every man for himself) working up to a natural climax, and they know it means trouble. They know that the old order of things is destined to perish, and though they may not see just how the change is coming, yet they are not alarmed, for they are in the shining light, and in the book of life. (See Rev. xvii. 8.) Their hearts are not failing them for fear and for looking after the things that are coming on the earth, like those mentioned in Luke xxi. 26. They know that the powers of the (old) heavens (the ruling powers) are being shaken, but they also know that it is the kingdom of Christ that is shaking them, and that it cannot be shaken.—Heb. xii. 27, 28. They know that though the storm may rage, Father is at the helm, and will guide the ship aright.

NOTES ON SUNDAY-SCHOOL LESSONS.

Presentation in the Temple.—Luke ii. 25–38.

(Lesson for July 8.)

GOLDEN TEXT.—A light to lighten the Gentiles, and the glory of thy people Israel.—Luke ii. 32.

INTRODUCTION.—After the shepherds had found the new-born Jesus, they made known abroad what the angels had revealed to them concerning him, and the people were astonished, "But Mary (to whom also much of this revelation was new), kept all these things and pondered them in her heart." Then the shepherds returned to their work with a new and good reason for glorifying and praising God. At the eighth day the young child was circumcised, and at the end of forty days, the period required by the law for the purification of the mother, (Lev. xii. 1–4), he was presented to the Lord in the temple. Our present lesson relates to what happened while they were there.

I. SIMEON'S INSPIRATION.—Vs. 25–27. In the twenty-fifth verse, Simeon's name, home, (Jerusalem), character, ("just and devout,") attitude, ("waiting for the consolation of Israel,") and inspiration, ("the Holy Spirit was upon him,") are all mentioned. The idea had become quite general among the people that the coming of the Messiah was near. That coming was "the consolation of Israel," because they expected him to deliver them from Roman bondage, and "restore again the kingdom to Israel."—Acts i. 6.

Such character and inspiration by the Spirit of God were not necessarily inseparable, but evidently the inspiration would not have been given without the character. This man was living in such right conditions before God that it was safe to give him a glimpse of the future, and it was a great comfort to this aged servant of God to know that he would see the coming Deliverer and King before his death. It seems to have been a supernatural, or extraordinary, intimation which the Spirit gave Simeon, as it also brought him to the temple at the right time to meet the child as he came to be presented to the Lord.

II. SIMEON'S DOUBLE PROPHECY.—Vs. 28–35. The first part of this prophecy was like a joyous thanksgiving to the Lord for his wondrous salvation for all peoples, couched in the gift of his Son. (See 1. John v. 11.) What a blessed privilege to take such a child in one's arms, as did Simeon! but it is a greater privilege to see more, perhaps, in his inspired words than at that time Simeon himself could see. But God's aged one was then willing to depart in peace;—his long waiting had been rewarded. It is worthy of note that the inspired statement of the aged prophet was much broader, being filled with a larger hope, than the Jewish theology. This salvation was not for Jews only, but for all peoples. Though in the fulfillment of God's plan in Christ Israel was to have a special "glory," the "light" was also for the Gentiles—the nations; and "light" and "life eternal" are inseparable. So said Jesus. (See John i. 3 and xvii. 3.) No wonder that Joseph and Mary wondered at the words of Simeon. It was more than their highest expectations.

The second part of Simeon's prophecy was addressed specially to Mary; and though it was full of blessing and consoling hope,

(*Continued on page 201.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	50
To Foreign Subscribers	1.25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

SPECIAL NOTICE.

THE DAY DAWN is a book of 400 pages,—price, cloth-bound $1.00, paper-covered 50 cents. THE GOLDEN LINK is a Story of Our Times, specially designed for young people, 418 pages, price $1.00. MOSES AND CHRIST has 220 pages, price 50 cents or 30 cents according to binding. THE PERFECT DAY has 240 pages, price same as MOSES AND CHRIST. THE WORLD'S HOPE is $1.00 a year. These are the prices for single copies, postpaid. But whoever will send $2.00 at one time may order $3.00 worth. This is our agent's rate, and all who will work may have the benefit of it—that is one-third off. This reduction in price on the HOPE is not offered for renewals, but only for new subscriptions with orders for books.

☞ THE ATONEMENT is a book containing ninety-six pages, and the price, postage paid, is only ten cents a copy, or a dollar a dozen. It is a small book on an important subject, and is regarded by many as just the thing to circulate among thinking people. Send to this office.—EDITOR.

☞ Send names for sample copies of HOPE.

CONTENTS.

THE HEADLESS BEAST..... 193
NOTES ON SUNDAY-SCHOOL LESSONS,
Presentation in the Temple, (July 8).. 199
Visit of the Wise Men, (July 15)..... 201
EDITORIAL ITEMS..... 200
OUR WORLD ON FIRE..... 202
GOD'S WILL THE BEST..... 205
APPOINTMENTS OF O. M. CHASE..... 205
EXTRACT FROM A LETTER
Out of Babylon..... 206
GOD'S WILL SUPREME..... 208
NOTHING LOST, (Poetry)..... 208

EXPLANATION.

By observing the date, with the name, on your wrapper or paper, you may know your standing in our subscription book. "Mar. 94," "June 94," "Sep. 94," or "Dec. 94," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 94*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, or "Dec. 93," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

THE article on "Christian Unity," which was published in the HOPE of February 1, has been revised and put in tract form, for general circulation. It has sixteen pages, the same size as all our books. Price, postage paid, 20 cents a dozen.—EDITOR.

To all who wish to obtain his likeness, the Editor would say that he has had taken a very satisfactory Negative, as all agree who have seen photographs made from it. They are as good as he ever expects to have. The cost is twenty-five cents each.

☞ WATCH the date after your name to see when your subscription expires.

(*Continued from page 199.*)

it was like a check to the overwhelming joy of her heart. Israel must fall, before she should rise to the anticipated glory. (See Luke xix. 41–44 and xxi. 20–24.) How clearly this "fall" has been fulfilled! The "fall" and the "rising again" are both spoken of by Paul in Rom. xi, showing that Simeon and the apostle were inspired by the same Spirit. They were just thirty-seven years in falling; and from 1878, where legal favor was first given them, they are to be thirty-seven years in rising again.—See "Two Dispensations," in DAY DAWN.

This principle of the suffering before the glory and as the means of glory, was to be realized also in the person of Jesus himself; which no doubt was the ground of Simeon's words to Mary, "Yea, a sword shall pierce through thine own soul also." The object stated, "That the thoughts of many hearts may be revealed," suggests judgment, which—whether of Christ, the Church, Israel, or the nations,—includes suffering, and yet is unto victory.—See 1. Cor. iv. 5.

III. ANNA'S PROPHECY.—Vs. 36–38. It was ninety-one years since Anna was married, so she must indeed have been "of great age." She was no doubt a grand old woman whose mind had ripened in the service of God in his temple. She came in at the right time to join in the service of thanksgiving unto the Lord; and she no doubt spoke joyous words to the waiting ones—"all them that looked for redemption in Israel." It is not an insignificant thing to tell us that God's prophets, and teachers in the temple, were not all men; and that one of each sex was permitted to welcome the infant Jesus in God's house. It is the privilege of each of us now, hearing the good tidings, to welcome the coming King and Deliverer.

Visit of the Wise Men.—Matt. ii. 1-12.

(Lesson for July 15.)

GOLDEN TEXT.—They saw the young child with Mary his mother, and fell down, and worshipped him.—Matt. ii. 11.

INTRODUCTION.—The apparent object of the lessons in this quarter is to present in *order* the events of the childhood, youth, and early ministry of Jesus. Hence the present step from Luke to Matthew. This shows that the visit of the wise men is regarded as following the presentation in the temple; and the strange thing about it is, that after admitting this order, many teachers and Quarterlies go right on talking as though the wise men from the east found the infant Jesus at Bethlehem. We quote the following from quite a popular "Sunday School Journal:"—

"In Bethlehem Jesus had been born, and much of local stir had arisen because of the vision of angels to the shepherds, and *because of Simeon's prophecy in the temple.* * * But now perhaps eight or nine weeks after the birth of Jesus, a company of Magi (from Persia probably) arrive in Jerusalem after a long and wearisome journey, and announce that from the stars they had read the news that the King of the Jews was born. * * To Bethlehem the Magi were directed; *there they saw the infant Jesus,* and to him presented their treasures in adoration."

To make the above statement consistent, would require that the infant Jesus, and his parents, should have returned from the temple in Jerusalem to Bethlehem; but Luke ii. 39 shows that "They returned into Galilee, to their own city Nazareth." It was not necessary nor reasonable that they should return to Bethlehem. It was natural that they should go home; and they did.

Some have tried to throw discredit on the record, by claiming that it is *said* that the wise men found Jesus at Bethlehem; but it does not say any such thing. They followed the star, and it led them "where the young child was," which was at its home in Nazareth. The discord is not in the record though to the casual reader it may so appear.

I. THE WISE MEN SEEKING JESUS.—Vs. 1, 2. It was "When Jesus was born." The Diaglott says, "And Jesus being born." It certainly was *after* he was born (how long after the record does not say) that the wise men came. They were evidently Astrologers,—men who studied the stars,—and we need not think Astrology was scientific. But, according to this record, the Lord honored their earnestness and sincerity, and perhaps by miracle gave them the impression and the star to guide them. They acted on

the light they had, which was surely a characteristic of wise men; but if they had followed that plan fully, they need not have come to Jerusalem. But it was very natural to come there, to the Jewish capital, as they were looking for "the king of the Jews." For him they inquired, thinking all in Jerusalem would know; and they confessed that they had come to worship (to honor) him.

II. HEROD'S TROUBLE.—Vs. 3-8. The inquiry of the wise men evidently made some stir, and when the matter was brought to Herod's attention, he was troubled, and all Jerusalem with him. He was a selfish, ambitious and wicked ruler. The idea of anyone succeeding him probably caused his trouble. He evidently had heard the claim of the Jews that One was coming to deliver and rule Israel. This is shown by his calling the wise men among the Jews to learn of them where their Messiah should be born. The people were no doubt troubled partly because of the obscurity in the case, and partly through fear of what Herod might do. The sequel shows that their fears were well-grounded. What terrible measures ambitious men will use to secure their selfish ends!

The chief priests and scribes were aware from the prophecy, of Micah v. 2., that Christ was to be born in Bethlehem, the city of David; which when Herod learned he communicated to the Magi, and gave them instructions to go there, and after finding the young child to bring him word that he too might go and worship him. This was apparently fair and right, but it was hypocritical; and the sly spirit of the man was seen in his enquiring diligently of the wise men, before sending them away, *when the star appeared.* Their answer no doubt had something to do in fixing the age of the babes to be slain by Herod's decree, which suggests that quite a time had passed since the birth of Jesus. It hardly seems reasonable that even a cruel king would decree the murder of all the children *two years old* and under in order to get rid of one a *few days* or even a *few weeks* old.

III. THE WISE MEN'S MOVEMENTS.—Vs. 9-12. When the wise men received Herod's instructions they no doubt started with the intention of following them; but as the star appeared, they followed it, and it led them to the right place,—not where the child was born, but where it lived, which was at Nazareth. Their joy at seeing the star naturally led them to ignore the word of Herod. They now felt sure that God was leading them; and it is always better to follow the Lord than man.

When they came into the *house*—not the "stable," nor even the "inn,"—they worshiped *him*,—not the mother,—and presented their gifts to *him*, not to her. And instead of returning to Herod, being warned of God in a dream, they returned to their eastern home by another way.

Oh! that all of us, young and old, were as anxious to find Jesus now, and having found him, as willing to give him our best gifts, as were they. Let us also as cheerfully follow where the Word of the Lord leads.

OUR WORLD ON FIRE.

DEAR BRO. PATON:—Another year has rolled away since I last wrote you; and during its passage the work of disintegration of all visible or temporary things has progressed and developed faster than in any previous year. Now, why this rapidity of progress in this direction? Simply, the *time*, during which "the things which are shaken," or the things which have been rendered abnormal by the evils introduced into the world by sin, has about elapsed or run out, and consequently the next or following condition provided in the purpose of God is due to commence, namely: the *removal* from the plane of human action and development, of all the things that are shaken, that is, of all the things that are *made* or belong to this physical creation,—the cursed as a consequence of man's transgression. We have reached the time, as these occurrences demonstrate, when that same Jesus who ascended up into heaven shall return in like manner, as the great *Restorer* of that which was lost, *life*, and so qualify the creation to hear the voice of the Life-giver, and thus, bring them into the same fellowship and communion with their Father,—God,—that their representative enjoyed in Eden. When he comes, he restores all *that was lost;*—all that has constituted the theme of all the holy prophets since the world began.

Our blessed Lord might well say, "When you see these things begin to come to pass, then lift up your heads, and rejoice, for your *redemption* draweth nigh." It can be no discouragement to the sons of God to see all human organizations disintegrate and crumble to dust. They never were more than temporary things; they must be removed, before the invisible things—"the new heavens and new earth" condition—can be inaugurated. They shall be dissolved with the fervent heat of our Father's judgments. "Seeing then, that all these things shall be dissolved, what manner of persons ought we to be in all holy behavior and God-likeness," manifesting the fact, that we are "looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" "A word to the wise is sufficient."

Note the antagonism between the Legislative and Executive departments of government;—the antagonisms between the different departments of all existing governments. These are the sure signs that they are on the eve of removal, namely; the removal of all shaken things, that those "things which cannot be shaken may remain."

As children of God, we belong to "the invisible things." "Behold what manner of love the Father hath bestowed upon us that we should be called sons of God: therefore the world knoweth us not." We are invisible to it: "For what man knoweth the things of a man, save the spirit of a man which is in him? even so the things of God knoweth no man, but the Spirit of God." Therefore it follows, that the process of consuming and removing the old heavens and earth, is not, and cannot be, a source of discomfort and fear to the sons of God. They never were more than "strangers and pilgrims" in the world,—an enemy's country. Our interest is that they should be destroyed, taken away, removed, that the kingdom may come, may replace them as the permanent, the everlasting kingdom.

Father's judgments have truly begun at the house of God—*Christendom*. From the mother of this numerous brood of harlots, to the weakest organism that the system has developed, they are realizing that their methods are a complete failure, that their game is not worth the cost of hunting. For instance, In our nearest city, Richmond, they have upwards of eighty ministers. Last year they had a decline of four in number, and upwards of five thousand in membership. From the incidental reports that are gathered from the press, this seems to be a fair representative of the general condition of evangelical labors and results; hence the dissatisfaction that exists. No wonder that outside of Christian organizations there should have been called into existence by their manifest failure such a movement as that championed by "the *Arena*," under the head of "The New Revolution."

It voices the following:—"Let Justice be the watchword, and Love the countersign. The moral forces are everywhere uniting, and it is reasonable to believe that the day is at hand when a great wave of moral enthusiam will sweep over the land, so irresistible that it will wipe out the old order of injustice, by the power of justice and goodness. The great facts to be kept in view are these:

1. Let all the children of progress, irrespective of personal views, unite, so far as possible, in securing a wider measure of justice for all, and in combating those great evils which are degrading our civilization and enervating our race.

2. Let us not expend our energy in warring among ourselves. Entrenched wrong must be met, and to meet it successfully we must be united.

3. Let Love be our countersign. Nothing is to be more guarded against than bigotry, intolerance, or dogmatism. *All who believe in human brotherhood enough to work for its realization must be welcomed.* Only on this broad platform can the moral forces unite; and the man who will not work for the elevation of humanity, and the realization of human brotherhood, because some one at his side does not see the truth as he sees it, because, perchance, his friend searching for the truth has not knowingly found God, is not sufficiently with the redemptive

spirit to be of great value to the cause of humanity. Many of the noblest minds among the reformers of our time have not consciously found God, but they are more truly children of Infinite Love than many of the most officious pillars in conventional churches. *If a man believes in a higher civilization and is ready and willing to work for human brotherhood, he is leagued with the divine, and should be welcomed.* I care not whether he has consciously found God; or whether his brain is so constituted that he cannot conceive of an Infinite Being; or whether his conceptions of the Supreme Being be as materialistic as those entertained by primitive minds who are unable to conceive of God as anything else than a magnified man. Discipleship, in its true sense, is expressed in *works*, not *words*. "Inasmuch as ye did it unto one of the least of these, ye did it unto me." "He that is not against me is for me." "Love is the fulfilling of the law."

And on the other hand, those who have grown weary with waiting for Justice to flame from the altar of religion, and who perhaps have cherished a bitter feeling toward the Church, should welcome all who are so moved with the divine passion as to join in this work for concerted action along practical lines which will create a nation-wide educational agitation. Let us be so imbued with love as to be broad and just toward all our fellow-men, and let us remember that he whose horizon is so narrow he cannot clasp hands with any sincere worker for world-wide brotherhood, is not a very good person to preach universal brotherhood.

1. Union for practical progress. 2. Justice for all people. 3. Love and forbearance among all workers. 4. An educational agitation which will awaken the moral impulses of the nation, and carry peacefully and triumphantly the principles of the new time. Let these thoughts be ever present with us, and let each one also remember that *today* is given for work, and that today alone is ours."

Here we have a mighty Messenger,—Angel,—proclaiming Christendom a failure, fallen beyond redemption,—and marshalling their forces for its utter destruction. This is encouraging, cheering, assuring, and we rejoice in hope of the glory of God. Its utter removal is immanent, thank God! The incubus will speedily sink as a millstone to rise no more. But this cannot be perfectly consummated till the last of Father's free sons have escaped,—been "caught up to meet the Lord in the air." We hear the language of the angel, "Haste thee, for I can do nothing till thou be come thither." Let every brother and sister keep themselves in readiness for the rapture.

Enclosed, my brother, find money for my HOPE for ninety-four, and for the bound Volume of ninety-three. The fact that we are compelled to grind our wheat to feed stock, as the market price will not cover cost,—and so of other crops,—makes our available funds very scarce. This explains my delay and the smallness of my remittance. But *Day* dawns.

If Christendom is dead, the called out sons of God stand ready for the rapture. May Father perfect you and all the brethren.

AMELIA C. H. VA. G. B. STACY.

REMARKS.—I am here reminded of Heb. v. 14—Strong meat is for them of mature age, who are able to discriminate between good and evil. I would suggest that the shaking of old institutions, of which our aged brother speaks, is an evidence of the *presence* of the Judge, rather than of His *soon coming*. It is a part of the work of the Kingdom—in its incipient or "stone" form—to *break* and *consume*, as well as to *restore*.—See Dan. ii. 44. The very idea of the "Day Dawn" is transitional. The change is gradual, and the falling of Babylon, and the coming in of the new order of things, are simultaneous. It requires the *presence* of our great Executive to do either part of the great work. He must be very near to the apprehension of the truth as to our *times*, and the "*signs* of our times," who can see that "the things which cannot be shaken" [or burned] are to "remain."—See Heb. xii. 27-29. This shows that the fire and the burning are not of the literal or material kind. The shaking and burning are manifest to all who are walking with open eyes in the light of the word and of events.

The recognition of the brotherhood, and the owning of those doing the good works without knowing Christ or that they were working for him, is *after* the Judge sits and comes in the throne of his glory.—See Matt. xxv. 31 and on. Who can fail to see where we are—already "*In* the days of the Son of man." Let us be careful as to what and how we condemn and as to what we expect.

—EDITOR.

GOD'S WILL, THE BEST.

God's will is the best. We do not know what is or will be the best for us. We think we do. We think if we could only have our own will and our own way, we should be perfectly happy. We think if we could only be rich, or honorable, or healthy or learned, as others are, how happy we should be. But he who sees the end from the beginning, who knows our present and our future, knows best and wills best. Sometimes it would seem as if he permitted us to have our own will and way for a season, just to show us how much better it would have been had we submitted cheerfully to his will. Then the very things we had thought were so desirable, we find are full of thorns or stings, and often we are glad to escape from what we had thought so desirable. Very many of us will also remember how we have longed for certain positions and relations in life, for the possession of certain things, and how we have lived long enough already to see that if the Lord had given us our heart's desire, it would have made us poor, or miserable, or wretched. Then again, we have been led by God's providence into positions or surroundings where everything seemed to be against us. We could not think that this could be in accordance with the Divine will, but there must have been some mistake, and we, losing sight of God's hand, begin to find fault with secondary causes, and to complain bitterly of our lot. How often, in the end, we have ascertained, to our comfort and joy, that these were just the positions for us, and that our highest happiness was found in them. I would not say that we always see how the Divine will is, or will be, for the best. No; we are too blinded; our standpoint is too narrow; our faculties are too limited. But the revelations of this are so frequent, even in this world, that we cannot doubt that "what we know not now we shall know hereafter." O, when the clear light of that eternal day breaks over our souls, then we shall see that "He hath done all things well;" that his will was the best! —*Selected.*

DID your subscription expire with 1893?

SEND FOR

THE GOLDEN LINK,

or

SHADOW OF SIN.

A book of 418 pages, by Ermina C. Stray, published by the LARGER HOPE PUBLISHING CO.

"*A Story of Our Times.*"

Do not fail to read it.

Price, cloth bound, $1.00.

Address:—

LARGER HOPE PUB. CO.
Almont, Mich.

THIRD EDITION OF DAY DAWN.

THE Third Edition of DAY DAWN is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading DAY DAWN, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things.

Price, postage paid by us, in cloth-binding, one dollar, or three for two dollars; in paper cover, fifty cents, or six for two dollars.

APPOINTMENTS OF O. M. CHASE.

Smithfield Village, Me., Sunday, July 8.
Pittsfield, Me., Sunday, July 15.

MOSES AND CHRIST is a book of 220 pages. Price, cloth-bound, 50 cents: in paper cover, 30 cents.

☞ The Editor does not hold himself responsible for every statement of his correspondents. He expects his readers to exercise their own power of judgment.

☞ SEND names for free samples of HOPE.

GOD'S WILL SUPREME.

Not long ago an able Adventist preacher said in a religious meeting that God willed the salvation of all men, that he would like to save all men, and that he will finally save all he can save. And yet this man is a firm believer that the majority of the human family will be left in a state of endless death.

Let us reason for a moment. If this man's ideas be true, what follows? Just this:—The devil is stronger than God; or man's will is stronger than God's will. God wills that all should be saved, and would save them if he could, but the majority will be hopelessly lost—lost in spite of God and all he could do to prevent it. He tried to save them, but they had wills so strong, he was obliged to give them up.

This reminds me of a conversation I had a few years ago with a preacher in New Jersey. He claimed that Christ came to set up the stone kingdom with the Jews at the first advent. I asked him why He did not do it if that was his object; and the answer was that the Jews would not let Him. I then asked if Christ had given up the idea of setting up the kingdom; and he said, "No, he is coming back at the second advent to set it up." To this I could not help saying, "Perhaps he will not succeed; for when he gets here, the Jews, or the Gentiles, or both, may take a notion in their heads not to let him do any such thing, and thus hinder him again."

Oh, dear, dear! I think it is time to get clear of such miserable nonsense. Who is this God who would like to do something if he could only get man's consent? The God I worship hangeth the earth on nothing, and weigheth the hills in a balance, and giveth the sea its bounds, and can speak and it is done. And if wicked men and devils get in his way, he will roll the old chariot right over them. Or he can turn the hearts of men as the rivers of water are turned.

Another preacher says God wants to save only a few and Christ died only for that few; and yet he goes round preaching from such texts as this: "Whosever will may come." Just look at that a moment! God does not want to save all, planned to save only a few, and Christ only died for Christians. No man can come except he is drawn by the father; he draws only a few; and yet whosoever will may come.

Is not that wonderful logic? These are the men who tell me I am all at sea, and am led away by Paton and Adams, because I believe God loved all, that Christ died for all, and is both willing and able to save all for whom he died. I pray that the dear Lord may soon lead these brethren away from their narrow nonsense, to something more reasonable. I thank the Lord for placing my feet on the solid Rock. God wills the salvation of all; and his will is supreme.

OEA M. CHASE.

NOTHING LOST.

Not a grain of sand was ever lost,
By the heaving ocean's tide,
Or blown about by the cyclone's breath,
In the world that is wild and wide.

The tempests rage, and the wild waves howl,
As they toss the mites about,
The threatening clouds frown dark and drear,
And their angry banners flout.

While the lightning plays across the sky,
In its zig zag lines of gore,
And answering from the hills and dales,
Comes the deafening thunder's roar.

But even the dust that is blown about,
And madly lashed, and tempest tossed
Will settle at last: God's world is wide,
Not a *thing* can ever be lost.

He may kindle his fires by the lightning's wrath,
And they scorch, and burn, and blaze,
A handful of ashes made pure by fire,
Will live through eternity's days.

ERMINA C. STRAY.

☞ DO OUR READERS REALIZE how very low we have reduced the price of our books, and how many people may be reached with the truth these books contain by a little co-operative effort and sacrifice on their part? Six copies of DAY DAWN, or ten copies of either MOSES AND CHRIST or PERFECT DAY, for $2.00! Or part of each kind may be had at the same rate: and we will mail them, paying the postage, all to one address or each book to a different address. Some appreciate our offer and are circulating all our books, including THE GOLDEN LINK. Understand, we send three dollars' worth of any of our books, (except the bound volumes of the HOPE), at the retail price, for two dollars sent at one time.—ED.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 12., No. 14. ALMONT, MICH., JULY 15., 1894. $1 00 a year.

TIMES OF THE GENTILES.

THE above expression is found in our Lord's own statement in Luke xxi. 24. "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." It does not refer to the length of the gospel dispensation, as some suppose, but to the long period of Gentile rule over Jerusalem which began B. C. 606, and continues until the Gentile powers are conquered by the kingdom of God, and Jerusalem is restored. This restoration is implied in the Master's words, above quoted, and is clearly affirmed in many prophecies. It was this restoration the disciples had in mind when they asked our risen Lord, "Wilt thou at this time restore again the kingdom [the dominion] to Israel?"—Acts i. 6. He did not seek to correct their idea as to the coming restoration, but assured them that the *time* was not then to be known by them.—Ver. 7. This and much more had been written in the book of prophecy, but it was to remain "sealed" until "the time of the end," and then be opened, and knowledge be increased.—Dan. xii. 4. "The time of the end" began at A. D. 1798, at the end of the 1260 years of the Papal reign, when the dominion was transferred to Christ.—Dan. vii. 13–27.

"The times of the Gentiles," spoken of by the Saviour, we understand to be the "seven times" of Leviticus xxvi., during which Jerusalem was to be punished for their sins. Seven Jewish times, or years, are 2520 days, and on the day-for-a-year principle, make 2520 years, which, beginning in B. C. 606, reach to the end of A. D. 1914 or to the spring of A. D. 1915. Those who reject the year-day application of prophetic times will find it difficult to apply the "seven times" in harmony with the words of Jesus in Luke xxi. 24, and the history of the nation of Israel. But the 2520 years (seven prophetic times) are almost run out, and the present state of the world and the nation of Israel is confirming our view.

"The Times of the Gentiles" (2520 years) mark the length of

Daniel's great image, or the duration of the reign of his four beasts. Dan. ii. and vii. The four divisions of the image and the four wild beasts represent the four great human governments—Babylon, Medo-Persia, Grecia, and Rome—which, each in its turn, have borne rule over Jerusalem. The image of a great man was a natural symbol of human government from the standpoint of one of its kings. Thus Nebuchadnezzar and many others have dreamed. But from the standpoint of God's suffering people, both Jewish and Christian, no wonder that Daniel saw these governments as four wild beasts—which from their characteristics he called a lion, a bear, a leopard—only the fourth was too dreadful for him to name. John on the Isle of Patmos called this dreadful fourth beast "the dragon, that old serpent, called the Devil and Satan."—See Rev. xii. 3, 9 and xx. 2.

As the names of the other three indicated their character, so of the fourth—the Roman Empire. Because the fourth is called the devil does not prove that there is no literal devil, any more than the first being called a lion proves that there is no literal lion. But we may safely say that the right understanding of the book of Revelation requires that we give heed to its own definition of its symbols. The devil of that book is evidently the seven-headed government of Rome, which killed Christ, (at the instigation of the Jews), overthrew Jerusalem, persecuted the early Christians, and afterward (when under Papal influence) persecuted and slew both Jews and Christians, until the judgment on that power came;—and his body—the headless beast—is to be given to the burning flame—the judgments of God, causing the complete failure of their plans. Let no one think that the "fire" of a symbolic prophecy is literal. Anything that consumes power or evil is as properly called fire as that which consumes wood. It is a blessed fact that "Our God is consuming fire."—Heb. xii. 29.

Jerusalem was fully conquered and made desolate by Babylon in the eleventh year of the reign of Zedekiah—the last king on David's throne.—2. Chron. xxxvi. 11-23. The conquering was gradual; and many had gone into captivity at least eighteen years before; but until the subjugation was complete, and the capital city made desolate, Babylon was not universal. Only from the time of its complete victory (B. C. 606) was Babylon recognized in the line of prophecy as the first beast, and the "head of gold." See Dan. ii. 37, 38.

At the time of Israel's suspension, the prophet Ezekiel refers to Zedekiah as the "profane, wicked prince of Israel," cast down because of iniquity, and adds: "Thus saith the Lord God: Remove the diadem, take off the crown; * * I will overturn, overturn, overturn it, [the kingdom of Israel]: and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. xxi. 25-27. This refers to Christ, and to this agree the words of Micah iv. 8: "And thou, O Tower of the flock, the Stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion."

That the kingdom of God is not to be "set up" *after* "the times of the Gentiles" are ended, as some think, is very evident, for "*In* the the days of these kings [referring to the divided and brittle state of the Roman empire] shall the God of heaven set up a kingdom, and *it* shall break in pieces and consume all these kingdoms, and it shall stand forever."—Dan. ii. 44. Christ receives the kingdom (that is, the dominion or right to reign and to execute judgment) when he is brought before the Ancient of days, (Dan. vii. 13, 14), therefore before he comes.—Luke xix. 12. And yet his coming for his saints and their gathering together unto him, (2. Thess. ii. 1) naturally precede the setting up of the kingdom, as they are to reign with him, and to share in the work of breaking the nations. 2. Tim. ii. 12; Rev. ii. 26, 27. All of this shows that the change from the old order of things to the reign of Christ and the saints is gradual; yet it would seem that the Gentile dominion over Jerusalem cannot extend beyond the year 1915.

That the coming mentioned in Ezekiel xxi. 27, and the giving of the kingdom to Christ, and the beginning of his reign, did not take place at the first advent and the end of the Jewish age, is evident for several reasons: 1. He had to go away to receive for himself a kingdom and return.—Luke xix. 12. 2. Instead of Israel being gathered and raised up then, they were left desolate and scattered. 3. In Acts xv. 14-17 we learn that the object of this gospel age, or age of election, was to take out from among the Gentiles a people for his name, and that *afterward* he should return and rebuild the tabernacle of David. 4. The falling away of the Church from its primitive simplicity, the union of Church and State, and the long, dark reign of the antichrist, were to precede the coming and reign of the true Christ. 5. The seven trumpets of Revelation—a book that was not written until twenty-six years after the full end of the Jewish era by the destruction of Jerusalem—clearly referred to the history of the gospel age, and the kingdoms of the world do not become the Lord's until the sounding of the seventh or last trumpet. Rev. xi. 15-18. All these things show that the kingdoms were not to be given to Christ until the ending of the gospel age, and that is included in the period known as "the times of the Gentiles."

The seven prophetic times, the 2520 years in the experience of the nation of Israel, were typified by seven ordinary years, in the experience of Nebuchadnezzar. While in the glory of his kingdom he dreamed of a great tree cut down, but it was to be restored after "seven times." This was applied by the prophet Daniel to the kingdom, and is therefore an illustration of the suspension and restoration of Israel.—See Dan. iv. 10-16. The object of the bitter experience is for good.—Ver. 17. This is the merciful object of God's punishments.

The peculiar condition of scattered Israel is stated in Amos ix. 9: "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in

a sieve, yet shall not the least grain fall upon the earth." This may refer to the fact that the scattered Jews seldom become land-owners. They wander as pilgrims. They are vigilant business men, and have a strong hold on the gold of the nations. They are providentially ready for speedy return—which is even now in process. The Rothchilds of Europe—Jewish bondholders—have a mortgage on the land of Palestine, and it is only a question of time when it will be foreclosed, as the Turkish government cannot pay their debt.

It is worthy of notice that from the time Jesus left the Jewish house desolate, in A. D. 33, until its complete overthrow, in A. D. 70, was thirty-seven years. So from the year 1878, in which, by the influence of a Jew, Lord Beaconsfield, then the Prime Minister of England, the door was legally opened for their return to their own land, until the full end of the Gentile Times, in 1915, is also thirty-seven years. So, according to these evidences, as they were thirty-seven years in falling, they will also be thirty-seven years in rising again.

The times in which we live are indeed momentous. The events of our day are fraught with interest to every student of prophecy, and every political economist. It would guard many against undue expectations, and yet help to maintain a lively interest in the coming changes, if the prophetic *times* were carefully examined and understood. To see that the events of our day are a fulfillment of Bible prophecies is a bulwark of faith, and a source of strength to resist the tide of skepticism which has rolled over so many. An intelligent faith enables us to stand.

NOTES ON SUNDAY-SCHOOL LESSONS.

Flight into Egypt.—Matt. ii. 13-23.

(Lesson for July 22.)

GOLDEN TEXT.—The Lord shall preserve thy going out and thy coming in.—Ps. cxxi. 8.

INTRODUCTION.—An apology is due to our readers and the "Sunday School Journal," mentioned in last HOPE, for from our present lesson it appears that the wise men did find Jesus and his mother in Bethlehem, and that from thence, the flight into Egypt took place. There would have been no need, apparently, for such flight, had they been at Nazareth, for that was beyond both Herod's jurisdiction and decree. The difficulty has been to harmonize the two records of Matthew and Luke. Matthew only gives the visit of the wise men, the flight into Egypt, and the final turning aside to Nazareth,—leaving out the presentation in the temple that the law required, and seeming to leave no place for it, and for the return to Nazareth, as recorded by Luke. It is easy for some to say they cannot be harmonized; but no doubt they can even if we see not how.

One prominent writer, when commenting on Luke ii. 39, says:—

"It is said 'they returned to Nazareth;' but St. Luke passes over the coming of the wise men, and the flight into Egypt; for it is evident that this return to Nazareth did not occur till some time afterwards. Probably they returned to Bethlehem, supposing that Jesus was there to be educated. After some time the wise men arrived, etc."

It is not impossible that they returned to Nazareth, and took time to make preparations for permanent removal to Bethlehem, with the idea that the young King should be educated and have his home in the city of David. The "two years old" of Herod's decree leaves considerable room for unrecorded events. It is evident that Herod's plan was formed on the information from the wise men as to when the star appeared.

I. THE FLIGHT INTO EGYPT.—Vs. 13-15. When the wise men were departed on their return home, the angel of the Lord came to Joseph when he was asleep and caused him to realize the coming danger to the child Jesus, and warned him to find refuge in Egypt, until he should be notified what further to do. Facts and truths have often been communicated in sleep-the coast being clear. Because many dreams are mere vagaries of a disturbed brain does not weaken the claim. If people were living simply and purely, perhaps their dreams would be of more account now. It would probably have been safe for the child to go anywhere outside of Herod's jurisdiction. But prophecy was to be fulfilled, hence he was sent to Egypt. It takes the Lord to fulfill prophecies. It is always safe to follow his guidance, as Joseph promptly did. This word, "Out of Egypt have I called my Son," had not only been a matter of fact in the history of Israel,—God's Son,—but it is true allegorically of all the children of God. To bring from Egypt to Canaan is a type of salvation; and it was important that Jesus should conform to this pictorial method of illustration.

II. HEROD'S CRUELTY.—Vs. 16-18. The proud and reckless spirit of the ambitious Herod was naturally provoked that the wise men should have ignored his instructions. He was accustomed to absolute obedience. Disappointed tyrants become furious. Cruelties were common with Herod. He no doubt felt justified in his cruel edict because it was necessary to beat the wise men. He was even trying to get ahead of the Lord. No king of the Jews would be allowed to supersede him—who was then an old man. The decree of death only involved Bethlelem and its borders, and only the *male* children. —See R. V. The age was determined by what "he had carefully learned of the wise men." This shows his cruel plan was premeditated. But God uses even the wrath of wicked men to fulfill his word. Another case of a double fulfillment! Rachel weeping in Ramah represents the sorrow when Israel was carried into captivity. That was a figure of death. Death is a captivity. As that captivity was a type of death, their restoration was a type of resurrection. Then there is hope for children who die in infancy —notwithstanding some dark theologies to the contrary.—See Jer. xxxi. 15-17.

III. THE RETURN TO ISRAEL.—Vs. 19-23. According to promise, the angel notified Joseph when Herod was dead, and instructed him to return to the land of Israel; and Joseph obeyed. But on hearing that Archelaus —Herod's son—reigned in his father's stead, he was afraid to return to Bethlehem of Judea, as it seems he had planned to do. This would imply that he now considered the city of David as their home. But God had another plan and another prophecy to fulfill and sent them to Nazareth. Jesus was to have the reproach of coming from the ignoble land of Galilee and the ill-reputed city of Nazareth.

The presence of Jesus glorifies the lowest place. The poverty of Jesus, if it has not glorified poverty, has forever linked his blessed name with the poor and lowly. He is emphatically the Friend of the poor. "Unto the poor the gospel is preached" was the crowning proof of his Messiahship.

The Lord interferes with the plans of the wicked, and knows how to fulfill his promises, and save his own. It is always safe to follow his leading, to do our duty, and leave the results with him.

The Youth of Jesus.—Luke ii. 40-52.

(Lesson for July 29.)

GOLDEN TEXT.—And Jesus increased in wisdom and stature, and in favor with God and man.—Luke ii. 52.

INTRODUCTION.—This lesson brings us back to the record of Luke immediately following the presentation in the temple and the return to Nazareth. It is good to think that Jesus was once a little boy. We have very little knowledge of his early years, the divine record giving us just a few glimpses—not enough to satisfy our natural curiosity. In this it is far from being like ordinary human writings. Jesus was just as human as the other Jewish boys, only he did right instead of wrong. It is said that at three years of age each boy began to wear the fringed coat, (Num. xv. 38-41), at the age of five began to learn portions of the law at home and in the synagogue schools, and at twelve became a "son of the law," and was admitted into that portion of the synagogue set apart for men. After this they began to learn a trade. Our lesson gives us a glimpse of the boyhood of Jesus, at that turning-point in his young life.

I. HIS HEALTHFUL GROWTH.—Vs. 40, 52. Here is the ideal child, a glimpse of what

all children will be in the perfect day, when God's will shall be done in the earth,—"the seed of the blessed of the Lord, and their offspring with them."—Isa. lxv. 23. A human nature, but under proper restraints! He was healthy, and he grew, and waxed strong, both in body and mind. He was well-balanced—a distinct refutation of the idea that a pious child is naturally suggestive of a frail body. His wisdom was heavenly and it grew and kept pace with the growth of his body.

The first and the last verses of our lesson are very similar, only the first stating that "the grace [favor] of God was upon him," and the last, that he "increased * * in favor [grace] with God and man." The "divinity" of Christ is not here mentioned; it is vailed for the time being; this is the true order of physical, mental, and spiritual growth of the human child. A child is more than a mere animal, and therefore can and should be brought up "in the nurture and admonition of the Lord."—Eph. vi. 4. It is far better to grow up right, than to run wild and then come back. Better never to learn the pernicious habits that are undermining the health of body and mind of so many. The genuine joys of youth are marred by such practices. No doubt the boy Jesus was active in the natural and innocent sports of childhood. There is as much room for the cultivation of unselfishness in play as in anything else.

II. Jesus with the Doctors.—Vs. 41–47. The law required attendance at the feast of the passover, and other feasts. Joseph and Mary were faithful; they went every year; thus giving the child the influence of their good example—a most important thing in the training of a child. Such faithfulness required much zeal and considerable time and labor. Think of going sixty miles,—the distance from Nazareth to Jerusalem,—mostly on foot, to attend these annual feasts! But the faithful are always rewarded.

Whether Jesus had been with his parents every year, we know not. The age of twelve was an important period. He then became a "son of the law." This gave him the first privilege among these legal doctors. He enjoyed his opportunity, and used it faithfully; and being absorbed in the teachings, probably did not observe when his parents and their company started for home. Missing him at night, they sought for him among their friends and relatives, and then returned to Jerusalem. There they found him engaged with these learned men in the discussion of the great themes. It may be spoken to the credit of these men that they gave the boy a chance, both in asking and answering. No doubt he was polite, and shewed due respect to his elders, knowing when to speak and when to listen. All were astonished at his understanding and answers.

III. Jesus' Loyalty to his Parents.—Vs. 48–51. They were amazed at finding him. The mother naturally spoke chidingly. Why had he done this! They had sought him with anxiety and sorrow! His answer was not disrespectful to them, but was an evidence of the consciousness of his higher relationship:—He must be in his Father's house, about his Father's business. It seems strange that they could not grasp the import of his words. Jesus returned home with them, and was subject unto them; and his mother pondered over these things.

Jesus was the Son of God, and was adopted by man. So he brings the sons of men by "the Spirit of adoption" to "cry, Abba, Father."—Rom. viii. 15. Jesus learned his father's trade, and was a carpenter, and put the mark of honor upon human toil. Thank God! he is the great Builder of the heavenly house.

THIRD EDITION OF DAY DAWN.

The Third Edition of Day Dawn is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading Day Dawn, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things.

Price, postage paid by us, in cloth-binding, one dollar, or three for two dollars; in paper cover, fifty cents, or six for two dollars.

MEAT FOR THE HUNGRY.

In Psalm cxi. 5, we read, "He hath given meat unto them that fear him; he will ever be mindful of his covenant."

The strong man should have strong meat to sustain strength and life. Put a man full of strength and vitality down, either suddenly or gradually, to a diet of water-gruel, milk-porridge, or toasted crackers, and the result, in time, will be a weak, puny person. God has provided a variety, and milk is good for babes and growing children, but the man who has health and strength, and who would do good work, must have strong meat. So with the man who is strong in religious knowledge, and gospel love.

Take our most eminent and learned ministers of the gospel. Make it impossible for them to hear or see any of the religious things of life. Take away their Bibles and religious periodicals and pious instructions, and give them a steady diet of trashy reading and frivolous companions, and they will soon dwindle down to babes in the faith. I do not think the truly converted man ever "backslides," or loses his faith in Christ, but under these conditions, he would become weak and in a measure helpless. All of which shows that we should carefully choose our companions and our reading.

God in his wisdom and love knows and has provided the things we need the most. And he inspired the ancient writers to prepare milk for babes and strong meat for men, just as he inspires the writers and the speakers of the present day to add to the store for the sustenance of starving souls.

Just as the holy light of the New Jerusalem comes down from heaven, so does the holy light of the gospel truth come to thousands who are prepared to receive it. And those who are but growing children need not the meat he hath given unto them that fear him. They must be fed upon the simplest diet, increasing year by year as strength increases; and though some from their make-up can never be anything but babes in Christ, yet how wise and beautiful is the dispensation. The children must be cared for, and men who are partakers of strong meat, must have something to do; and what more natural than that they should work for those who are unfitted to work for themselves. Verily, the ways of a loving Father are wise and past finding out. He has made ample provision for all our needs, and the weakest as well as the strongest plays his part in the great drama of creation.

If you see people that seem to be doing nothing either physically, morally, mentally, or spiritually, do not condemn them hastily. They are undoubtedly doing their part, though it may seem of no moment to you or anyone else. The conditions of two human beings are never just alike, remember; and while you do not see how your neighbor can sit down in slothful indolence while the harvest is ripening about him and reapers are sadly needed; neither does he see how you can fly around like a small whirlwind, because the grain is not yet separated from the chaff. He does not know why you should say the harvest is white and ready for the reaper. It looks to him as though a few days longer couldn't hurt it in the least. These two great extremes of humanity are needed to make a happy mean. God in his own good time will bring all things right, and work those elements into beauty and use.

"He hath given meat unto them that fear him." The idea of fearing God is often a stumbling-block to them that love him so simply and devotedly that they cannot see why he should be feared. The purest and truest-hearted Christians never fear God, in the common acceptation of the word. They love him with all their heart, soul, might, and strength. They cannot harmonize the words love and fear until they begin to partake of the meat which is for strong men. Directly they know that the true fear of God is to fear to do wrong toward him or his children; fear to break the commandments; fear to lead an idle, useless life. And though God is love, yet he can feel anger or displeasure at our sins, and will not fail to punish every misdeed that is unrepented of, and therefore unforgiven.

Did you ever see wise and loving parents who would pass over unnoticed a grievous fault or dreadful error? Ah, no! their very

(*Continued on page 217.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	50
To Foreign Subscribers	1.25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

SPECIAL NOTICE.

THE DAY DAWN is a book of 400 pages,—price, cloth-bound $1.00, paper-covered 50 cents. THE GOLDEN LINK is a Story of Our Times, specially designed for young people, 418 pages, price $1.00. MOSES AND CHRIST has 220 pages, price 50 cents or 30 cents according to binding. THE PERFECT DAY has 240 pages, price same as MOSES AND CHRIST. THE WORLD'S HOPE is $1.00 a year. These are the prices for single copies, postpaid. But whoever will send $2.00 at one time may order $3.00 worth. This is our agent's rate, and all who will work may have the benefit of it—that is one-third off. This reduction in price on the HOPE is not offered for renewals, but only for new subscriptions with orders for books.

☞ THE ATONEMENT is a book containing ninety-six pages, and the price, postage paid, is only ten cents a copy, or a dollar a dozen. It is a small book on an important subject, and is regarded by many as just the thing to circulate among thinking people. Send to this office.—EDITOR.

☞ Send names for sample copies of HOPE.

CONTENTS.

TIMES OF THE GENTILES	209
NOTES ON SUNDAY-SCHOOL LESSONS,	
Flight into Egypt, (July 22)	212
The Youth of Jesus, (July 29)	213
MEAT FOR THE HUNGRY	215
EDITORIAL ITEMS	216
HABAKKUK'S PRAYER, (Poetry)	219
BLESSINGS AND PRIVILEGES	220
JEROME'S LOVE FOR THE CHILD JESUS	220
IS GOD ANGRY EVERY DAY?	221
EXTRACTS FROM LETTERS	
The Judgment	222
God's Will, Not Our's	222
Momentous Times	223
What is Eternity?	223
Spirits in Prison	223

BY observing the date, with the name, on your wrapper or paper, you may know your standing in our subscription book. "Mar. 94," "June 94," "Sep. 94," or "Dec. 94," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 94*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, or "Dec. 93," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

☞ DO OUR READERS REALIZE how very low we have reduced the price of our books, and how many people may be reached with the truth these books contain by a little co-operative effort and sacrifice on their part? Six copies of DAY DAWN, or ten copies of either MOSES AND CHRIST or PERFECT DAY, for $2.00! Or part of each kind may be had at the same rate; and we will mail them, paying the postage, all to one address or each book to a different address. Some appreciate our offer and are circulating all our books, including THE GOLDEN LINK. Understand, we send three dollars' worth of any of our books, (except the bound volumes of the HOPE), at the retail price, for two dollars sent at one time.—ED.

(*Continued from page 215.*)

love makes them doubly watchful and anxious. Should they pass a sin over without punishment, it might soon be committed in a form ten-fold worse than before. The world would say the parents were to blame for not teaching the children aright, nor punishing them when wrong; and the world would be right. But God will never be to blame because we persist in going on in our sins. He has shown us the right and wrong and will punish us for our sins, because the inevitable result of sin is punishment.

He gives you food adapted to all your needs, and if you cannot digest strong meat there is lighter food. If you cannot understand the types and symbols, there are hundreds of passages in the holy Word that you can understand, and they are all applicable to you.

You can understand what he meant when he said, "Your fathers did eat manna, and are dead," which is, they that eat only of perishable bread will surely die. Nothing but the living bread and the living water can save the soul of man, for he says, "The bread which I will give is my flesh, which I will give for the life of the world," as he did, on the cross of Calvary. He gave his life for ours; and what do we give in return? Alas! too often scoffing and jeers, careless indifference, and utter lack of understanding, because we do not seek to understand.

I know men and women, intelligent, wealthy and living in good society, who never attend church, never read their Bibles, if indeed they have Bibles; who scoff at religion and sneer at the followers of Christ; many of them openly professing infidelism. And yet they live in many respects good moral lives, are honest and upright in all their dealings, and obey the laws. But I unhesitatingly affirm, that one such man who has gained an ascendency over young minds will do more damage in a community than a dozen downright, wicked, intemperate individuals. You may think it is a sweeping assertion; but is easily explained. Well-bred young people shun the intemperate and the out and out wicked, as they would a pestilence. But they cannot see anything wrong in the gentlemanly atheist. They like his society; they like his arguments. He doesn't use bad language: bad language is not gentlemanly. But he tells them that there is no hereafter, that the Bible is a fable, and Christ a myth, or at best, only a good man. That this life is all the life there is, and what you don't get here you will never get anywhere. Go in and enjoy the world. And they listen to him and go in and have what they call a good time, and by and by they are counted with the intemperate and the bad, whom once they passed by on the other side, and Satan laughs, and says, "I've got you now, my boy, and I mean to keep you I've got you now, my girl, and you'll never get away." And the boy and the girl feel the rough iron chains that looked as soft as silk and bright as gold, pressing harder and harder into their tender flesh, and wonder if this is the end of life, and why they were born to such utter misery.

Ah, me! if this were all, more than one poor soul who feeds upon the husks of life, would cry out in agony against a fate that brought them here, with no prospect of anything better or brighter. Nothing but this life and dull, clanking chains of want and woe! More than one poor soul would wonder if they were born only to know the misery of living and dying.

But when Christ plainly tells them that there is a life beyond, it is meat and drink for the hungry, for them that fear him and keep his commandments. They begin to realize then that there is something to live for;—that this life is but a preparation for the life beyond; and that when we are washed clean in the blood of the Lamb, we shall be fitted to enter the kingdom of heaven.

That is meat for those who fear him, and "He will ever be mindful of his covenant,"—the covanant that he made with his children to save them through the blood of Jesus Christ. Who, with any faith whatever, can doubt or fear, after he has read the precious promises of his Lord and Saviour, and knows that God will ever be mindful of his covenant.

Let us turn to the promises and read what Jesus says, "I will not leave you comfortless,

I will come to you."—John xiv. 16. And by the way, the fourteenth chapter of John's gospel is full of precious promises to the followers of Christ;—meat to those who love and fear him and keep his commandments. And if anyone, who has no faith in Christ, no hope of an immortal life, will take the Bible, and read this chapter thoughtfully, if he does not read it prayerfully at first, I am sure he soon will. That these words of Jesus can make a Christian of the worst skeptic, I am confident. It is both milk and strong meat, for the veriest child and the strongest man can find comfort therein. Oh! you who have no faith and hope, commence today with this chapter and read it again and again, until you desire more of the meat and drink that God is ready to give. It will lift you at once from despondency and the unrest of no rest; and there is no rest outside of the gospel—the covenant of the Lord.

Our minds are always active, and liable to wander in the labyrinth of doubt, ready to grasp anything that promises rest and peace; but without God, where the rest and peace? where the comfort and hope? Gone like the fleeting rays of earthly pleasure never to return; shattered like a broken dream, that can never more lure us to forgetfulness. But in the Book of all books, we have the promise of eternal life, of hope beyond the grave. And if many grasp at something else, without a thought of its flimsy basis, condemn them not, but cover them with a mantle of charity, and tell them that Christ will not leave them comfortless; for he says, "I will come to you."

He will come to us, but when? Even now as soon as we are ready to receive him. [This has no reference to the second advent.—Ed.] He will come, and never more depart. He is here, in the beauty of the lilies and the verdant fields, in the glory of the rising sun, in the beauty and power of eternal truth, in the glory of the Christian religion, the heaven-born truths that show men a better manhood, a higher life, and a purer religion.

Oh! welcome the glad day of Jubilee that will usher in the golden reign of charity and patience, and heaven-born faith and trust. Then no one will ever hunger and thirst, but all shall be brought to the knowledge of the truth; for God is ever mindful of his covenant.

The summer sun may shine in all his beauty and glory, but if the mind is darkened and the heart is fretful, it can see no beauty in God's sunshine, in his lovely flowers, in his eternal hills. It sees nothing beyond the petty cares of a fretful life. Such a man is sure that no one else ever had so many trials and troubles as he. If he is sick, nobody was ever so sick before. All the miseries of life fall to his lot, and he knows not what he has done to deserve it.

Fretful one, look up and around you. Go into the prison wards, the city slums, and the drunkards' homes, and see if you would change places with any of these.

"Oh!" you say, "they are wicked, they are sinners, they have no faith in God."

Alas! we can scarcely believe that you have when we see the length of your face, and the dolorous expression of your countenance, that must certainly turn your attendant blue demons green with envy. A Christian has no right to a long face, and a whole-souled one will not carry it around. Only the demons of unrest, that never smile and think it is wicked to laugh, sport these long faces, and look at the world through woe-begrimed glasses. I have seen people come into church with faces so sour and solemn that one instinctively felt they must be suffering with toothache or a bilious attack; for certainly nothing but acute pain ought to produce such a forbidding cast of countenance.

"Ye are the temple of the living God." How dare you profane that temple with such sour and unwholesome looks? A man is apt to look about as he feels. How dare you caricature your Father in heaven by a forbidding and unsmiling face? While a simper is to be shunned, the pure religion of Jesus Christ can never bring anything but the light of heavenly hope to your eyes and face.

He has given you meat: eat and be satisfied. He has made his covenant with you: do not doubt him. But lift up the banner of your holy faith, and help to find the multitude of souls who are famishing for bread, who are languishing in prison, who are sick

in body and mind, who are broken down in health and spirits, who are blind and lame and halt. Tell them that God has given meat unto them that fear him, and that he will ever be mindful of his covenant.

And, oh, pray that the day may soon come, when we shall all be mindful of this meat and drink and God's holy covenant, that we shall all learn to look to him for help and guidance, to trust in him with an unwavering faith and to point souls to him, through the promises of Christ which will stand from everlasting unto everlasting.

And, oh, you, who are working today in the whitening harvest, work steadily and prayerfully on, keeping the covenant in view and be sure you shall be fed, if you dwell in the land and do good, for such is the promise. You shall be fed; therefore do not fear to give freely of all you have, to help starving souls and hungry hearts, for the Lord is ever mindful of his covenant, which is stronger and more lasting than the eternal hills which lift their crowned heads heavenward in songs of thanksgiving and love, and cry out with a thousand voices:—

"Praise ye the Lord."

Ermina C. Stray.

HABAKKUK'S PRAYER.

[The poetic prayer, given in Hab. iii., seems so applicable to the present and impending time of trouble that it is here given in full. May the spirit of verses 17–19 possess each of our hearts.—Ed.]

2 O Lord, I have heard the report of thee,
and am afraid:
O Lord, revive thy work in the midst of the years,
In the midst of the years make it known;
In wrath remember mercy.
3 God came from Teman,
And the Holy One from mount Paran.
His glory covered the heavens,
And the earth was full of his praise.
4 And his brightness was as the light:
He had rays coming forth from his hand:
And there was the hiding of his power.
5 Before him went the pestilence,
And fiery bolts went forth at his feet.
6 He stood, and measured the earth;
He beheld, and drove asunder the nations:
And the eternal mountains were scattered,
The everlasting hills did bow;
His goings were as of old.
7 I saw the tents of Cushan in affliction:
The curtains of the land of Midian did tremble.
8 Was the Lord displeased against the rivers?
Was thine anger against the rivers,
Or thy wrath against the sea,
That thou didst ride upon thine horses,
Upon thy chariots of salvation?
9 Thy bow was made quite bare;
The oaths to the tribes were a sure word.
Thou didst cleave the earth with rivers.
10 The mountains saw thee, and were afraid;
The tempest of waters passed by:
The deep uttered his voice,
And lifted up his hands on high.
11 The sun and moon stood still in their habitation;
At the light of thine arrows as they went,
At the shining of thy glittering spear.
12 Thou didst march through the land in indignation,
Thou didst thresh the nations in anger.
13 Thou wentest forth for the salvation of thy people,
For the salvation of thine anointed;
Thou woundedst the head out of the house of the wicked,
Laying bare the foundation even unto the neck.
14 Thou didst pierce with his own staves the head of his warriors:
They came as a whirlwind to scatter me:
Their rejoicing was as to devour the poor secretly.
15 Thou didst tread the sea with thine horses,
The heap of mighty waters.
16 I heard, and my belly trembled,
My lips quivered at the voice;
Rottenness entered into my bones, and I trembled in my place:
That I should rest in the day of trouble,
When it cometh up against the people which invadeth him in troops,
17 For though the fig tree shall not blossom,
Neither shall fruit be in the vines;
The labour of the olive shall fail,
And the fields shall yield no meat;
The flocks shall be cut off from the fold,
And there shall be no herd in the stalls:
18 Yet I will rejoice in the Lord,
I will joy in the God of my salvation.
19 Jehovah, the Lord, is my strength,
And he maketh my feet like hind's feet,
And will make me walk upon mine high places.

To all who wish to obtain his likeness, the Editor would say that he has had taken a very satisfactory Negative, as all agree who have seen photographs made from it. They are as good as he ever expects to have. The cost is twenty-five cents each.

BLESSINGS AND PRIVILEGES.

In the Mosaic age, or age of law, there was set apart a special class of Aaronites or priests to be between God and the people of Israel, to present sacrifices and prayers, to teach and judge the people and to be the only doctors or teachers of health and inspectors of disease. They were not allowed to possess any farms or real estate, except a house and garden, and their only income or means of living was from the proceeds of their gardens and the voluntary tithes of the Levites or servants of the tabernacle and temple, (Num. xviii. 28; Neh. x. 38.) These priests had special dresses and privileges. They alone could enter the holy place and the inner court. Both they and the Levites, who were consecrated, sanctified or set apart, to wait upon and assist them, were a special privileged class, but their was no provision made for them to be possessors of property, either real or personal, except as mentioned above.

In the present Gospel age, all believers are priests, (1. Pet. ii. 6; Rev. i. 5, 6), and there is no provision for the support of priests as a class. The apostles were selected business men who had no special dress; so it was as regards the evangelists, teachers, pastors, and elders of this age. While it is right that those who are taught in the word communicate, or have fellowship, with him that teaches, or "orally-instructs," in all good things, and it is no great thing for those who sow the spiritual things to reap the fleshly things, and the Lord arranged that those who are declaring the joyful message, should be living out of the joyful message, yet Paul would not accept this privilege.—Read Gal. vi. 6; 1. Cor. ix. 3-18; Acts xx. 33-35. The direction or order about giving to the assemblies of Galatia and Corinth, was not for the minister or church, but only for the (poor) saints.—See 1. Cor. xvi. 1, 2; Gal. ii. 10. The Gentile believers of Macedonia and Achaia made a certain contribution, or fellowship, (Roth.) for the destitute of the holy ones in Jerusalem: but their duty is said to be to minister, or do public-service, to the poor Jewish believers, not even to Paul or any other ministers.—See Rom. xv. 25-28.

The division into clergy, or privileged priestly class, and laity, or the people, in this gospel dispensation, is wholly unscriptural and anti-christian. The elders or overseers (bishops) were worthy of double honor; especially they who toiled in discourse and teaching, for the Scripture says, "The laborer is worthy of his reward, (as the word is rendered twenty-four times), but the apostle gave them to understand that in all things it behooved them, laboring, to be helping the weak, for the Lord Jesus said, It is happy, or blessed, rather to be giving than to be receiving; and they were to shepherd and oversee the little flock of God, not for filthy lucre, or shameful gain, but of an eager mind.—See 1. Tim. v. 17, 18; Acts xx. 33-35: 1. Pet. v. 1-4.

H. VEYSEY.

TOLEDO, O.

JEROME'S LOVE FOR THE CHILD JESUS.

There lived, fifteen hundred years ago, a saint whose name was Jerome, and he loved so much the thought of the child Jesus Christ that he left Rome, and went and lived thirty long years in a cave at Bethlehem, close by the cavern-stable in which Christ was born. And when men wished to invite him by earthly honors to work elsewhere, he said, "Take me not away from the cradle where my Lord was laid. Nowhere can I be happier than there. There do I often talk with the child Jesus, and say to him, 'Ah, Lord! how can I repay thee?' And the child answers, 'I need nothing. Only sing thou, Glory to God, and peace on earth.' And when I say, 'Nay! but I must yield thee something,' the Holy Child replies, 'Thy silver and thy gold I need not. Give them to the poor. Give me only thy sins to be forgiven.' And then do I begin to weep and say, Oh! thou blessed child Jesus, take what is mine and give me what is thine.'" Now in this way, by the eye of faith, you may all see the child Jesus, and unseen, yet ever near, you may feel his own presence, and he may sit by your side at school, and be with you all day to keep you from harm, and to drive away bad thoughts and naughty tempers, and send his angels to watch over you when you sleep.

—*Archdeacon Farrar.*

SEND FOR

THE GOLDEN LINK,

or

SHADOW OF SIN.

A book of 418 pages, by Ermina C. Stray, published by the LARGER HOPE PUBLISHING CO.

"A Story of Our Times."

Do not fail to read it.

Price, cloth bound, $1.00.

Address:—

LARGER HOPE PUB. CO.
Almont, Mich.

IS GOD ANGRY EVERY DAY?

In Psalms. vii. 11, we read, "God is angry with the wicked every day." Certainly anger, as the word is ordinarily used, is not a noble emotion; it is unworthy of a God; and let me say, I believe a God of love is incapable of it. The wise man says, "Anger resteth in the bosom of fools."—Eccl. vii. 9. This I believe; and surely if this be true, our dear Heavenly Father cannot be angry with his lost, sinful children every day. What, then, shall we do with this text?

Dr. Adam Clarke, the well known scholar and Commentator, has examined the text thoroughly, and has with candor given us the result of his investigation. He states that a mistranslation of the language puts a false meaning on the words. I will not take up the valuable space in our little paper to give the doctor's proof, but will just say, he claims that the correct translation puts it this way,—"God judgeth the righteous, and is not angry with the wicked every day."

There, that sounds more in harmony with the character of a God of love. The idea of an infinite God being petulant and wrathful every day with his poor, weak, erring children, who have been sown in weakness, and subjected to vanity, by reason of him who hath subjected the same in hope.—Rom. viii. 20; 1. Cor. xv. 43. I tell people that if our Heavenly Father had expected or intended us to be equal to the angels now, he would have made us angels at our beginning. I cannot believe in a God of love and wisdom creating a race of beings with poor, weak, sinful natures, and then being angry with them every day for acting out the very nature he created them with. Certainly I am not to blame for having blue eyes and light hair; neither am I to blame for having a sanguine, nervous temperament, and being of a hasty disposition. I am in that sense just as God made me; and so are all his children. And in this weak, sinful, lost condition, God loved us, and sent Jesus to reveal that love; bless his dear name! And my Bible says, God is kind to the unthankful and evil; and sends the rain on the just and the unjust. And he maketh the sun to rise on the evil and on the good. Bless his holy name! I love him because he first loved me.

I am satisfied that in my blind zeal of the past, I have blamed humanity too much. We are too apt, after having been forgiven so great a debt, to seize our fellow-man by the throat and demand the utmost farthing. Oh God! give us more grace, I pray. A true father or mother punishes the child of their love and care for its good. But it is temporary. So it is with our dear heavenly Father. He loves all his children, and hates none.

ORA M. CHASE.

MOSES AND CHRIST is a book of 220 pages. Price, cloth-bound, 50 cents; in paper cover, 30 cents.

☞ The Editor does not hold himself responsible for every statement of his correspondents. He expects his readers to exercise their own power of judgment.

☞ THE GOLDEN LINK is a book of 418 pages neatly bound in cloth—an interesting "Story of our Times." Price $1.00. Send to this office.

☞ SEND names for free samples of HOPE.

EXTRACTS FROM LETTERS.

The Judgment.

BRO. PATON:—The following is a copy of a letter which I sent a brother, last November, but to which I have received no answer. I would like to have you publish it in the HOPE, as I would like information upon this text from anyone able to give it.—R. P. C.

DEAR BRO:—I wish to gain information from some source upon a text of Scripture found in 2. Peter ii. 9. As I am a reader of the *World's Crisis*, and have read some articles from your pen upon the correct rendering of the Greek of some texts, I thought I would write you for help upon this text.

In the *Herald of Life*, Eld. F. E. Merithew has been publishing a series of articles under the caption of "The Judgment," and in commenting upon this text, (in his article No. 4), he said that in the Greek, the definite article "the" is not found before the word judgment. In looking up the matter, I find that, according to Wilson, this is correct. And it occurs to me that possibly even he has failed to give all the light there is in this text when the Greek is correctly understood.

In reading Wilson's rendering, the question arose in my mind: Does it teach that not only does the Lord know how to deliver the godly out of temptation, but also unjust ones, being cut off, (punished), he likewise knows how to keep for a day of judgment?—or, in other words, they having been in the past punished, (cut off from life), the Lord (with whom all things are possible) knows how to keep or preserve them even in and through that condition for a *future* day of judgment, whatever that day of judgment may mean to them.

Wilson's literal rendering of the text is, "Unjust ones but for a day of judgment, being cut off, to be kept." That is, (as I would understand it), The Lord not only knows how to deliver the godly out of temptation, but he also knows how to keep or preserve for a day of judgment the unjust ones, they having been cut off or punished. The question is, Is Wilson's rendering correct? and have I correct idea of his language when it is correctly transposed? If so, Bro. N's. position—that they were reserved or "kept, before ever being destroyed, to be cut off (punished), and that when they were thus destroyed, cut off from life, or punished, that was their day of judgment for which they had been kept,—falls to the ground;—for instead, Peter is made to declare, according to Wilson's rendering, that the unjust ones, having already been cut off, or punished, and being in that condition or state, the Lord knows how to keep them for a future day of judgment.

Now, dear brother, will you please give me your understanding of this text as soon as convenient, and oblige a brother-seeker after truth. Respectfully Yours,

ELD. RICHARD P. CHASE.

[I will leave this subject for some one else to consider, only giving the rendering of the passage as found in the Revised Version: "The Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous *under punishment* unto the day of judgment."—EDITOR.]

God's Will, Not Ours.

I HEREWITH remit you money to renew my subscription for the HOPE, also for a copy of DAY DAWN.

I have read R's "Millennial Dawn" some years since; but he appears to have retrograded of late, and almost got back to old orthodoxism, or to a full-fledged Arminian, with his many finally incorrigible sinners, and insurmountable obstacles, included in his "Free will;" with which, if allowed to stand in the way in preventing the will of our Father being carried out, not a soul in the universe could ever be saved.

It is our Heavenly Father who works in us both to will and to do according to his good pleasure, and not our depraved, unregenerated nature that brings us back to God.

Would like to say a good deal more, but am unable. Had I the strength and ability of twenty years back, I should probably dash off an article; but my writing days are done.

LISTOWEL, ONT. W. H. HACKING.

REMARKS.—The freedom of man's will must be within his sphere of life. A dead man cannot be free, to act:—and men *are* dead until they are made alive. Perhaps more people have received the divine quickening than is generally supposed. Be that as it may, it is clear that men are able, and therefore responsible, to act only according to the power given them. Men may be free physically, and even morally, and yet not be free spiritually. The last is only by the gift of the life of Christ. "He that hath the Son hath life;" and "Whomsoever the Son maketh free is free indeed." All others are not free, either to will or do on the spiritual plane.—EDITOR.

Momentous Times.

FIND inclosed two dollars to apply on my subscription for the HOPE.

We are living in momentous times, and doubtless much more stirring events are before us; for if we are where we think we are many rapid and radical changes must take place before the corruption and error of the present can give place to the purity and truth which must characterize the Millennium. There are many and potential forces in operation all tending to a speedy and extensive rupture of the social and political fabric. Knowing what is beyond we can say, God speed the day!

C. W. VREDENBURG,

ROCHESTER, N. Y.

What is Eternity?

I HAVE been reading Bro. Brite's sermon on Eternity and Plan of the Ages, and I think, so far as Eternity is concerned, he is not altogether right. I am no writer, but I will give a statement of what I think Eternity is in a few words. Isaiah speaks of it as a habitation, or a place, instead of time. The Holy One inhabiteth Eternity. That looks as though it were a place to live. And I am of the opinion that it is the heaven, not just above, but all around, everywhere. It is space. Who can comprehend the boundless space about us? Where does it end, and what is its end? Well may we stand in amazement at the idea of a Being who can and does inhabit so vast a place, a place without end.

I cannot think it has any reference to time in any sense. But, Bro. Paton, I would like to see something from your pen on the subject.

Inclosed please find two dollars.

OLATHE, KANS. J. M. S.

REMARKS.—Isaiah lvii. 15 is the only place in the Old Testament where the word Eternity is used. But the Hebrew word, *ad*, from which it is translated, occurs about thirty times. Young, in his Concordance, defines it, "Duration, continuity." It is the same word in Isaiah ix. 6, where Christ is called "The everlasting Father;" and in Habakkuk iii. 6, where it is said, "The everlasting mountains were scattered." In the same verse, the words, "perpetual," and "everlasting" are from the Hebrew word, *olam*, which Young defines as "An age, an indefinite time." The word, *ad*, is rendered "ever" more than any other word, and in its use, seems almost synonymous with *olam*—whose duration is limited according to the nature of that to which it is applied. Space and unlimited duration, though distinct, seem closely related. Both may be used to express the unlimited nature of the King immortal. He inhabits or lives in infinite duration, whereas time is but a measured portion of duration.

—EDITOR.

Spirits in Prison.

I WOULD have been glad to be at the meeting at Yale, but had to content myself with wishing it all success.

I am going to ask you a few questions. Before asking I will state why. Bro. ——— believes that the "Sons of God," spoken of in Genesis, are angels; that, at the flood, they went to prison—a state of darkness; and that when Christ was quickened by the Spirit, He went and preached to those angels:—not being able to see that man has a spirit.

The questions are as follows, which you may answer in the HOPE if you think best:—

1. Who were the "Sons of God," spoken of in Genesis?

2. Did they marry?

3. Are they the "spirits" spoken of in 1. Peter iii. 19?

4. Are Hades and prison one and the same?

5. Are some of the dead in Hades while others are in prison?

6. Is the prison a place for bad angels?

7. Is this prison Tartarus, or Hades? Are Tartarus and Hades one and the same?

These questions, I think, cover the whole ground. An answer may be a help to others besides Bro. ——— and myself. Yours in the Largest Hope, PETER LAING.

REPLY.—The answers will be numbered like the questions.

1. There are two views of the "Sons of God," of Gen. vi. 2-4. One view, above stated, is that they were angels, and that the "daughters of men" referred to women in general. The other view is that the "Sons of God" is an expression applied to the children of Seth, the line of descent from Adam through which Christ came, and that the "daughters of men" were the daughters of Cain, the persecutor and murderer. There seems to be some room for difference of opinion. I have been inclined to the latter view, as may be seen in the chapter on "The Flood," in MOSES AND CHRIST. Adam was "the [typical] son of God," (Luke iii. 36), and his descent and the biographical and chronological history down to Christ—the great antitypical Son of God—are all reckoned on the line of Seth, who was given to Eve instead of the murdered Abel. Seth and his descendants represent the spiritual—the sons of God—the Church of Christ; while Cain and his descendants represent the mere natural man, the seed of the serpent, which is to be destroyed.

2. Yes, whether they were the sons of Seth or angels, "they took them wives" of "the daughters of men," and their children "became mighty men, men of renown."—See Gen. vi. 2-4. And it appears that this union was regarded as criminal, and was the cause of the flood—that the corruption might be destroyed. Noah's perfection seems to have been that he stood aloof from the criminal generation.—See verse 9.

It seems more natural that this marriage should have been between human beings on both sides. Otherwise, how could Noah be approved for his course in the matter? The crime was on the part of *sons* who violated the divine plan of keeping distinct the two families—the natural and the spiritual, in type—and Noah, one of the sons, was not guilty. But if it be allowed that the "sons of God" were angels, we need not think of them as heavenly beings from a spiritual world. It would go to show that they were an order of earthly beings, entirely distinct from Adam's race, and yet near enough to them in nature for the purpose of generation. Certainly the angels existed before man, as we are told that man was made "a little lower than the angels."—Heb. ii. 7. It is not impossible that the earth may have been the place of their residence and trial, and that some of them may have existed cotemporary with man in the antediluvian period.

3. Certainly, the disobedient in the days of Noah were the "spirits in prison," mentioned in 1. Pet. iii. 19. The next verse says so. This is true whether these were "spirits" of men or angels. Why should it be easier to believe that the "spirit" of an angel drowned at the flood, should survive the deluge, than that the "spirit" of man should survive? They must exist whether waking or sleeping. It should be observed that the "disobedient" of Peter's statement were not merely the first mentioned "sons of God," but their progeny—that *mixed generation*—the antediluvian world drowned at the flood. This is true whoever the "sons of God" were. If Christ preached to angels, I do not object; but with either view, that generation of sinners must fairly be included. Peter clearly refers to that preaching when in the same connection he says that the gospel was preached also to the *dead*, (those not in the flesh), that they might be judged like men in the flesh, but live like God in the spirit. —iv. 6.

4. Hades (or Sheol, as in the Hebrew) is the state of the dead in general, and is no doubt sometimes spoken of as a prison, or as a pit, and the dead as prisoners in the pit, (Isa. xxiv. 21, 22); but there may be a different prison for wicked angels.

5. I think all dead men are in Hades—in prison.

6. Yes, I think there is a prison for bad angels.

7. The prison for bad angels is not Hades but Tartarus, or *Tartaroo*—the Greek word for Hell in 2. Pet. ii. 4. They are said to be in chains of darkness, until their judgment day comes. They are doubtless the wicked spirits which infest our world. Their wonderful "manifestations" cannot be performed in daylight, so they are limited to darkness in every way,—until the great day of God Almighty.—EDITOR.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 12., No. 15. ALMONT, MICH., AUGUST 1., 1894. $1.00 a year.

WHAT OF THE NIGHT?

IN answer to the above question, the watchman said, "The morning cometh, and also the night."—Isa. xxi. 21, 12. The watchman in a city is supposed to know the time and what is going on. This fact is used to show that the watchman on Zion's walls should know the times and the signs of the times in which he lives.

The above text doubtless had a primary application to an approaching change during the typical dispensation, affecting the relations of Israel, Babylon, and the surrounding nations; but this, instead of weakening, confirms the claim that it was a prophecy of the greater change due in our day, affecting the relations of the Church, mystic Babylon, and the nations. The text encourages inquiry on the subject: "If ye will inquire, inquire ye."

This is very different from the spirit of the popular teaching of our day concerning prophetic subjects. The people hear very little about them, and young ministers are sometimes warned to let the prophecies alone. It is too often overlooked that "the spirit [or the meaning] of prophecy," is "the testimony [or word] of Jesus," for the Spirit of Christ was in the prophets and "holy men of God spake as they were moved by the Holy Spirit."—Rev. xix. 10; 1. Pet. i. 11; 2. Pet. i. 21. In the context of the last reference, Peter tells the believers that it is well to give heed to the sure word of prophecy as unto a light that shineth in a dark place, until the day dawn, and the day star arise. The Spirit which inspired the prophets to foretell future events, is given to the church to lead them into all the truth, (John xvi. 13), and the path of light shines more and more unto the perfect day.—Prov. iv. 18.

The careful reader of the Bible must be impressed with the many references to the coming "day," "the great day," "the day of the Lord," etc. That these expressions refer to the future of the earth seems clear. The contrast is between what is and what shall be: "The night is far spent; the day is at hand." But the very peculiar thing now suggested for considera-

tion, is, the paradoxical idea that the coming *day* is sometimes called *darkness*, or night. "The morning cometh, and also the night." "The day of the Lord is darkness, and not light."—Amos v. 18. "The day of the Lord is at hand, and as a destruction from the Almighty shall it come." It is "a day of darkness and gloominess, of clouds and of thick darkness."—Joel i. 15; ii. 2. "The mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, * *. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath."—Zeph. i. 14-18.

One phase of this trouble is financial. Some have been finding shelter in their wealth. Soon they can do so no longer. The nations have been worshiping the golden calf, but soon their god will be dethroned. The conflict between labor and capital is raging. The treasures of unjust gain have been heaped up into great mountains in these days, and there is a peculiar form of woe to the rich, as the cries of the oppressed enter into the ears of the Lord of armies.—See James v. 1-4.

How can the impending change bring both morning and night? It is morning to those in the light and watching for day. Light and life are closely related if not identical. —See John i. 4; xvii. 3. Hence to be in the light is to be in the book of life; and such ones are not astonished at the development of the headless beast.—Rev. xvii. 8. Whatever the physical results to them may be, or however they may look for deliverance, their hearts are not failing them for fear and looking after the things that are coming on the earth, like those mentioned in Luke xxi. 26. To them who have faith in Christ and the overruling providence of God, the change is suggestive of the Lord's coming and of speedy redemption.—Verse 27.

But the coming change is night to all false systems of social, political, and religious economy, and to those blinded thereby. On them "the day of the Lord cometh as a thief in the *night* [not morning.] For when *they* [not you] shall say, Peace and safety: then sudden destruction cometh upon *them*, [sudden or rapid and yet gradual] as travail upon a woman with child, and *they* shall not escape. But *ye*, brethren, are not in darkness, that that day should overtake *you* as a thief. Ye are all the children of the light, and the children of the day, we are not of the night nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober."—See 1. Thess. v. 1-10.

From such Scriptures it is evident that by giving heed to the correspondence between prophecy and fact we may have light enough to prevent our being overtaken unaware, or having the day come upon us as a thief in the night. It is in view of such ability to see the signs of approaching day, that the apostle tells the believers not to forsake assembling together, as the manner of some is, but to exhort one another, and so much the more, as they see the day approaching.—Heb. x. 24, 25. Only watchers can see the signs of the coming day.

In view of such Scriptures, what must we think of professing Christians who do not know nor care about such subjects, who oppose seeking for light on the prophecies, and even brand as heretics all who claim to know anything about them? Because they cannot see, they think all others must be in the same condition. Some claim that all alike will know when the day of the Lord comes, because they think it will be introduced by the visible appearing of Christ, the opening of the graves, the physical resurrection of the dead, the rending and shaking and burning of the material heavens and earth, etc. In such a case, instead of the day coming as a thief on everybody, as they claim, it would come so upon nobody. The manner of a thief's coming is silently and unobservedly. He does his work while his victims remain asleep. "Let us not sleep, as do others."

Some have been re-reading the DAY DAWN of late with special interest. And it seems as though the chapters on the "Times and Seasons," "Bible Chronology," "Times of the Gentiles," "Two Dispensations," and "The Lord's Coming," especially these, should create a new interest, and tend to confirm faith in the Bible, at the present time. The fulfillment of prophecy is the bulwark of faith. There are no doubt many who might be benefited by reading these things who have not yet seen DAY DAWN. Are there not many who will gladly do what they can to increase its circulation? (I do not here urge so much the circulation of MOSES AND CHRIST, though many think it has done good work, because our supply of that book is nearly exhausted.)

In the time of this great wave of trouble that is rolling over society, our attention has naturally been called anew to the introduction of the chapter on "Bible Chronology," in reference to the time of trouble. And the peculiar events of our day strongly confirm the position there taken, that we are now in the climax of the old order of things and the dawn of the new. We have always hoped for a peaceable revolution—that the issues might be settled without the use of carnal weapons, but by arbitration,—but in this hope we may be partly disappointed. The rumblings are ominous. Some are inclined to use bullets rather than ballots. This wave —the greatest we have seen—will likely go down, but others will follow, as the *cause* of the trouble—the selfishness that puts every man against his brother—has not been removed.

The ninety-first Psalm seems to have been written for such a time as this. We need to make the Lord our refuge and hold all earthly things lightly. Some of this Psalm is clearly figurative, but perhaps it will prove true in more than one sense. If "a thousand shall fall at thy side" should prove to be more physically or literally real than some of us have expected, then the *protection* should be as comprehensive as the *falling*. "It shall not come nigh thee," means something. How much, may depend on our trust and action. Surely the weapons of *our* warfare are not carnal. He who takes the sword, or any carnal weapon, may expect to

perish by such weapons. The prophet says, "Seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Zeph. ii. 3.

See also the forty-sixth Psalm. Having God for our refuge we need not fear, though the earth be removed, and though the mountains [governments] be carried into the midst of the sea [the uprising people] though the waters roar and be troubled, though the mountains shake with the swelling thereof. Desolation and war are there pictured. The nations rage, and the kingdoms are moved. But the scene is not all dark. The clouds have a silver lining, for "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: [and think of the grand result], I will be exalted among the heathen, I will be exalted in the earth."

No night of sin and pain, and desolation, and death so long, as not to be followed by the day of light and gladness which the all-conquering Sun of Righteousness will bring!

SPECIAL NOTICE.

THE DAY DAWN is a book of 400 pages,—price, cloth-bound $1.00, paper-covered 50 cents. THE GOLDEN LINK is a Story of Our Times, specially designed for young people, 418 pages, price $1.00. MOSES AND CHRIST has 220 pages, price 50 cents or 30 cents according to binding. THE PERFECT DAY has 240 pages, price same as MOSES AND CHRIST. THE WORLD'S HOPE is $1.00 a year. These are the prices for single copies, postpaid. But whoever will send $2.00 at one time may order $3.00 worth. This is our agent's rate, and all who will work may have the benefit of it—that is one-third off. This reduction in price on the HOPE is not offered for renewals, but only for new subscriptions with orders for books.

CHRIST LIFTED UP.

THIS article was suggested by that of Bro. R. P. Chase, based on John xii. 32, but it is not a criticism of what he said. On the lifting up he takes no position, unless it be by implication; and in that we seem to be agreed.

Many think that the lifting up of Christ was completely fulfilled when he was raised on the Roman cross; and that is plausible, and is not to be excluded, as there ended his earthly life, which was a necessary step in the great plan. John, in verse 33, adds, "This he said, signifying what death he should die."

But if the lifting up and the death he died referred only to the physical climax on the wooden cross, and if this was all Jesus meant when he said, "As Moses lifted up the [brazen] serpent in the wilderness, even so must the Son of man be lifted up," would it not be necessary to limit the *looking* unto him, and the *drawing* unto himself, to the same thing? But none of us in this literal sense ever saw Jesus lifted up, ever looked at him, or have been drawn to him. He never drew even *one* to himself on the literal cross, yet he promised, if he were lifted up, to draw *all* unto himself.

But there is a death which always lifts up, or highly exalts, and Jesus died this death. Paul says, "In that he died, he died unto sin once."—Rom. vi. 10. This was a cross and a death which the wooden cross and the death thereon only symbolized. The following clause shows the inevitable result of this deeper death—living to God, or the perfection of righteousness. The apostle must have referred to this when he said that Jesus was made perfect through suffering.—Heb. ii. 10, 18; v. 8, 9. And it seems probable that Paul had the same deeper death and higher lifting up in his mind when he wrote that Jesus "became obedient unto death, even the death of the cross;" and that therefore "God hath highly exalted him, etc."—Phil. ii. 8, 9. Only thus could we bear his cross, and be "made conformable unto his death."—iii. 10. It is the same Greek word, *hupsoo*, used in John xii. 32 and Phil. ii. 9, only in the latter passage it is coupled with *huper* for the word "highly." Who can fail to see that the two results are the same? In the one all are drawn unto himself; in the other, every knee bows, and every tongue confesses him Lord, to the glory of God the Father. In view of these facts, is it not evident that the lifting up and the exaltation of Christ are the same, and refer to his glorified condition, and not merely to his place on the Roman cross? With this view, the promise that he will draw, or attract, all unto himself, or bring all unto God, becomes glorious indeed.

The word *hupsoo*, according to Young, means "To exalt, elevate, set on high." It is the word used in several passages. Capernaum was said to have been exalted to heaven. "He that exalts himself shall be abased." "Humble yourself, * * that he may exalt you in due time." "Him hath God highly exalted with his right hand." "Being by the right hand of God exalted." This is that he might be a Prince and Saviour—and draw all unto himself.

But, again, let us recur to John iii. 14, "As Moses lifted up the serpent, * * even so must the Son of man be lifted up, etc." The brazen serpent had to be placed where all the bitten could *see* it, that they might look and be healed. Then does not the fulfillment of that type require that the exalted Saviour be brought within *mental* range of the sin-sick soul?

"But," says some one, "what of those Israelites who refused to look and of those who will not look to Jesus?"

Well, it is only an imagination of modern preachers or people that any Israelite refused to look. It does not seem possible that anyone, feeling his need, could refuse to look. And if any do not look to Christ, it proves one or both of two things: 1. They do not feel their need; 2. Christ has *not* yet been lifted up before their mental vision. And the work of the Holy Spirit will not be complete until he has convinced the *world* of sin and righteousness.—John xvi. 8.

In the practical work of drawing men to himself, it is a blessed fact that the Lord identifies the church with himself. This unity is the ground of safety and glory for all believers. They are crucified with him, suffer with him, and are to be one with him in his glorious reign. As he now represents his body in heaven, they represent their Head on earth. Through them his work is now carried on. Filled with his love, they become magnets to draw others. It is in his patient, suffering, loving church that he is set forth "crucified among" men.—Gal. iii. 1. And when the Head and

body are glorified together—lifted up, highly exalted—then indeed will all be drawn by the power of the Divine Magnet. He will be held before all earth's needy ones as their all-sufficient and successful Saviour. What a lifting up that will be!

NOTES ON SUNDAY-SCHOOL LESSONS.

The Baptism of Jesus.—Mark i. 1-11.
(Lesson for Aug. 5.)

GOLDEN TEXT.—Thou art my beloved Son, in whom I am well pleased.—Mark i. 11.

INTRODUCTION.—Matthew and Luke record the incidents connected with the birth and childhood of Jesus, but Mark begins with the baptism when Jesus was about thirty years of age.—Luke iii. 23. This lesson is about John, the baptizer, and Jesus. Their mothers were cousins, (or kinswomen, R. V.) so they must have been at least near relatives, and John was about six months the older.—See Luke i. 36. No doubt both observed the law requiring the priests to be thirty years of age.—Num. iv. So the ministry of John began six months before that of Jesus.

It is quite commonly held that Jesus was thirty years old in A. D. 26 or 27, to harmonize with the idea that he was born in B. C. 4 or 5, but there is a difficulty of harmonizing that with the facts that his ministry was three and a half years, and that he was crucified in the Spring of A. D. 33. Assuming these to be historical facts, the baptism of Jesus, at the age of thirty, must have been in the Autumn of A. D. 29, and his birth, in the Autumn of B. C. 2. This view is confirmed by another historical fact, that Tiberias Cesar began to reign at the death of Augustus Cesar in A. D. 14, taken in connection with the New Testament statement that John, the baptizer, began his ministry "in the fifteenth year of the reign of Tiberias Cesar," (Luke iii. 1, 2), which must have been in A. D. 29. Thirty years back from the Autumn of that year reaches the Autumn of B. C. 2, and three years and six months forward from the same point reaches the Spring of A. D. 33.—See "Jubilee Cycles," in DAY DAWN.

I. JOHN'S MINISTRY.—Vs. 1-8. Mark is very direct and pointed. What a brief introduction: "The beginning of the gospel of Jesus Christ, the Son of God!" But how comprehensive! The word gospel means good news, the best of all news. Here it may mean the ministry of Christ. Here we have the full title of the blessed One. "Jesus" (meaning Saviour) is his proper name; "Christ" (meaning anointed) is his official title; and Son of God tells who he is. Mark thus emphasizes his Divinity. He did not become a Son by his baptism. God anointed him and owned him because he *was* his Son. "Because *ye are* sons, God hath sent forth the Spirit of his Son into your hearts." Gal. iv. 6. But Jesus as *the* Son includes all others.

Mark honors the Prophets. The coming of both John and Jesus was in fulfillment of prophecy. John was the forerunner, to introduce Jesus. In the east, roads were bad, and when a sovereign was coming, people went before him to clear the way. So with John. Men's ways were bad, and he came before Christ crying "Repent"—change your mind and your ways. He baptized his converts. It was "the baptism of repentance for [in order to] the remission of sins." The baptism was the outward sign of the repentance, an expression of loyalty, the symbol of the washing away of sin. He baptized them *in* the river; put the word you choose in place of baptized, and see if it makes good sense. John's preaching and baptism with the object thereof gave a foregleam of the mission of Christ. John did not preach self—he was but the "voice" proclaiming God's message. This is a good example for all preachers. Though the herald of the King of kings, he was plain and humble,—just like the Lord himself.

Sin should be confessed to God, and to man where man is wronged, and restitution made as far as possible. Mere formality was not accepted. To the Pharisees, John said, "Bring forth fruits meet for repentance."—Matt. iii. 8. The context shows the grand design of the work on the Jewish nation,—the wheat and chaff were to be separated, the wheat garnered, and the chaff burned. What was true nationally, is true individually, under the judgment power of truth.

It seems that John's knowledge of the character and presence of Jesus must have been supernatural. His life had been a secluded one in the desert. He does not seem even to have known Jesus personally. This is implied in John i. 29-34. The sign was that John might know and announce him; and the mission and information were from God, probably by the angels.

II. JESUS' BAPTISM.—Vs. 9-11. Jesus came from his home at Nazareth, and was baptized. John demurred, saying, "I have need to be baptized of thee," but yielded when Jesus said, "Thus it becometh us to fulfill all righteousness."—Matt. iii. 13-15. It seems that Jesus was not *commanded* to be baptized. It was voluntary on his part. He expressed his humility. He showed a good example. He did not need to repent; yet the sin of the world being on him, the great salvation to be wrought in his death and resurrection (Rom. vi. 10) was here prefigured in his entering and rising from the watery grave. This was therefore a typical fulfillment of righteousness. And the coming of the Spirit on him after the typical fulfillment, was a foregleam of his glorification by the Spirit, after the antitypical fulfillment. It was like the begetting and birth of the Spirit. What a grand announcement, "Thou art my beloved Son, in whom I am well pleased." As the Father was well pleased with him then, it must be well-pleasing to Him when we follow him now. May we not only follow him in the *act* of baptism, but in all that it means. It is a symbol of death to the old man, that the new may follow, and a pledge of loving obedience.

Temptation of Jesus.—Matt. iv. 1-11.
(Lesson for Aug. 12.)

GOLDEN TEXT.—In all points tempted like as we are, yet without sin.—Heb. iv. 15.

INTRODUCTION.—No doubt Jesus was subject to the ordinary trials of human life during his youth and manhood before his baptism, but it was immediately after that event that he was subjected to that special trial usually call "the temptation," which is the subject of this lesson. It will be seen that this temptation was a comprehensive one, and came at the right time to represent the peculiar trials of the Christian.

I. CHRIST TEMPTED.—Vs. 1-9. "Then," immediately after his baptism, the Spirit with which he was anointed led him up into the wilderness to be tempted of the devil. Here in one verse is a cabinet of ideas. Why not before? The baptism—which was both external and internal—was the beginning of the great work of overthrowing the devil's kingdom. It was natural that the enemy should seek to thwart him at the start—to nip the new kingdom in the bud. And it was the design of God to have Christ thus tried, hence the Spirit led him into circumstances where the attack could be best made and thwarted. Something similar to this is doubtless true in the experience of every Christian. When people are quietly living on the natural plane, the devil lets them alone; but when a break is made to leave his ranks, he is "after them," as the colored man said, "with a sharp stick."

The first Adam—the natural man—had been tried and conquered by the enemy. It was necessary that the Second Adam should meet the enemy on his own ground and conquer him. It may be difficult to realize the full importance of that first battle between Christ and the devil.

The wilderness is described as a "wild and lonely region between Jerusalem and the dead sea, called in modern geography Quarantania. It is an extensive plateau, elevated to a considerable height above the plain of Jericho and the west bank of the Jordan, and hence the literal accuracy of the expression, that Jesus was *led up* into the wilderness." Perhaps, though literal, it may typify some *mental* wilderness where the enemy finds room for his attacks.

He fasted forty days and afterward hungered. Why forty? There are several striking forties. It rained forty days. Moses was in the mount forty days. He was forty years old when he was rejected by his brethren. He was absent forty years. They were forty years in the wilderness. Elijah fasted forty days. There were forty days between the resurrection and the ascen-

(*Continued on page 233.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	50
To Foreign Subscribers	1.25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

SEND FOR

THE GOLDEN LINK,

or

SHADOW OF SIN.

A book of 418 pages, by Ermina C. Stray, published by the LARGER HOPE PUBLISHING CO.

"*A Story of Our Times.*"

Do not fail to read it.

Price, cloth bound, $1.00.

Address:—

LARGER HOPE PUB. CO.
Almont, Mich.

☞ THE ATONEMENT is a book containing ninety-six pages, and the price, postage paid, is only ten cents a copy, or a dollar a dozen. It is a small book on an important subject, and is regarded by many as just the thing to circulate among thinking people. Send to this office.—EDITOR.

CONTENTS.

WHAT OF THE NIGHT?	225
CHRIST LIFTED UP	228
NOTES ON SUNDAY-SCHOOL LESSONS,	
Baptism of Jesus, (Aug. 5)	230
Temptation of Jesus, (Aug. 12)	231
First Disciples of Jesus, (Aug. 19)	233
EDITORIAL ITEMS	232
MILLENNIAL LIGHT	234
IN LIFE—NOT DEATH, (Poetry)	235
EXTRACTS FROM LETTERS	
Trusting God's Love	236
A Crisis at Hand	236
Bought With His Blood	236
Removal of a Star	237
Light Over the Gulf	237
A WORD IN SEASON, (Poetry)	237
COMFORT FOR MOTHERS; YEA, FOR THE CHURCH ALSO	238
SEEKS AND SAVES	240

BY observing the date, with the name, on your wrapper or paper, you may know your standing in our subscription book. "Mar. 94," "June 94," "Sep. 94," or "Dec. 94," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 94*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, or "Dec. 93," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

☞ DO OUR READERS REALIZE how very low we have reduced the price of our books, and how many people may be reached with the truth these books contain by a little co-operative effort and sacrifice on their part? Six copies of DAY DAWN, or ten copies of either MOSES AND CHRIST OR PERFECT DAY, for $2.00! Or part of each kind may be had at the same rate; and we will mail them, paying the postage, all to one address or each book to a different address. Some appreciate our offer and are circulating all our books, including THE GOLDEN LINK. Understand, we send three dollars' worth of any of our books, (except the bound volumes of the HOPE), at the retail price, for two dollars sent at one time.—ED.

(*Continued from page 231.*)

sion of Jesus. They probably mean something. This order cannot be of chance. It has been suggested that they represent dispensations. Perhaps Christ's period of temptation represents the gospel age of trial to his body—the church.

Afterward he hungered,—and then came the special attack. It is worthy of note that there were just *three* temptations: 1. "Command that these stones be made bread;" 2. "Cast thyself down;" 3. "Fall down and worship me." Perhaps the "all points" of the "Golden Text" are included in the *three*—this being a representative Bible number. Do not the three kinds of temptation cover all temptations? The first was an appeal to an *appetite*—hunger. This may represent *all* natural appetites. It was not in itself evil, but it was a temptation to gratify self with a power given for a higher purpose. The second temptation was an appeal to *pride* or *vanity*. It was right to trust in God's promise; but it was vain to expect God's protection in doing a foolish and reckless thing. The third temptation was an appeal to *ambition;* by worshiping the devil, he was to attain power over the nations. The thing was right but the method of attainment was wrong. Rulers of earth have had power in the devil's way. Jesus was to gain his power over the nations by worshiping God, and resisting the devil. The enemy misapplied Scripture, but Jesus answered him by the right use of the Spirit's sword.

II. CHRIST VICTORIOUS.—Vs. 10, 11. To say that the enemy was personal does not mean that Christ had not in himself the ground of the temptation. If he had not, there could have been no temptation; he could not have "suffered being tempted," could not have been "touched with the feeling of our infirmities," nor "able to succor them that are tempted."—Heb. ii. 18; iv. 15. The tempter is wise enough to appeal to the natural inclinations, and to overcome him is to gain a complete victory over self. Jesus had to learn to say, "Not as I will, but as thou wilt." In the case before us, when Jesus said, "Get thee hence, Satan," the devil left him, and "angels came and ministered unto him."

We have the promise that if we resist the devil, he will flee from us, and if we overcome as He overcame, we shall sit with him in His throne. It is a blessed fact that Satan is a conquered enemy, and that God has promised to give us the victory through him that loved us.

First Disciples of Jesus.—John i. 35-49.

(Lesson for Aug. 19.)

GOLDEN TEXT.—We have found the Messias, which is, being interpreted, the Christ.—John i. 41.

INTRODUCTION.—This is the first lesson from the gospel of John. He was probably one of the first two of the disciples of John, the baptizer, who followed Jesus—the unnamed disciple of this lesson. His gospel was written later than the others, and begins his record of the earthly life of Jesus at the beginning of his ministry. But in opening, he declares the divinity of Christ, showing that he was the Word of the Father in the beginning, and in creation. John tells us his object in writing this gospel: "that ye might believe that Jesus is the Christ the Son of God: and that believing ye might have life through his name."—John xx. 31. John, "the beloved disciple," reveals more of the *heart* of Christ than the other gospel writers, and deals more with the deeper or spiritual phase of the truth.

When Jesus was in the wilderness, John, the forerunner, continued preaching and baptizing and attracted the attention of the Jewish leaders, who sent a delegation to ask him, "Who art thou?" To this he humbly answered, "I am not the Christ." He disclaimed all honor except that he was "the voice of one crying in the wilderness, Make straight the way of the Lord." He showed the contrast between his work and Christ's—the contrast between water and spirit—and said, "Behold the Lamb of God, which taketh away the sin of the world."—John i. 29. The lesson shows John as transferring some of his disciples to Jesus.

I. THE MESSIAH FOUND.—Vs. 35-40. "The next day after John" the baptizer had pointed out the Messiah to the multitude, two of his disciples stood with him, and as Jesus was passing, he said, "Behold the Lamb of God!" This was the object of John's work, to point to Jesus. With this

his mission ended by natural limitation. It was a blessed mission to introduce men to such a Man—such an all-sufficient Saviour.

What a blessed thing to behold Christ as God's *Lamb!* This was not the antitype of the bullock of atonement, whose flesh was to be burned, but of the passover lamb, whose flesh was to be eaten. This reveals Christ as the life-giver—showing the positive force in the complete removal of sin—not merely the forgiveness or covering of sin, but its blotting out. This is Christ's work, not only for the church, but for the world.

These "two disciples," first introduced, were Andrew and, probably, John, who seldom mentions his own name. They followed Jesus. And seeing them following he said, "What seek ye?" What did they seek? They answer, "Where dwellest thou? This was the best they could say. He said, "Come and see." It was probably a very humble place. But, if so, it did not discourage them. They came and saw and abode with him that day. Could we know all he said to them in these hours with him, we should perhaps know why they were willing to leave all and be his disciples. Jesus still extends the gracious "Come and see." Blessed those who accept his "Come unto me."

II. Bringing Others to Jesus.—Vs. 41-49. Andrew first findeth his own brother Simon, afterward called Peter. Some think there is an implication in verse 41 that John also went after his brother James; but, if so, Andrew was first successful. What a glad message then, "We have found the Messiah," the One long expected. "And he brought him to Jesus." These are simple words, but how important the act! How natural that Andrew should go after a brother, a loved one! The Lord does not ignore natural affection. The gospel still moves along its lines. This is the true principle of evangelism—one who finds the Saviour, finds another, and brings him to Jesus. Faithfulness on this plan would accomplish wonders.

The day following, Jesus, on his way to Galilee, findeth Philip, a neighbor of Andrew and Peter. He obeys the command, "Follow me." We know little of Philip's later work, but he then found Nathaniel, one star for his crown. At first Nathaniel doubted that Jesus could be the Messiah, because he came from the ignoble city of Nazareth. But Philip urges him to "Come and see." Come and judge for yourself; do not be governed by prejudice. That was good advice; it is good now; and Nathaniel was noble enough to act on it. As Nathaniel approached, Jesus showed that he knew his character, and had divine seeing power. It was a revelation that convinced Nathaniel. No mere man could thus see, know, and reveal the heart of a stranger. He then and there made the noble confession, "Thou art the Son of God, thou art the King of Israel." May we too make this confession and follow the Saviour.

MILLENNIAL LIGHT.

He who said, "I am the light of the world," said, also, "I am the way, the truth, and the life." To know "the way, the truth, and the life," makes those in possession of such divine erudition, "the light of the world," also. John speaks of these two lights of the world as one, when he says, "Again, a new commandment [a thing in charge] I write unto you, which thing is true in *Him* and in *you;* because the darkness is now past and the true light now shineth." Is this not the light that "shineth more and more unto the perfect day?"

"Let us put on the armour of light."—Rom xiii. 12. Its reception is an evidence of divine favor, because it is one of those "good and perfect gifts that come down from the Father of lights." By it we can get a foregleam of that glorious future, when, "A king shall reign in righteousness and princes shall rule in judgment."—Isa. xxxi. 1. "I am the light of the world," is the king. "Ye are the light of the world," are the princes.—See John viii. 12 and Matt. v. 14. These have been the light of the Gospel age; so shall they be of the Millennial age. And then is when they shall shine as the sun.

Then welcome, thrice welcome, Millennial age! When the world catches the first gleam of thy Sun's glorious rays of light, t'will turn their thoughts heavenward, and rouse their hearts to sublime desires. And that sun is now risen. It rose in the west, where the sun of the gospel age set. This accounts for the great light that the watchmen on the walls of Zion now see, shining with such brilliancy between Plymouth Rock and the Golden Gate. The transit of the Millennial sun is eastward in the orbit of the gospel sun, and will soon prove to be the light of Asia.

In symbolic language, light means, knowledge, revealed truth, truth shining; lamp means the word of God; oil means the Spirit of truth, the Holy Spirit; while sun means the church. Now God's second things are always better, greater and grander than the first; and this is true even in the dispensation of light. Thus, the light of the Gentile Church was greater than that of the Jewish Church. The light of the Millennial Church will be much greater than that of the Gentile church. While the light of the Perfect Day so far outshines them all, that, "There shall be no night there; and they need no candle, neither light of the sun [Church], for the Lord God giveth them light: and they shall reign forever and ever." This is.

> "Beautiful Zion, built above,
> Beautiful city that I love,
> Beautiful gates of pearly white.
> Beautiful temple—God its light."

Such is Zion the last, which was Zion the first. No wonder the Lord loves the gates of Zion. Just now we are sweeping through the Millennial gate into its Zion. Be vigilant now, and walk in its increasing light. This day the spirits in prison will hear again the voice of Him who has the keys of death, preaching the wonderful words of life,—the wideness of God's mercy,—deliverance and exaltation to its captives. Then the dead in Christ Jesus, who have been sleeping for an age will rise first. And the living in Christ Jesus, shall be changed in a moment, to be with their Lord and fellow-laborers. These will now "see Him as He is, and be like Him." "And they shall reign with Him a thousand years." This is the length of this day in which we are now living. In it the king and the princes slay the enemies of the world—the last enemy being death.

The dawn of this day witnesses the casting down with violence, that great city Babylon. Oh! that all of God's people who are yet in her may soon realize their unsafe position, and accept Heaven's gracious invitation, and come out of her. Let those who are now crying for more light, see light in His light. We cannot get beyond that. But rejoice! that is the light of the Millennium. Hail Millennial light!

R. H. List,
Medical Lake, Wash.

IN LIFE—NOT DEATH.

Sometimes we think
When hard words fall upon the waiting ear
That were that friend, now living, cold and dead,
How different the tones that we should hear,
How kind the things that would of him be said,
For most hearts shrink
From speaking harshly of the silent dead.

In life—not death,
Hearts need fond words to help them on their way;
Need tender thoughts and gentle sympathy,
Caresses, pleasant looks to cheer each passing day.
Then hoard them not until they useless be:
In life—not death,
Speak kindly. Living hearts need sympathy.

O do not wait
Till death shall press the weary eyelids down
To yield forbearance! Let it daily fall!
With it a golden calmness comes this life to crown;
Joy springs from charity. Friends, one and all,
Before too late,
O'er faults and frailties let this mantle fall.

What worth can be
Love's gentlest glances, or its fondest tone,
The sweetest fancies loving lips can say,
When this form silent lies cold and alone
Beneath some grass-grown knoll not far away?
Ah, give to me
Love's prompt defenses while in life I stay.

—*Selected.*

The article on "Christian Unity," which was published in the Hope of February 1, has been revised and put in tract form, for general circulation. It has sixteen pages, the same size as all our books. Price, postage paid, 20 cents a dozen.—Editor.

EXTRACTS FROM LETTERS.

Trusting God's Love.

I SEE by my HOPE that my year is up, and I inclose you a dollar for another year. I am still trusting in God's love for all mankind. My books and paper are a great comfort to me. I would like to have other reading matter, but owing to the hard times I have not the money now. I trust in the Lord that I shall be able to send soon. I am trying to explain God's love for mankind to others. I think the light is shining brighter every day. J. A. A.

CHARLESTON, W. VA.

A Crisis at Hand.

I HAVE been reading the chapters in DAY DAWN on the time prophecies, and think the evidences are conclusive that we are in the "Day of the Lord." When we see the commotion and trouble everywhere, and the corruption in all business as well as in politics, we can but conclude that a crisis is at hand. Those who know from the Word of God what the outcome will be are not troubled, knowing that a brighter day will dawn. H. S. B.

BROOKLYN, N. Y.

Bought With His Blood.

As I have not seen anything in the HOPE from Reading in a long time, I will write a few lines. There are fifteen or twenty here who believe the teaching of Bro. Paton; and the greater part of them meet twice a week with their Bibles, and we find that the teaching of the HOPE is on a straight line with God's word.

There is a tent meeting near our house, and we go to hear them, and find they have some good thoughts. One of them preached that Christ has bought us with his blood, which we read in Acts xx. 28; in 1. Cor. vi. 20, "Ye are bought with price;" so in vii. 23; see also Gal. iii. 13; Heb; ix. 12; 1. Pet. i. 18, 19; 2. Pet. ii. 1; Rev. i. 5, and so on.

My wife asked me "To whom did he pay the price? Did he pay it to the devil, or to God, or who was it?" I said, "I do not see it that way, but I may be wrong, and if so, I am willing to be set right. We are redeemed from the Law. We are bought, I know; but to whom did we belong? God is the Father of us all, and so I cannot see that Christ bought us from the Father. He is to bring us to the Father. In Rev. v. 9, we read, 'And hast redeemed us *to* God by thy blood,' and in Gal. iii. 13, 'Christ has redeemed us *from* the curse of the law.'"

Now, Bro. Paton, if you can give us some more light on this subject, I will be pleased and thankful. J. C. I.

READING, PA.

REMARKS.—It is an important truth that in his Word the Lord has chosen to represent spiritual things by natural things. The natural is the shadow, and the spiritual is the substance, or the divine reality. This method of teaching is a characteristic of all the types of the law, which were shadows of good things to come, and of better sacrifices (Heb. ix. 22, 23. x. 1.) and should not be overlooked when "the blood" is under consideration. The *blood* of the Lamb, and the *washing* therein, are on the same plane, and cannot fairly be considered more literal than the *Lamb* himself.

The truth on this as on all other spiritual subjects, can only be "spiritually discerned." —1. Cor. ii. 14, 15. All natural minds (and many in whom the Lord has begun his new life still see and reason on the natural plane, 1. Cor. iii. 1) are liable to take the figure for the reality; and if we see anything *deeper* than the literal, animal blood of Jesus as the redeeming and cleansing power, *some* of these "babes" (as Paul calls them) will charge us with denying the ransom, denying the Lord that bought us, or with counting the sanctifying blood "a common thing."—See Heb. x. 29, R. V. margin. They do not realize that *they* are thinking of the very "common" kind of blood; while we think that the blood (life) which sanctifies and cleanses the soul is a much higher thing, of which the literal blood (life of the natural man) is only a shadow. "He that is spiritual judgeth [discerneth, see margin] all things, yet he himself is judged [discerned] of no man."—1. Cor. ii. 15.

Turn to one of the references, (1. Pet. i. 18, 19), and see if you can "discern" that the redeeming "precious blood of Christ" is something far above the most *in*corruptible of earthly things, as silver and gold. Then it must be a heavenly or spiritual thing, and this could not truly be said of the literal or physical blood of Christ. Drinking pure water is one of the most effective methods of washing the human body—that is, of cleansing the blood. Think of this in connection with eating Christ's flesh and drinking his blood.—John vi. 52-63. It cleanses away the moral impurities and builds up in the new, spiritual life of Christ. This was not the natural flesh of Christ, which was born of a woman, but the flesh which came down from heaven, and of which Christians are constantly eating.—Ver. 51. The blood is of the same kind as the flesh.

If all this can be "discerned" it will be a key to much more. If otherwise, we will not blame. But let it be remembered that none of us have eaten the literal flesh, nor been washed in the literal blood.

The supreme motive of Christ is indeed to bring men out *from* the dominion of the law and to bring them *to* God; and he gave himself—all he was and all he had—to secure that end. He counted the cost, and paid the price—did all that was necessary—and so bought us. The commercial terms are used to represent his great work, but it has always made confusion when the commercial idea has been pressed into service in all its bearings, and the question raised, "To whom was the price paid?" It was not a bargain with and a price paid to the devil; for instead, the Lord binds "the strong man," spoils his house and delivers the captives. It was not paid to God as a means of appeasing him or reconciling him to man; for "God was in Christ reconciling the world to himself." The price was paid by the Father when he gave his Son, and by the Son when he gave himself. The price is what it cost to secure the desired result; but it was not paid to anybody; it was a great work done for mankind.

Instead of writing more now, I will ask those interested to read or reread the chapter in DAY DAWN on the "Atonement," and the pamphlet on the same subject.—EDITOR.

Removal of a Star.

THE real bright and shining stars I like to look at, but there is one little star on the wrapper of my HOPE which I do not like to see, for it says, "You have not paid your subscription." Now I inclose a dollar for its removal, and many thanks for your kindness in waiting on me so long. But oh! how I wish the thanks were twenty-dollar gold pieces; I would send them just as freely. With much love, and many prayers for you and the HOPE, and not for these only, but for the whole world, I remain your brother in the Master's service. R. H. L.

MEDICAL LAKE.

Light over the Gulf.

I DO thank our heavenly Father that the light of truth shines over this gulf of sin and misery and woe, giving us a glimpse of the promised land, where *all* shall know the Lord from the least to the greatest, and all the world shall be filled with his glory. I rejoice in this precious hope. That you may be prospered to go on with your good work, is the prayer of your sister in Christ,

AKRON, N. Y. P. J. H.

A WORD IN SEASON.

Drink not in winter, when the wind
Is fickle as a wandering mind—
When snow falls like a winding-sheet,
And clouds sail like a scattered fleet.
Wine makes the best blood blue and thin,
And chills the heart that beats within;
The blood that pulses through the veins
Beats best in him who best abstains.

Drink not in spring, when flowers arise
Clad in the rainbow's varied dyes;
Their cups, more fine than porcelain,
They hold to catch the dew and rain.
The birds dip not their bills to slake
Their thirst with what wine-bibbers take;
They taste the dew and rain, and raise
Their little heads in grateful praise.

Drink not in summer, when the sun
Strikes with his lance the reckless one,
Can fire within keep off the heat
And make the heart with vigor beat?
Effect is sure to follow cause;
Nature has writ her code of laws
In character of light, and plain
As truth: "From alcohol abstain!"

Drink not in autumn, when the chill,
Raw blast pipes loud upon the hill:
'Tis then Boreas, raving cold,
Scatters the leaves of red and gold.
With lips invisible at flues
He whispers of the wrecks of crews,
And shakes the shutters while he roars
Like drunken men at tavern doors.—*Sel.*

COMFORT FOR MOTHERS: YEA, FOR THE CHURCH ALSO.

"And I, if I be lifted up from the earth, will draw all men unto me."—John xii. 32.

THIS emphatic declaration of our Lord is not only in harmony with all other Scriptural statements, but is one which when fully understood must necessarily be a source of comfort to all who have implicit confidence in his ability to fulfill his promise. In John xii. 49, we have another statement of our Saviour, "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." This and John xiv. 10 show that Jesus words are his Father's words; therefore whatever John xii. 32 teaches (when correctly understood) concerning Christ's mission will be found in harmony with all the rest of the word of God.

The question is, What does this text taken alone teach? True, the apostle tells us that no prophecy of the Scripture is of any private interpretation, (2. Pet. i. 20), or as rendered by others, "it is not of its own solution," (see Em. Diaglott); that is, must be interpreted in harmony with the word as a whole, and not in such a manner as to contradict the general teaching of Scripture.

All Christians will admit that Christ has been "lifted up," whatever the phrase may mean;—whether it is claimed that it refers to his being lifted up on the wooden cross at his crucifixion, or to his being lifted up out of this earthly condition into the heavenly one; and whether the next verse which speaks of his death, refers to his physical death on the Roman cross, or to his death to sin, the body of sin.—Rom. vi. 6, 10. I say all who believe into Christ will admit that he has been lifted up. His prophetic statement, "I will draw all men unto me," is based upon the supposition that he was to be lifted up, but it is no longer supposition, having passed into history; hence the question is, What will be accomplished when he will have drawn all men unto himself?

The pronoun "me" in John xii. 32, is from the Greek word *emanton*, which occurs in eleven other places, if I mistake not, in John (John vii. 17, 28; viii. 18, 28, 42, 54; x. 18; xii. 49; xiv. 10, 21. xvii. 19), and in all these it is rendered "myself." Only in our text is this Greek word rendered "me;" and Wilson renders the promise, "I will draw all to myself."

But someone may ask, What is the difference whether it is rendered "me" or "myself?" I answer, The difference lies in the emphasis which the word, myself, gives to the statement. Any ordinary English reader will readily notice the difference. But to give it what force there is in it, I will quote from Webster's Unabridged Dictionary:—

"Myself, (pronoun), a compound of *my* and *self*, used after I, to express emphasis, marking emphatically the distinction between the speaker and another person; as, I *myself* will do it; I have done it *myself*."

Thus when Jesus said, "I will draw all to myself," (or "I to myself will draw all," which is the same in meaning, only transposed), he used the word myself as a matter of emphasis, to express where he would draw all, namely, *to himself*, and not part way to himself, nor a part of all to himself.

In John v. 54 we have the words of Jesus to the Jews, which in the revised version reads as follows, "And ye will not come to me, that ye may have life." This clearly teaches that they would "obtain life," (Em. Diag.) if they were to come to him. It also teaches that they had a will, which caused them not to come. The question is, Will that will be subdued by God's will, and the promise of the text be fulfilled? It seems evident that if Jesus fulfills this promise, he must by some means be able to overcome the will of men, all men, in order to draw them to himself, and thereby give them eternal life; for he says, "Him that cometh unto me I will in nowise cast out."—John vi. 37. And that Jesus is thus able to subdue all things unto himself, or draw all unto himself, we who have the faith of Abraham should not doubt.

When God told him to sacrifice his son, (in whom he had been promised that all the nations of the earth should be blessed), he immediately proceeded to obey the command. He did not stop to question God's ability to perform whatever he had promised; and we who are of faith, and blessed with him,(Gal. iii. 7, 9), cannot, when we understand, question the success of our Lord's mission in the earth, which was, to save the world, or all nations, (Gen. xviii. 18; xxii. 18; John xii. 47) and not a part of it, and leave the rest to perish for eternity.

If we take into consideration that there is nothing hard or impossible with God, (Mark x. 27); that all power in heaven and earth is given to Christ, (Matt. xxviii. 18); that he lives never to die any more, and has the keys of death and hell, (Rev. i. 18); that he has been made a priest forever after the order of Melchizedek, and is to sit at God's right hand until his enemies for whom he died, and who were thereby reconciled to God, (Rom. v. 10; that is, reconciled in the same sense that God made Abraham a Father of many or all nations before he had a child Gen. xvii. 5; xviii. 18; Rom. iv. 17), are made his footstool, or temple, or dwelling-place, (see Ps. cx. 1–4; 1. Chron. xxviii. 2; Heb. x. 12), I say, if we take all these things into consideration, we cannot do otherwise than believe that Jesus will do just what he promised in John xii. 32, namely, draw all to himself, and not cast them out, but instead, give them eternal life, as recorded in John xvii. 2.

And thus, being of faith, we rejoice with believing Abraham to see Christ's day,—not a day of twenty-four hours, nor of thirty-three and a half years, but the time for the work for which he was sent into the world, namely, to save the world, that which was lost (Luke xix. 10), to give life (eternal) to the world (John vi. 33), to do the will of him that sent him, which is that he should raise up in the last day all that his Father gives him, and lose nothing of the same (vi. 38, 39) but give them eternal life (xvii. 2), even to the heathen and the uttermost parts of the earth.—Ps. ii. 7–9. For God will have all to be saved and come to the knowledge of the truth. Yes, blessed be the God and Father of our Lord and Saviour! we with Abraham see this God-ordained work, and with him are glad. Yea, we rejoice to see Christ sending forth judgment unto victory.—Matt. xii. 20. Yea, we see the judgment set in the earth for all men, when by the righteousness of one, the judgment, or sentence, called the free gift, came upon all men unto justification of life.—Rom. v. 18.

We rejoice to know that Christ is not only a propitiation for our sins, but also for the sins of the whole world (1. John ii. 2), and that he will not fail nor be discouraged until the judgment which he set for all men when he tasted death for every man (Heb. ii. 9), and justified all men to life, has accomplished the work for which it was sent, or, in other words, has brought the victory which will be when he has fulfilled the promise in our text and drawn all to himself. That victory having come, all for whom he died and thus gave himself a ransom (1. Tim. ii. 6.) having come to him, in harmony with his prophetic utterance (John vi. 37; xii. 32) then Christ will see the travail of his soul and be satisfied.—Isa. liii. 11. And then, all things being subdued or reconciled unto him, shall the Son also himself be subject unto him that put all things under him, that God may be all in all.—1. Cor. xv. 28.

And herein is comfort for mothers, and for fathers, yea, comfort for the church; or, in other words, strong consolation for us who have fled for refuge.—Heb. vi. 18. For God made not this promise to Abraham for his benefit alone, but for all who are of faith. The strong consolation found in God's promise to Abraham, does not consist wholly in the fact that God will bless the seed of Abraham—those who believe into Christ now (Gal. iii. 27–26), though it includes that, which is very consoling; but its chief consolation lies in the fact that God has foretold that all the nations shall be blessed, justified, saved, through that seed. The development of the seed now is one thing, and the work of the seed in blessing the nations is another thing—the work of the future ages. Blessed comfort!

Now, then, dear ones in Christ, let us continue to pray as taught by our Lord, "Thy kingdom come; thy will be done in earth, as it is done in heaven." "For God will have all men to be saved."—1. Tim. ii. 6.

ELD. RICHARD P. CHASE.

To all who wish to obtain his likeness, the Editor would say that he has had taken a very satisfactory Negative, as all agree who have seen photographs made from it. They are as good as he ever expects to have. The cost is twenty-five cents each.

SEEKS AND SAVES.

We are informed in the Scriptures of truth, over and over again, that Christ's mission to earth was to seek and save; that our Heavenly Father sent him to save the world, not to condemn it; that God in love sent him, not in anger; that he came, not imputing men's trespasses unto them; that he came not to destroy men's lives, but to save them; that he came not to call the righteous, but sinners to repentance.

Now here is a question we should like to have our opponents answer: Will Christ do what he came to do? If not, why not? Surely he has all power. He can open and no man can shut, and shut and no man can open; besides, he holds the keys of death and hell. Come now, you that say we are deluded, what sayst thou to this? Will he do what he came to do?

Question second: What was lost? Was it one man, some men, or was it *all* men—the entire race of Adam? I need not consume space in this paper to prove to you who read God's book, that *all* were lost in sin and death. The question is, Did Christ come to save *all* the lost, or a small part of the lost—say one of a thousand? How does the Bible read? Does it say God loved the world, (meaning the human family), or a part of the world? Come now, *you* say. Does it say he is a respecter of persons and loves a few—say the elect, or the Christians—and sent his Son to die for those dear, good people, and left the rest out in the cold, to be devoured by the devil, as you try to make out in your theology, when you argue that God only planned to save a few? or does the Bible teach the very opposite of all this?

Does not the Bible teach that we were all alike sinners, and that as such God loved us all, and sent his Son to die for all, and to save all; that God commended his love toward us in that while we were yet sinners (not after we became Christians) Christ died for us; that in due time Christ died for the ungodly (not the godly); that he is not only a propitiation for our sins, (the Christians'), but also for the sins of the whole world? And does not the Bible declare in unmistakable language that Christ by the grace of God tasted death for every man; that he gave himself a ransom for all? Why not believe it? Why argue all round and round, and talk, and talk, and talk, to try to make out that Christ did not die for *all* the world of lost men? After you have talked round and round, it does not change anything, and it still remains just as true as ever that Jesus died for a lost world; that he came to seek and save a lost world; came to give life to a dead world. And he will keep right on saving until the devil is dead. Remember what I say.

Why! have you never read that He is to see of the travail of his soul and be satisfied? and do you think that, having given himself a ransom for all, he will be satisfied to have the devil get and forever hold in his embrace a thousand to his one? Well, now, I guess not. He is not doing business on that plan. He is to bruise Satan's head, not his tail. He is to take away the sin of the world, not a small part of it. He came to *seek* and to *save* the lost. Ora M. Chase.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 12., No. 16. ALMONT, MICH., AUGUST 15., 1894. $1.00 a year.

THE RIVER EUPHRATES.

In Revelation xvi. 12, we read, "And the sixth angel poured out his vial upon the great river Euphrates: and the water thereof was dried up that the way of the kings of the east [or "from the sun-rising," R. V.] might be prepared."

Some have raised the question as to what is here meant by the river Euphrates and the drying thereof. Some think it refers to the literal river Euphrates which flows through Babylonia and empties into the Persian Gulf. But as the great city Babylon, of the book of Revelation, is not literal, we think the river which is related to it should not be regarded as literal either. But the relation of the literal river to the literal Babylon may serve as a key to explain the relation of the symbolic river to the symbolic Babylon.

The ancient city of Babylon stood on the river Euphrates, and was both enriched and protected by it. It was a great source of revenue to the proud capital of Babylonia. We would expect that something—whatever it may be—has stood in the same relation to the great religious system called Babylon, as that in which the Euphrates stood toward the literal city. What or who has been the great source of revenue and protection to the "Mother Church?"—"that great city which reigneth over the kings of the earth."—Rev. xvii. 5, 18. Answer: The "Christian Nations" of Europe. We therefore think that these nations (waters, Rev. xvii. 15) constitute the river Euphrates of this symbolic prophecy, and that the drying up of the river means no more nor less than these nations ceasing to support the Mother Church.

If Babylon was indeed, as we believe, a type of this modern ruling city, the manner of its fall may help us to see how this modern Babylon will fall. The Medes and Persians, which conquered Babylon and became the ruling power in the earth, were the literal, and therefore typical, "kings of the east." Cyrus, the Persian monarch, was no doubt in some important respects a type of Christ, the coming King of the world.—See Isa. xlv. 1. We think

that Christ and his saints are the antitypical "kings from the sunrising," who are to reign after Babylon has completely fallen. The New Jerusalem supersedes Babylon; as the old goes down, the new appears.

When Cyrus, in command of the army of Media and Persia, laid siege to Babylon, an important and successful measure was that of turning the waters of the Euphrates, which ran through the city, into another channel, and emptying them into a vast lake, which the kings of Babylon had prepared to receive its surplus waters; and the army marched into the city by the channel of the river. This was a literal drying up of the river Euphrates, that the way of the kings of the east might be prepared. All the streets of Babylon, which led down to the river on each side, were secured by two-leaved brazen gates. These were supposed to be shut every night, but on account of a drunken revel, the same night that Cyrus marched his army into the bed of the river, the Babylonians left these gates open, thus making the city an easy prey.—See Isa. xliv. 24—xlv. 3.

When the forces of the Lord, through the power of truth, have so far gained influence over the nations of Europe,—the ten kingdoms or divisions that have formerly sustained the Babylon church,—that they will no longer support her, but give their influence in another direction, who can fail to see that it will be a fulfillment of the prophecy that the waters of the Euphrates should be dried up? "The waters which thou sawest, where the harlot sitteth, [as literal Babylon sat on the literal river], are peoples, and multitudes, and nations and tongues. And the ten horns [divisions] which thou sawest upon the beast [the Roman Empire], these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire, [judgment].—Rev. xvii. 15, 16. And have not these nations already taken away the civil authority of the Church of Rome? Has not that power been consumed and destroyed until the end came in A. D. 1870?—Dan. vii. 26.

If that did not complete the picture, is not the Church still losing its hold on the people of Europe?—losing even her religious influence? Is there not a strong tendency toward the opposite extreme of irreligion—even Atheism—among the old Catholic nations? And where that is not the case, there is a modification going on that is like being consumed with the spirit of the Lord's mouth, which is to reach its climax in being destroyed by the brightness of his coming, or the outshining of his presence.—2. Thess. ii. 8.

Evidently that system will never again have its former power either politically or religiously. The waters of the great river are being dried and the way of the coming kings is being prepared.

But one grand thing about this affair is that the destruction of this Babylon system will result in blessing, not only to the world at large, but also to the people who have been in the system. And those who have come out of Babylon,—the daughters of that time-honored

mother,—have they not some of her qualities? Do they not resemble her in some of their principles and practices? And, so far as this is the case, do they not need destroying too, that the truth may have free course and be glorified, and the richest blessing to all be realized? Protestants should not think that the "Mother Church" is wholly bad, nor that they themselves are wholly good. Many of them are using all the power with the State they can command. The Catholics never did more than that. The world is changing; God loves all, and is marching on to break every chain, and make men free indeed. The kings of the east will reign to bless.

THREE UNCLEAN SPIRITS.

Another thing that John foresaw under the sixth vial, besides the drying of the Euphrates was "three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet."—Rev. xvi. 13. In the fourteenth verse they are defined as "the spirits of devils [Gr. *demons*], working miracles" [signs], and declared to be the three-fold power which is to gather the whole world to "the battle of that great day of God Almighty." This must refer to the day which is "darkness," considered in last Hope. And it appears evident that these "signs" are the signs of our times, and of the impending time of trouble, everywhere more or less apparent.

Many are confused on reading these prophecies, having no idea of how to interpret the symbols;—and surely no one will try to explain *these* things by taking them as literal, whatever they may think of the Euphrates in the twelfth verse. We make no claim of infallibility nor of ability to explain all the symbols of Revelation; but there are some things that seem plain; and we simply try to tell what we see.

We understand that the three things, mentioned as breathing out the "unclean spirits,"—that is, "the dragon, the beast, and the false prophet," refer to the three phases of the Roman Empire—described in Rev. xvii. 8, as "the beast that was, and is not, and yet is." It is always one beast—the Roman Empire—but existing in three distinct phases.

The "dragon" was the first phase of the Empire,—"the beast that was,"—that is, the Empire proper, before it became complicated with the Church. It was purely a monarchial power—Pagan Rome. The monarchial spirit still exists, and is one of the three "spirits" at work in the world today. The "beast" in this place is the people without a head, the other extreme—the very natural rebound from Monarchy. It is Anarchy. It is the spirit of no government—lawlessness. No one will doubt that this "spirit" is working great "signs" in the world today. It is the third or "yet is" state of the great Roman beast,—that is, the beast as it ascends out of the bottomless pit.—xvii. 8. In verse 11, it is said to be "the eighth," and "of the seven." The body of the beast, the people, is the only thing which could be "of the seven;" and it is worthy of notice that the "sev-

en heads" all pertain to the first two stages of the Empire—"the was, and is not" states, for when the people come out of the "is not" or "bottomless pit" condition, they are headless.

We have mentioned the third before the second became this is the order given in the text, "the dragon, the beast, and the false prophet." An apparent reason for this lies in the fact that the first and third states are more directly related to each other. The first is the great Roman beast in its proper character as a Monarchial, civil government, well headed; and the last is the same beast without a head; while the second is the "is not" state. The beast proper is then in the pit, which is closely akin to the death condition. When people are dead, in Bible language they are not.—Jer. xxxi. 15. The "is not" state of the Roman Empire was when the Church and the State were united, and the Church sat upon the State.—Rev. xvii. 3-6. Then the government was religious—under the absolute control of "the false prophet," and the beast proper being completely obscured. This is a historical case of the union—marriage—of a man [State] and a woman [Church], the two being made one, and the woman was the *one*. It is on account of this relation that the paradox is justified, that *she*—the Church, Babylon—is called "the *man* of sin." She assumed the man's place and kept *him* in the pit. She not only had his name, but exercised his authority.

It is a remarkable fact that for more than two-thirds of the Christian dispensation the nominal or State Church has ruled the nations and has made bad work of it. They no doubt did as well as they knew how; and perhaps their general influence was in advance of Paganism; but the strange inconsistency appeared of doing such terrible things in the Name of the God of love and the Prince of peace. They no doubt burned heretics because they believed God would burn them to all eternity, and they felt justified in beginning it here. They had not yet learned the *nature* of the "coals of fire" which He piles on the heads of his enemies—the only real heretics.—Rom. xii. 20. It is easy to look back and condemn the Church of the dark ages; but how can we be sure that we would not have done just as they did, had we lived in their time? "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." 1. Cor. iv. 5.

When the two—Church and State—are pictured as one, instead of two as in Rev. xvii. it is called the beast which took the seat of the dragon (Rev. xiii. 1, 2) and its "mouth" represents its character of "false prophet." It always has made false claims upon the lives and consciences of men, on account of the assumption that it was the Vicegerent of "the King of kings and Lord of lords," and that the time for the reign over the nations had come. The climax of that blunder was reached, when in 1870, in spite of the tendency against

her in Europe she declared her infallibility, and thus virtually said, "I sit a queen, and am no widow, and shall see no sorrow."—See Rev. xviii. 7, and context.

That the spirit of Monarchy, the spirit of Anarchy, (which ignores authority of both Church and State) and the spirit of the old Church, are all now in existence, and that they are the three great forces which will gather the world to the great impending conflict, or "battle of the great day of God Almighty," seems too evident to need argument. We believe that Rev. xvi. 13, 14, and even 15, are now being fulfilled. Though it is usually said, "The next thing in order is the coming of the Lord," rather he comes "as a thief" in the fulfillment of these events. The things that transpire are "the sign of his *presence*," (*parousia*), instead of his future *coming*. "Blessed is he that watcheth, and keepeth his garments,"—the Lord's righteousness.

NOTES ON SUNDAY-SCHOOL LESSONS.

First Miracle of Jesus.—John ii. 1-11.

(Lesson for Aug. 26.)

GOLDEN TEXT.—This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory.—John ii. 11.

INTRODUCTION.—There are only two verses between our last lesson and the present one, but these give ground for much thought on a vast theme. They are in the form of a promise to Nathaniel, the honest Israelite, that he should yet exercise greater seeing power than Jesus had shown in seeing *him* under the figtree. Think of the intimation of the coming marriage of the heavens and the earth, with Christ as the connecting ladder, in the promise: "Hereafter *ye* shall see heaven open, and the angels of God ascending and descending upon the Son of man." From this and much more in this connection, it appears that John deals largely with the deeper phase of life and truth. He never loses sight of his expressed object in writing: "That ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name."—John xx. 31, R. V.

I. JESUS AT THE MARRIAGE.—Vs. 1, 2. "The third day,"—probably the "third" from the last occurrence named. Some regard it as also indicating the time of the coming "Marriage of the Lamb," in "the third day" on the Millennial plan. The distance from the place of baptism to Cana would require about that length of time. It would seem that the bridegroom must have been some near relative of Mary, and that she "was there," not merely by courtesy, but of right. This would account for the prominent part taken by her in the affairs of the feast. It would also show why Jesus and his followers were invited.

It is worthy of notice that his first miracle was in the region of the home, and a sanction of marriage. His presence there at the beginning of his ministry as the great Teacher was surely not a discouragement to the earthly marriage. The home, properly based in intelligence and love, and glorified by the presence of Christ, is an important agency for the manifestation of His power and glory.

II. SCARCITY OF WINE.—Vs. 3-5. "When they wanted wine,"—"wine running short,"—"When the wine failed."—R. V. The original supply may have been limited, or the guests may have been more numerous than at first expected. A marriage party in the East lasted several days, and it was near "the last of the feast" when the deficiency occurred. Our Lord and his disciples may have just arrived. The scarcity suggests that the wedded persons were not wealthy. The interference of Mary implies her right in this case. It would seem that she had an idea of Jesus' power and willingness to help them in this emergency. His Messiahship had just been publicly acknowledged; and no doubt she felt a mother's interest in the success and glory of her Son.

His answer, "Woman, what have I to do with thee? mine hour is not yet come," is peculiar. The latter clause implies that this

was a little ahead of time. The ministry proper probably did not begin until six months after his baptism, at the time of the Passover.—Ver. 13. "Woman" was considered a respectful mode of address. It is better than "Lady" or "Mrs." It is a grand thing to be a true "Woman." "What have I to do with thee?"—"What to me and thee?"—probably means, "What is there in common to me and thee?" The ideas and purposes of the earthly mother and the heavenly Son were on different planes. She no doubt thought of his supplying the deficiency of wine; in case he did anything miraculous, his object would be to shew forth the Father's glory; and lead them to himself as the Fountain of higher blessings. The mother was not offended, but expressed her confidence in him by telling the servants to do his bidding.

III. NATURE AND EXTENT OF THE MIRACLE.—Vs. 6–10. There were six waterpots containing not far from twenty gallons each. They were not brought there for the occasion, but were in common use according to the custom for washing or purifying. Jesus told them to fill the waterpots with water, and they filled them to the brim. It must have been evident to all who were observing that only water was in these pots. All suggestions of collusion and fraud, to make believe that a miracle had been wrought, are unworthy of consideration. This miracle was not for the multitude to see; only the disciples were directly affected by it.—Ver. 11. No doubt the same is true of the "Marriage of the Lamb."

The *nature* of the miracle is shown by the statement that the "water became wine,"—had all the sensible properties of wine, and according to the governor's decision, wine of the best kind. The best wine, contrary to all custom, was kept to the last of the feast. Was this a direct creation of alcoholic wine?—wine to make this wedding party drunk? Many seem to think so, and use this action of Christ as an apology for their modern wine-drinking. But it is a hard thing to believe, that the Son of God and Saviour of men would exert his supernatural energy to create a kind of wine that had been condemned by Solomon and the prophets as "a mocker" and "defrauder," and which God has selected as an emblem of his wrath. Those who uphold it, generally suppose that all the water in the pots was changed into wine; but is it credible that one hundred and twenty gallons of intoxicating liquor should have been provided by our Lord for one wedding party, and that too after they had drank a good deal already? In such a case, where would be the argument even for "moderate drinking?" The process of fermentation is one of decay, and it is not reasonable that it would be imitated, or its results realized, by the fiat of Christ. It would be contrary to the life-giving and healing spirit of his mission. It seems evident that this miracle was, by a rapid and supernatural method, converting water into "the pure blood of the grape," a process which takes place annually within the berries of the growing vine. The miracle thus proved the identity of the power of Christ and of the God of all nature; but if the production were of the intoxicating kind, it would rather identify him with the great adversary and destroyer of man. Producing by miracle what is ever being produced by nature proved him Lord.

As to the *extent* of the miracle, while men have quite naturally inferred that all the water was turned to wine, and that all present partook of it, there is no evidence from the Scripture before us that such was the case. All that we can be *sure* of is that "the ruler of the feast [had] tasted the water that was made wine," and the implication is that it was still "water" when the servants drew it as commanded.—Ver. 9. It was no less a miracle if it were limited to the water in the cup. Only Divine power could have made the change in either case.

IV. OBJECT OF THE MIRACLE.—Ver. 11. It was to shew forth his glory as the Divine Son, and to increase the already growing faith of his disciples; and both of these results were accomplished. The notable words of Jesus to his mother, "What is there common to me and thee?" seem to point to a difference, and not a similarity, of purpose between them. It evidently was not his object to supply the multitude with wine. So far as it was seen and understood, instead of leaving them to rejoice over full pots of wine, the tendency would be to produce sober reflections as to the Divinity of him who had thus strangely put an end to their drinking.

It is not difficult to think of the cup of supernatural new wine as an emblem of the superiority of the Christian blessings over those of former dispensations; or of the new wine of immortal life which will be enjoyed at the great marriage feast in the kingdom of God. That will be the best of the wine. That will result in the showing forth of his glory. And when he shall appear, then shall we also appear with him in glory.

Jesus Cleansing the Temple.—John ii. 13–25.
(Lesson for Sept. 2.)

GOLDEN TEXT.—Make not my Father's house a house of merchandise.—John ii. 16.

INTRODUCTION.—After the wedding at Cana, Jesus went with his family to Capernaum, where they took up their permanent home. From the time of this passover it appears that Jesus did not abide with them, the nature of his ministry making him a pilgrim or missionary moving from place to place.

The incident recorded in this lesson is not mentioned in the other Gospels. In the others are given accounts of a similar cleansing of the temple, but that was at the last passover, while this was at the first, during his ministry.

I. THE TEMPLE CLEANSED.—Vs. 13–17. It seems that Jesus waited until the passover before fully entering on his public ministry—so that it lasted only three full years, including four passovers. The passover was considered the greatest annual feast of the Jews, as it commemorated their national deliverance from Egypt. All were expected to attend this feast and wherever they were settled, they came flocking home at this time, so that a great multitude were then at Jerusalem. Though the feast might be neglected by some, and very formally observed by others, Jesus went up. He would do what the law required, though others failed. The failure of some is too often made an excuse by others; but it is a poor excuse. "What is that to thee? follow thou me."

The temple was the great typical house of God, his dwelling-place, and was to be used only in his service. This service required the sacrifice of many "oxen, sheep and doves," which was the excuse of the merchants for bringing these things into the temple. But however convenient for the buyers, or profitable for the merchants, it was wrong. It defiled God's house. The filth and stench must have become unbearable. As the Son in his Father's house, Jesus assumed authority to cleanse it, and with a whip of cords, or rushes, picked up from the floor where the cattle lay upon them, he drove out the cattle and sheep, and perhaps the people too, who were no doubt greatly incensed at his summary treatment. Those who had doves, which could not be driven out, he ordered to take them away. It must have made quite an uproar, this driving out of the stock, the upsetting of the tables and the pouring out of the money. His charge was, "Make not my Father's house a house of merchandise." Here was a case of righteous indignation. The zeal of his house was like a fire which caused this deserved outburst of wrath and judgment.

Of what was this defilement and cleansing a type? That depends on what is represented by the temple. If, as many seem to think, it refers to modern church buildings, (the lesson being used to teach the people to "Reverence God's House,") then what must be the Lord's estimate of the various modern schemes, such as fairs, bazaars, socials, etc, in the "church," where things are sold to carry on the cause? Would not the Lord say now, as he said then, "Make not my Father's house a house of merchandise?"

But is not the temple of the old dispensation rather a type of the church (not the house, but the people) of this age? "Ye are the temple,"—true of the individual, or of the church as a whole—"living stones, built up a spiritual house." This being true, the corruption or defilement of the temple is a type of the corrupted church. And is it not true that the first act of judgment at the Lord's coming is upon his church, his professed followers? And the object of that judgment is to get rid of the impurities.—See Mal. iii. 1–3. The Lord requires a whole-hearted spiritual service. The last or

(*Continued on page 249.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	50
To Foreign Subscribers	1.25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

SEND FOR

THE GOLDEN LINK,

or

SHADOW OF SIN.

A book of 418 pages, by Ermina C. Stray, published by the LARGER HOPE PUBLISHING CO.

"*A Story of Our Times.*"

Do not fail to read it.

Price, cloth bound, $1.00.

Address:—

LARGER HOPE PUB. CO.
Almont, Mich.

☞ THE ATONEMENT is a book containing ninety-six pages, and the price, postage paid, is only ten cents a copy, or a dollar a dozen. It is a small book on an important subject, and is regarded by many as just the thing to circulate among thinking people. Send to this office.—EDITOR.

CONTENTS.

THE RIVER EUPHRATES..... 241
THREE UNCLEAN SPIRITS..... 243
NOTES ON SUNDAY-SCHOOL LESSONS,
First Miracle of Jesus, (Aug. 26)..... 245
Jesus Cleansing the Temple, (Sept. 2). 247
EDITORIAL ITEMS..... 248
THE THREE ANGELS' MESSAGES..... 249
MANY AND MANY..... 252
WHAT HELL IS AND HAS BEEN..... 253
EXTRACTS FROM LETTERS,
Thoughts on Redemption..... 254
Salvation by Destruction..... 255
WE WOULD SEE JESUS, (Poetry)..... 256

BY observing the date, with the name, on your wrapper or paper, you may know your standing in our subscription book. "Mar. 94," "June 94," "Sep. 94," or "Dec. 94," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 94*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, or "Dec. 93," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

SPECIAL NOTICE.

THE DAY DAWN is a book of 400 pages,—price, cloth-bound $1.00, paper-covered 50 cents. THE GOLDEN LINK is a Story of Our Times, specially designed for young people, 418 pages, price $1.00. MOSES AND CHRIST has 220 pages, price 50 cents or 30 cents according to binding. THE PERFECT DAY has 240 pages, price same as MOSES AND CHRIST. THE WORLD'S HOPE is $1.00 a year. These are the prices for single copies, postpaid. But whoever will send $2.00 at one time may order $3.00 worth. This is our agent's rate, and all who will work may have the benefit of it—that is one-third off. This reduction in price on the HOPE is not offered for renewals, but only for new subscriptions with orders for books.

MOSES AND CHRIST is a book of 220 pages. Price, cloth-bound, 50 cents; in paper cover, 30 cents.

(*Continued from page 247.*)

Laodicean state of the church he describes as self-satisfied, "rich and increased in goods," and lukewarm; and yet "wretched, and miserable, and poor and blind, and naked." Yet for all this, he says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent."—See Rev. iii. 14–22.

II. A SIGN REQUIRED AND PROMISED.—Vs. 18–22. In calling the temple his Father's house, Jesus publicly announced himself as "the Son of God." And the Jews, thus thoroughly overhauled in their merchandise, very naturally required a sign—some demonstration of his authority for doing this act of judgment. The answer he made could not have been very satisfactory to them, "Destroy this temple, and in three days I will raise it up." No wonder it seemed absurd to them; but it is in keeping with the Lord's way to speak to the masses in dark sayings and parables. He did not explain to them. It is John, long afterwards, who says, "He spake of the temple of his body." This shows of what the temple was a type. On the third short day, his body was raised; and in the third millennial day, his body the church will be raised up to share his glory. The fulfillment in his own person increased the faith of his disciples. What grand results will follow the fulfillment of the later event!

III. THE EFFECT OF SIGNS.—Vs. 23–25. The results of the miracles Jesus wrought was that "many believed in his name." External signs are useful, but are still superficial, in their effects. The power of spiritual truth is greater than physical miracles. It seems that he would not trust himself even with these who nominally accepted him as the Messiah, because he knew them, and that without being informed concerning them—another proof of his divinity. The first effect of Christ's ministry was to gather the multitude; then followed the sifting as he proclaimed the deeper truth.—See John vi. 60–66.

☞ The Editor does not hold himself responsible for every statement of his correspondents. He expects his readers to exercise their own power of judgment.

☞ SEND names for free samples of HOPE.

THE THREE ANGELS' MESSAGES.

THE three angels (messengers) in this book of symbols (Rev. xiv.) appear to represent three classes of consecrated Christian teachers, who sound forth these messages in the closing hour of the Gospel age and the opening hour of the Millennial age. The first is a Judgment Message to Christendom: for "Judgment must begin with the house of God:" "Fear God and give glory to him, for the HOUR of his judgment is come."—Ver. 7. This seems clearly fulfilled in the great Advent Movement which reached its climax in 1844, where the "Cleansing of the sanctuary" was due to begin.—Dan. viii. 14. Jesus said, "The word that I have spoken, the same shall judge you [them] in the last day." The attitude of the nominal church toward this judgment message would determine the condition of each servant when, at the close of this "hour," the great Judge himself should come. If all had accepted it in humble obedience, there would have been no necessity for the second or third message to be proclaimed. But as only a remnant gave heed to the message, the second angel announces the decision of the Judge, "Babylon the great is fallen;" and the third angel proclaims the awful punishment which follows.

The proclamation of this Judgment Message, by Wm. Miller and others, commenced in 1833. In his Journal, he says he had read and written and conversed much upon the subject for several years, but had never preached it. He says:—

"One Saturday in the summer of 1833, I sat down at my desk to examine some point, and as I rose to go out to my work, it came home to me with more force than ever, 'Go and tell it to the world.' The impression was so sudden, and came with such force, that I settled down into my chair, saying, 'I can't go, Lord.' 'Why not?' seemed to be the response; and then all my excuses came up, my want of ability, etc., but my distress became so great, I entered into a solemn covenant with God, that if he would open the way, I would go and perform my duty to the world. 'What do you mean by opening the way?' seemed to come to me. 'Why,' said I, 'if I should have an invitation to speak publicly in any place.' Instantly all my burden was gone. As my trials were

not known to others, and as I had never been invited to preach it, I had but little expectation of being invited to any field of labor. In about half an hour, before I had left the room, a son of Mr. Guilford, of Dresden, sixteen miles away, came and said, 'There is no preaching in our church tomorrow, and father wants you to come home with me and tell the people about the Lord's coming.'" (Cornelius and Peter, Acts x.)

From that time the message went forth in power, and in ten years Mr. Miller delivered three thousand two hundred lectures. One millennial "hour" from 1833 (forty-one years; let the Lord balance the fractions.) brings us to 1874, where the seventh millennium, Earth's great Jubilee, began.—See DAY DAWN, page 97. As the seventh millennium is the "day" of judgment on the nations, it seems in harmony with our Father's time measurements to call this "the *hour* of his judgment" upon the church.—Amen.

"Behold, I will send my messenger, [the *angel* with this first message], and he shall prepare the way before me: and the LORD whom ye seek [Lord of the millennial sabbath] shall suddenly come to his temple, [in 1874], even the messenger of the covenant, in whom ye delight [Christ]: behold, he shall come, saith the LORD OF HOSTS [God]. But who may abide the day of his coming? and who shall stand when he appeareth?" "For the great day of his wrath is come, and who shall be able to stand?" The "Nobleman," having received the kingdom, has returned at the close of the evening hour of the sixth millennium, to inspect the house of his servants, even as he did the Jewish house in the end of their age.—See "The Wedding Guests," in DAY DAWN. And all this appears to be in harmony with Christ's own inspection of the church in its seventh, its last, or Laodicean state. To Thyatira, the fourth, he said, "Hold fast till I come." To Sardis, the fifth, "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what *hour* I will come upon thee." To Philadelphia, the sixth, "Behold, I come quickly." And to the seventh, "Behold, I stand at the *door* and knock." Look, see, I have already come! "Open the door, I will come in and *sup* with you, and you with me." It is late, supper time, the closing moments of the last hour of the sixth millennial day. "I know thy works, that thou art neither cold nor hot." "I am about to vomit thee out of my mouth;" thou shalt no longer be used as my mouth to make known my golden truth, "except thou repent," and "buy of me gold, tried in the fire, white raiment, eyesalve to anoint thine eyes, that thou mayest see;" "the eyes of your understanding being enlightened," to recognize his invisible presence in the Holy, or middle apartment of the heavenly tabernacle, where he will meet and receive the saints.

In Luke xxiv., we have a good illustration of how we may know that Jesus is come. Do you ask how? Are you willing to dwell among "a people despised?" Do you say yes? Well, thank God for that. Now, just do as those two disciples did on arriving at their home in Emmaus, [which means "a people despised."—See E. D.) They opened the door and invited the stranger in, to stay and sup with them, not knowing that he was the risen Christ. And, oh, what a blessed feast of new truth he gave them in that evening hour on the first day of his resurrection. The result was, "Their eyes were opened, and they knew him." Go thou and do likewise, and your hearts too will "burn" with his new truth, for he is no respecter of persons. Now thus again he has come, saying, "If anyone hear my voice, [speaking through his word and church], and open the door, I will come in to him, and sup with him, and he with me."—Amen. Joyful meeting! Bridegroom and bride with nothing but the thin vail of the flesh between them! Precious feast, full of the marrow and fatness of gospel and millennial truth!

Notice carefully, there are two commands in this judgment message, for they have a bearing on what follows. 1. "Fear GOD, and give glory to HIM." When Christ came in 1874, he found, in his first general inspection of the nominal church, that it was in the lukewarm or Laodicean state, so blind and drunken with the mixed wine of her spiritual fornication and abominations, she had not the fear of God before her eyes. The old Papal mother "Drunken with the blood of the martyrs," and full of blasphemies! Oh, what a bride for Jesus! And the Protestant daughters, appearing like a Lamb, with their greater light and responsibility, so awfully corrupt at the very heart, that they speak like a dragon. What a bride is this for Jesus!! God be merciful! For the great day of his wrath is come, and who shall be able to stand? Oh! what an example to the poor, old, sin-sick world, whom God loves. Glorifying herself instead of giving glory to God! Lukewarm in love to him, yet full of missionary zeal for others; hence Christ says, "Because thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not that thou [thyself] art the wretched one, and the pitiable one, even poor, and blind, and naked."

2. "And worship HIM,"—God, not three gods, nor two gods. "For there are lords many, and gods many; but to us there is but ONE God, even the Father,"—"that made heaven, and earth, and the sea, and the fountains of waters." God's ancient, chosen people will understand and obey this command. The overthrow of the Jewish house at the crucifixion of Christ, and the saving out of a remnant, was a parallel or type of the fall of Babylon the great in 1878, (see Two Dispensations, in DAY DAWN), and from that time to the present appears to be the time of sifting, and testing of the remnant of the gospel house. "For he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

Manasseh appears to be a type of this remnant in the gospel church, and Gideon appears to be a type of Christ. The manner of inspecting his army appears to illustrate the present inspection of the remnant, and the reward of the overcomers.

Both Gideon and Brother Miller, and their assistants, blew their trumpets in Israel and many thousands were gathered together out of natural and spiritual Israel. On the first inspection more than two-thirds of Gideon's army were found to be unfitted for service. Twenty-two thousand were cast out, and ten thousand remained. The Lord would have a closer inspection, and thus he said, "Bring them down unto the water, and I will try them there." Doubtless they were all very thirsty. The Lord wanted valiant, holy, unselfish warriors. In this test nine thousand seven hundred thought more of themselves than of the Lord's work. Doubtless they threw down their trumpets, got down on both knees, and drank, and drank, and drank, and were very *happy*, *shouting* happy. Three hundred thought only of the Lord's work,—cared nothing for themselves; holding their trumpets or swords in their left hand, they rushed down to the water's edge, flipped up a little with their right hand, as a dog would lap water, and this was only to give a little more strength to fight.—Amen. They were full of faith in God, and felt sure of a great victory. And the Lord said unto Gideon, "By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand." Hallelujah! Oh, beloved saints, would that we could have been with them!

Now, it is a fact that God's people who have heard and responded to these trumpets and voices, have had severe trials and testings, since "the Man of noble birth," (spiritual birth), returned in 1874, even unto this present time. And, beloved, if you will receive it kindly from the least and most unworthy of all the Lord's little ones, it is not a test of our knowledge in Bible doctrine, or anything of that sort, for at best we can only see through smoked glass; but it is a test of our meekness, humility and LOVE!—Amen. Oh! let us all bring our offerings of jewels and gems of truth, (as they appear to us), and lay them all upon God's great altar of love, for "God is Love," and leave them there for all the household of faith to feed upon. And if, while in earnest, prayerful search for truth, any of these shining gems should prove to be a "deadly thing," it will not hurt us.

(*To be continued.*)

JAMES THE LEAST,

WATERVILLE, WASH.

[Read with care. You will find much good. The Miller movement no doubt was important, but if the Judgment Message to the Church, how could it be "the everlasting gospel" to "every nation, kindred, tongue, and people?"—Rev. xiv. 6.—ED.]

MANY AND MANY.

In Romans v. 19, Paul tells us in the plainest words that by one man's disobedience, *many* were made sinners. Doubtless all Christians will admit that this "one man" was Adam; and that the many made sinners by his disobedience was the entire race—the "all men" upon whom judgment came, as shown in verse 18. And when Paul in the same breath tells us of the Second Adam, and the results of his obedience, all will agree that this "One" is Christ.

But when we read that "by the obedience of [this] one shall many be made righteous," here seems to be the bone of contention. But it seems to me that any good, candid, fair-minded person, who had no creed to save, no self-interest, no prejudice in any way, would say at once that the *many* to be made righteous by the obedience of the second one, are the same *many*, neither more nor less, who were made sinners by the disobedience of the first one. I see no way to avoid this conclusion; and that the "all men" on whom the judgment has passed to condemnation, and the "all men" upon whom the free gift has come, are the "many" made sinners, and the "many" made righteous, and refer to the whole human family, and not to a small part of the race for whom Christ died.

Paul tells us that sin reigned in Adam, and that grace reigned in Christ; and that where sin abounded, grace superabounded. But if the consequences of Adam's disobedience extended to every human being, and the results of Christ's work extend only to a part of the race, as some good people would have us believe, then where sin abounded, grace did much less abound. The plaster, instead of being larger than the wound, is very much smaller. Such a view makes Adam appear stronger than Christ, sin than righteousness, the devil than God; and Paul was all at sea in his argument.

He should have put it this way: By the disobedience of Adam all were made sinners, but by the obedience of Christ only a few will be made righteous. The condemnation was upon all, but the free gift has come only upon a few unto justification of life. As in Adam all die, even so in Christ shall some be made alive—not all. But I have no doubt that Paul knew just what he was writing about, and worded it exactly right; and we had better look out, and not twist his arguments all out of shape to save some creed handed down to us from some of the creed-makers in the darker past.

The words of Jesus are in perfect harmony with the teaching of Paul. Hear him: "And I, if I be lifted up from the earth, will draw all men unto me;"—not some, nor a few, but *all*. I rather think when that has been accomplished, that "the many," the "all men," made sinners, will have been made righteous. Don't you, dear reader?

O. M. Chase,

Skowhegan, Me.

The article on "Christian Unity," which was published in the Hope of February 1, has been revised and put in tract form, for general circulation. It has sixteen pages, the same size as all our books. Price, postage paid, 20 cents a dozen.—Editor.

WHAT HELL IS AND HAS BEEN.

I see in your "Everybody's Column" the question: "What is Hell?" Kindly pardon me if I answer somewhat at length. This seems necessary. A short answer might be given were it not that owing to the long-time teaching, and consequently strong prejudice in favor of lurid theories, it becomes necessary to not only state the truth, but to tear away the false, in order to reach the minds of those who wish to know "What is the truth,"—the importance of which is illustrated by Hosea, when he says, "My people are destroyed for lack of knowledge."

As this is a religious subject, and derives its importance from the supposition that the so-called "Orthodox" view of eternal torment is taught by the Bible, it will be necessary to make that our text-book. Our answer may include the where and the when.

In the Hebrew Scriptures the only word translated Hell is Sheol, which is used sixty-five times, is translated Hell thirty-one times, Grave thirty-one times, and Pit three times. If it were translated Grave every time it would make good sense, be easily understood, and would remove one of the chief supports of priestcraft.

In Deuteronomy xxxii. 22, we read, "For a fire is kindled in mine anger and shall burn unto the lowest hell." If there is lowest, there must be highest and at least one between;—how many? Again, Psalm xvi. 10, "For thou wilt not leave my soul in hell." For a full and clear explanation of this, see Acts ii. 22-32:—David was left in the grave and saw corruption, therefore he spake of Jesus, who had been raised from the dead. Again, Psalm xlix. 15, "God will redeem my soul from the power of the grave." Jonah ii. 2, "Out of the belly of hell cried I." And in the sixth verse he says, "The earth with her bars was about me forever." This shows that the word forever is sometimes used in a limited sense. In this case it meant three days.

In Isaiah xiv. 9-11, and Ezekiel xxxi. 15-18, we have examples of its parabolic or symbolic use. In the latter, speaking of Pharaoh and his multitude, he says, "When I cast him down to hell with them that descended into the pit and all the trees of Eden. * * They also went down into hell with him." Here Sheol is translated twice Hell, once Pit, and in the fifteenth verse, Grave. In the next chapter, twenty-seventh verse, he says they have "gone down to hell with their weapons of war." This will answer for Sheol.

In the New Testament, Hades corresponds to Sheol, and is used in the parable of the rich man and Lazarus. It would be out of place to give an extended explanation of this parable here. I fully believe the Scriptures to be their own interpreter, and from them I learn that the rich man represents the Jewish priesthood, who wore purple and fared sumptuously every day. (See Exod. xxviii. 4-40; Lev. ii. 3-10.) Lazarus represents the Christ. (Psalm lxix. 20-29; Isa. liii.) The table is the Scriptures, loaded with blessings and promises. The crumbs are some of the promises. The dogs are the Gentiles. "Lazarus was carried." (See Luke xxiv. 51.) Abraham represents God; his bosom is heaven. "In hell," (see Deut. xxviii. 53, and many other passages.) The five brethren are the five sects into which the Jews were divided. As a nation they have been in hell ever since A. D. 70.

Next, Gehenna, a contraction of Ge Hinnom, the valley of the sons of Hinnom, south of Jerusalem, where the Israelites burned their children in sacrifice to Moloch. This, afterwards, was made the dumping place for the filth and offal of the city, which the fire or worms would utterly consume; hence, the word came to be used as a synonym for a place of destruction. The word is used twelve times. In Rev. xx. 14, we are told that "Death and hell were cast into the lake of fire," and afterward John saw that there was "no more death, and neither shall there be any more pain, for the former things were passed away. Behold, I create all things new, and he said unto me, Write: for these words are true and faithful."

There is one other word used in 2. Peter ii. 4:—"God spared not the angels that sinned, but cast them down to hell." The word Hell here is from the Greek word Tartarus, meaning darkness, and in its uses sig-

nifies the lower part of that which is under consideration. Here, undoubtedly, it means the earth's lower atmosphere, where they are reserved with limited powers until their trial or judgment.

I have necessarily been brief for such a subject, and perhaps at the expense of clearness. I believe the preaching of eternal torment and the so-called "Orthodox" view of hell have made more skeptics, infidels, Ingersolians and atheists than all of the Voltaires, Paines and Ingersolls put together, whatever the intention may have been. It dishonors God, traduces his character, falsifies his promises, and nullifies his word. Hell is an old Saxon word, and means something covered or hidden; Scripturally, the place of the dead; in parable, a condition, but never hopeless. When Gehenna fire is used symbolically, it teaches God's purpose to destroy the corruption or dross, and purify the good. Jonah's hell brought him to repentance, salvation and obedience; and the Gehenna of the New Testament will burn away all the sin, hatred and disobedience of those who experience it; for while "Our God is a consuming fire," "He will sit as a refiner and purifier of silver." Until his own image is seen in every grain, "He will not fail nor be discouraged."—JOHN M. SNOOK, *in Buffalo Evening News.*

THIRD EDITION OF DAY DAWN.

THE Third Edition of DAY DAWN is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading DAY DAWN, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things.

Price, postage paid by us, in cloth-binding, one dollar, or three for two dollars; in paper cover, fifty cents, or six for two dollars.

EXTRACTS FROM LETTERS.

Thoughts on Redemption.

A REPLY: Yes, it does one good to reread even his own writings; and why not, dear brother? Are we not thinking, and writing, and acting as in and through HIM? Are we not keeping the temple clean on account of and for HIM? Most certainly we are. We realize that we are not good mediums for Him to speak through unless we are clean, and that we cannot see Him, nor know Him and His designs, except as we become like Him. I see Him in you (through your writings) and rejoice in it; and when, occasionally, I find that some disciple sees Him in something I have written, I do not feel proud, but I do feel glad, and thankful, and encouraged; and I presume I should write more if I knew it had that mark; for I would not write just for a name in the world;—do not care enough for it.

You ask, "Just how do you look for 'our redemption,' which 'draweth nigh?'" Well, much as I understand you to do. Our (the whole race) redemption was legally accomplished *in* [That *in* means more than is due to be published to the *world* now, I presume, but *you* will read between the lines.] Christ Jesus long ago. *Our* [the church, little flock, body of Christ] practical, personal, real redemption, I think must be about complete. We were redeemed *from among* men (Rev. v. 9; xiv. 3, 4) in the same way Jesus himself was; for He is "the way." *We*, Head and body, were (practically) redeemed by the power of God as soon as we were "ready." The world is not ready yet, but it is getting ready, or God is getting it ready; and whether it will be ready to be saved or "redeemed," or to begin to be saved, by 1914 is a question. Things will have to move fast, and the "tribulum" must be *awfully* awful, almost inconceivably *terrible*, to make the nations *want* to be redeemed; for "all nations" must "desire" Him before he comes [to them].—Hag. ii. 7.

I think you are right about the lapping of the ages, both then [end of the Jewish age] and now. The harvest of the Gospel age is seemingly most gathered; and the harvest of

the *world* is getting white, but is *not* "ready" yet, though the Master is "present." The world still trusts in an arm of flesh, and so "will not have *this* man [Christ] to rule over" it. Each member of the body of Christ gave up *that* kind of doing before it was redeemed, but being the "firstfruits," it yielded, saw, came, matured sooner. According to analogy, the world will require more time, more rain, and sun, and *storms* to mature.

"'It shall not come nigh *thee;*' what does that mean?" Whatever it *may* mean, I think it does *not* necessarily mean physical safety; for it (the "Thee") was the Christ, and the Head did not escape physically. Poor, suffering Jesus! blessed Christ! hear Him cry, "My God, my God, why hast thou forsaken me?" Poor, dear John, but member of the body, in prison and about to lose his head, cries, "Art thou he that should come, or are we to look for another?" The "thee" is doubtless immortal; "It shall not come nigh *thee;*" but I more than half suspect that before the awful *crash* comes, the Body of Christ will be complete and immortal.

Yes, certainly, "We will know more as we wait and watch." Oh, blessed Master! breathe on this smoked glass and wipe it off, that we may not see so "darkly." We are enamored of what we *do* see; oh, let us see more clearly! Glory be to God! Yours in our Hiding Place, J. C. SUNDERLIN,

FLEMINGTON, N. J.

Salvation by Destruction.

MY subscription for the HOPE has expired, so I send you funds for another year, also one dollar for a new subscriber, —— ——. I inclose a check for five dollars, the balance for you to do with as seems good to you in the Lord.

Your first article in the HOPE of June 1, expresses my views fully, for which the Lord be praised. If you ever have occasion to pass through our village, wife and self would be much pleased to have you stop and make us a visit. A. B.

MEDINA, N. Y.

I AM in hearty sympathy with the sentiments of my husband [the writer of the above letter.—ED.] in the view you present and maintain of Salvation in Christ, *full* and *complete*. We believe this view is wholly Scriptural, and as we see it, quite different from the teaching of "Universalism." That doctrine carries the work of salvation over into the *spirit life;* but we think it is to be on this earth, where Jesus began it, "at an appointed time;" so the reward will be on earth, according to Proverbs xi. 31. In the present and following age or ages, the "Salvation of God" will be finished in harmony with his purpose, and God be all in all. Having this hope, we are not ashamed to proclaim it; for by it we see "death swallowed up in victory"—"the law [of death by sin] magnified and made honorable," by "the law of the Spirit of life," which takes away the curse, and gives life. This good tidings is to go out to every creature, "because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God."—Rom. viii. 21. It is to be testified in its own seasons.—1. Tim. ii. 6. Thus, assuredly, grace abounds above the sin.

The iniquity of some will be "covered" by the righteousness of Christ, if obedient in "a day of salvation." But the iniquity of others, who "neglect so great salvation," will be inquired for and punished by few or many stripes, in the judgment of the world, in "The ages of the ages."—Rev. xx. 10. All judgment, stripes and torment inflicted on account of sin, will be ended, when death is no more. We also believe that this great salvation will be wrought out by Infinite Love pouring coals of fire on the sinner's head, thereby slaying all enmity to God. It will be "fire of God from heaven,"—such a brightness as killed the enmity in Saul, and recreated a Paul,—a new creature. When all are so recreated in Christ Jesus, they will never lose life, as all have lost it in Adam.

At the risk of giving our views too fully, I will add, that, in "the destruction of the wicked," we believe it will be by the taking away, or slaying, of the enmity, and not by annihilation of being, or blotting out of existence. Christ is "The beginning of the [new] creation of God," and all will be perfected on the line begun. The "first-fruits"

are God's, but the *ingathering* is for the people; yet all are God's and all Christ's. The "election" ends in the gospel call of the present age; and those obeying,—whom God foreknew,—those being invited for a purpose, (Rom. viii. 28–30), will be "fountains of living water," from which the thirsty may take freely.—Rev. xxii. 17.

When God has "reconciled all things," in "THE ANOINTED," the "Royal Priesthood," all creatures will be satisfied with their condition. We understand that when "there is no more death," the conditions of life will be fixed; "for Christ dieth no more for sins," and there will be no call from a lowly to a higher condition, and no more any proud ones to humble. Even the *chiefest*, who will be abased, will esteem life at his own valuation; "All that a man hath will he give for his life."—Job. ii. 4.

"God's *word* is a consuming fire;"—"It will not return to him without *effect*." Our Lord Jesus came to bring a fire that kindled the "elements of the world," for the burning of all evil. MRS. A. B.

MEDINA, N. Y.

REMARKS.—I am glad thus to hear from this pair, thinking and working together in the Lord;—glad to find in earnest and intelligent students of the word so much of general agreement, without the binding influence of an iron-clad creed. It is a blessed thing to see that God's destruction results in salvation. Every living Christian is an illustration of the principle. He was once an enemy, a wicked man, and that wicked man has been destroyed, and a new man, a good man, a "Friend of God," has taken his place. Blessed destruction! Glorious salvation! Both accomplished by God's fire and grace revealed in Christ!

That there should be shades of difference in opinion among those coming out of the darkness of Babylon is not surprising; and that there is room for such differences among the Lord's growing children is cause for rejoicing. This pair seem to think that all the work of Christ will be in the earth; some of us think that part of it will be carried on beyond the limitations of the fleshly existence,—as illustrated by the preaching to the "spirits in prison." They seem to think that when death is no more, and God's will is done in the earth, there will be no advancement to the higher life; some of us think growth and promotion will go on forever. We have all full freedom to think for ourselves, and enjoy the fellowship in Christ. I would invite this brother and sister to read, or read again, the little book, PERFECT DAY. We will all learn more and more as we wait and watch.—EDITOR.

WE WOULD SEE JESUS.

"We would see Jesus!" Not displays
  Of glittering gems of thought,
Nor splendid literary lore,
  Nor works that man hath wrought.
If these shall hide his glorious face,
  If these his love conceal,
O take the gilded charms away,
  Let Christ his love reveal.

"We would see Jesus!" Him whose life
  To ransom us was given;
Who toiled and suffered, wept and died,
  That we might live in heaven.
Elaborate sermons—beautiful—
  Rich in sublimest thought,
Adorned with rhetoric's loveliest flowers,
  Are things to us of naught.

"We would see Jesus!" Step inside—
  Your dazzling drapery
Obscures the glory of his face:
  'Tis Jesus we would see.
Jesus, the brightest, fairest One
  Among the sons of men:
The "altogether lovely" Christ
  Let us behold again!

"We would see Jesus!" 'Tis his face
  That thrills our souls with joy;
And his own matchless charm revealed,
  Gives bliss without alloy.
O give us Jesus! Tell his grace,
  Proclaim his wondrous love;
Set forth his charms, tell of his power—
  'Tis this all hearts will move!

A mystic charm is in his name,
  Mightier than magic spell:
The thrilling story of his love
  On sinners' hearts will tell.
We would see Jesus Christ, the Lord,—
  O, never may we say,
As loving, weeping Mary said,
  "They've taken my Lord away!"—*Selected.*

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 12., No. 17. ALMONT, MICH., SEPTEMBER 1., 1894. $1 00 a year.

OBJECT OF JUDGMENTS.

FOR some time for various reasons we have been led to think of the darker side of things as to the future of the world. There *is* a dark side—dark enough to satisfy the most pessimistic minds—and it has come so near to many people that it is hard for them to think of anything else,—hard indeed for them to think there is anything but clouds and thick darkness in store for them and the masses of mankind. They are inclined to look alone at the Scriptures which speak of the day of the Lord as darkness and distress,—that is, if they look at the Scriptures at all. "The night cometh,"—which is true,—has more attraction for them than the other truth, that "The morning cometh." There is a tendency with some to regard judgment and trouble as the end, instead of a means to an end—something higher and better.

We would not ignore the darkness, the judgment, the wrath, the impending cloud; but it is a pleasure to know that the cloud has a silver lining; that the other side is bright with hope and joy; that even those who are the subjects of God's wrath, (that is, the legitimate results of a course of selfishness and wrong-doing), are to be sharers of the blessings to follow. This being true, those who know it will not be overwhelmed by the truth that "The great day of his wrath is come."

Some may say that, even if it be true, it is not best to proclaim the brighter view, but to let the idea of wrath and vengeance have its full weight. Well, it is for the Lord to decide. If he does not want us to see the object of his judgments, we shall not be able to see it. If we do see, it must be his purpose that we should. And who will dare to say that anyone who sees is justified in keeping it to himself? If he has given us light, is it not our duty, yea, our blessed privilege, to let it shine? Who are we that we should withhold from others what God has given us, when he has given them power to receive it if presented?—and if they have not the power to receive it, it can not do any harm

to speak it out, for a man can receive nothing except it be given him from heaven. Where a truth can be understood, it is evident that the Lord intends it shall be.

The idea of endless or hopelsss wrath has no proper basis in the word of God. "He will not always chide: neither will he keep his anger forever."—Ps. ciii. 9. "His anger endureth but a moment; * * weeping may endure for a night, but joy cometh in the morning."—xxx. 5. There is no such thing as endless night. The Lord says, "I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made."—Isa. lvii. 16. See Psalm lxxxv. "He retaineth not his anger forever, because he delighteth in mercy."—Micah vii. 18.

From these it is evident that the prophet prayed not in vain when he cried, "In wrath remember mercy." Hab. iii. 2. God's wrath is spoken of in the book of Revelation as filled up in seven vials, which poured out, make the seven last plagues, and then "It is done."—Rev. xv. 1; xvi. 17. In view of these and similar Scriptures, why should anyone continue to believe in endless wrath? and why think of the door of mercy being closed, when it is so often repeated that "The mercy of the Lord endureth forever?"

Some talk of "endless sin," as the hopeless curse of many and the philosophic basis of endless wrath. And it may be safely admitted that wrath will last as long as sin, for wrath is the effect of sin. But the Lord has declared against such hopeless philosophy, because Christ's mission includes making an end of sin, and bringing in everlasting righteousness.—Dan. ix. 24. The finished atonement work wrought out in himself is the key of hope, and the assurance of success in carrying out what he has undertaken; and he will not fail nor be discouraged, until he shall send forth judgment unto victory.—Isa. xlii. 1-4; Matt. xii. 20.

Darkness, sin, wrath, judgments, punishments, death, are never said to be endless nor hopeless. The strongest reason for thinking otherwise is on account of the word "everlasting" being used in connection with punishment; but all scholars know that the Greek word *aionios*, translated everlasting, does not always mean endless; its duration depends upon the nature of that to which it is applied; therefore when we are positively assured that sin and wrath will end, we know that punishment is limited, and its *aion*, *age*, is not endless. Paul tells us plainly the object of God's chastisement (punishment) is that they who are exercised thereby might be partakers of his holiness.—Heb. xii. 10, 11. Though punishment is grievous while it lasts, "nevertheless afterward it yieldeth the peaceable fruit of righteousness." This shows that the design and outcome is the reformation and blessing of the offenders.

Some say, "This may be true of the incidental chastisements in the experience of God's believing children, but it cannot be true of the judgments on the world in connection with the Lord's coming." Why not? Is not the Lord unchangeable in the principles of his government?—"the same yesterday, and today, and forever?" But let us see. "In the way of thy judgments, O Lord, have we waited for thee; * * with my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: [Why?] for when thy judgments are in the earth, the inhabitants of the world will learn righteousness."—Isa. xxvi. 8, 9. Here is a clear distinction between two classes,—those waiting for the Lord, and the world. The former are rejoicing in the assurance that the world of men are to be blessed as a result of the Lord's manifestation in his executed judgments. The nature of the blessing proves that "the inhabitants of the world" here mentioned are not saints of the ages of waiting for the Lord, because they are afterward to "learn righteousness."

Revelation xv. 1-4 should be seen in this connection. Here is brought to view a company of overcomers standing on the sea of glass; and having the harps of God, they sing the song of Moses and the Lamb,—no doubt the antitype of the song of victory after crossing the Red Sea. Think of their standpoint and listen to their song:—"* * all nations shall come and worship before thee, for thy judgments are made manifest." This is one of God's blessed *shalls*. This glorious victory of Christ over all nations is certain and future from the standpoint of these victors. This worship is not despairing submission of unwilling subjects or of wicked men, for men become like the God they worship, and we have already seen the prophet Isaiah's assurance that under the influence of God's judgments, "the inhabitants of the world"—the "all nations" of John's prophecy—"will learn righteousness."

Can men worship God and learn righteousness without becoming lovers of God and righteousness?—without forming character in harmony with the will of God? This is holiness—without which no man shall see the Lord. But every eye shall see him, when he cometh in clouds. "Clouds and darkness are round about him." Are not these the clouds of judgment which are impending, so very dark and terrible, but by which men are to learn righteousness? "In the way of thy judgments, O Lord, we have waited for thee," with the blessed assurance that these clouds, which men naturally so much dread, will break in blessings on their heads. Truly we may say:—

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

"Ye fearful *men*, fresh courage take,
The clouds ye so much dread,
Are big with mercy, and will break
In blessings on your head."

Truly God is good. He is just and holy. His wrath will be manifested against the inventions of men which are contrary to the good of mankind. But they will soon disappear under the action of God's fire, (judgments), and hence his wrath will be but for a moment, and in his wrath he will remember mercy. How clearly the prophet shows the fierceness, and yet the merciful object, of God's judgments, when after describing the day of

wrath, he says, "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all [mark this—"even *all!*"] my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the *people* [*they* are not all gone] a pure language, that they may all call upon the name of the Lord, to serve him with one consent."—Zeph. iii. 8, 9.

Here is a distinction between the "kingdoms" and the "people" that it is well to observe. He destroys the kingdoms, and that in order to save the people. And these people, the inhabitants of the world, should not be confounded with the saints, who have previously learned righteousness, learned to worship the Lord, and to serve him. These people who learn righteousness, under the administration of the Lord's judgments at his coming, are the very ones who many think will be hopelessly lost. But we have abundant assurance of a better hope for mankind. We clearly see that the object of God's judgments is merciful,—to destroy all things and conditions which are a curse to mankind, and so to bless all the families of the earth, according to his covenant with the fathers. Truly "God is Love."

To all who wish to obtain his likeness, the Editor would say that he has had taken a very satisfactory Negative, as all agree who have seen photographs made from it. They are as good as he ever expects to have. The cost is twenty-five cents each.

☞SEND names for free samples of HOPE.

ALL NATIONS SAVED OR TURNED FROM UNGODLINESS.

IN the HOPE of Nov. 15, 1893, an article from my pen was published, on the subject of "Blindness of Israel." And it has since been reviewed by Eld. F. E. Merithew, in the *Herald of Life*, under the caption, "Times of the Gentiles." It is not necessary to make an exhaustive review of his review, but I would like to call attention to a few of the more important points in his article. After a few preliminaries as to his regards for and confidence in me, he proceeds as follows:—

1. I wish to say, to begin with, that Wilson's translation is *not* acceptable to the best scholarship, and I believe it is incorrect. Before me lie four of the best lexicons in the world—Donnegan, Liddell & Scott, Robinson, and Greene—and Hadley's and Crosby's Greek Grammars. I will give the definition of *houtoo* by each of them:—

Liddell & Scott: "In this way or manner, so, thus."

Donnegan: "Thus; in this manner; in these circumstances; on these conditions; in this case; consequently—so; as."

Robinson: "In this manner, on this wise, i, e., so, thus:

Greene: "Thus, in this way."

Crosby: "Thus." (§67.)

Hadley: "In this manner, thus, so."

Winer, in Grammar of New Testament Diction, invariably renders it by "thus, so, in this manner." Hadley in only one instance has rendered it by "thus" in the sense of "after doing this;" and that is to render more distinct the relations of the circumstantial participle by the addition of this and other particles, being placed after the participle to repeat, as it were,

its meaning (§795—a). This in no way meets the demand of our text. The word is here used in conclusion. "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in; and so, thus, in this manner, shall all Israel be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob," *i. e.*, by taking away their blindness. And to forever settle the meaning of the word, he tells us "when" this shall be, by quoting Jer. xxxi. 33: "For this is my covenant unto them, when I shall take away their sins." Turn to Jeremiah and read the entire reference and you will see it is the "*new* covenant" which the inspired writer to the Hebrews explains to be the covenant of the gospel of Christ *in this age!* (Heb. viii.-x.)

Here our brother affirms that Wilson's translation is not acceptable to the best scholarship, and that he believes it to be incorrect. As to this, I do not claim to be a judge of correct translations, and therefore leave this to those who consider themselves competent to judge. I will just say that not only does Wilson render *houtoo* by the word "then" in the word for word translation in the left hand column, but also in the translation in the right hand column, concerning which he says: "This rendering is based upon that in the left hand column, and the labors of many talented critics and translators of the Scriptures." It seems to me that these men, learned in the Greek language, must have some very good reasons for this rendering. However, I am perfectly reconciled to concede the correct rendering of *houtoo* to be just what "the best scholarship" may decide, whether it be "so," "thus," "in this manner," "under or on these conditions," or "then," meaning afterward; for in either case, we have the emphatic statement of the apostle that "All Israel shall be saved," in fulfillment of the prophecy that "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." (Not some, or a part, of Jacob, but Jacob, which is all of Jacob!)

Brother M., in commenting on this, says this saving, or turning from ungodliness, is done by taking away their blindness. (See above extract.) This being the case, it cannot mean "Spiritual Israel," as some maintain, but Jacob or Israel after the flesh, as only they had ever been cut off, or are in blindness or ungodliness. To turn away ungodliness from Jacob, is the same as to take away blindness from Israel, and this prophecy will have its complete fulfillment, only when all Israel, or all of Jacob, are saved, and none left in blindness.

Israel, here, cannot mean the righteous, as they do not need saving in the sense of being turned away from ungodliness; and Christ did not come to call the righteous, but sinners to repentance. He does not need to save those already saved, but those who were lost. Fleshly Jacob, or the natural seed of Abraham, were sinners and lost, for "*All* have sinned, and come short of the glory of God." Therefore the work of this Deliverer includes the salvation of natural Israel, by turning them away from ungodliness. He came, not to save Israel only, but also all other nations, as promised to Abraham, and

confirmed by an oath—"two immutable things."—Heb. vi. 17, 18. We find this promise in Gen. xviii. 18; xxii. 18; xxvi. 4; also in xii. 3. The substance of this promise, according to later gospel light, is, that he shall turn away ungodliness from all the families of the earth.

Evidently this was the Father's will: and when the promised Deliverer came, he said he came down from heaven to do the will of him that sent him. And in speaking more particularly, he said he came to seek and save that which was lost;—that he came, not to condemn the world, but to save the world;—and that, if he were lifted up, he would draw (or bring) all unto himself. Now as Christ's mission cannot fail, does it not follow that all nations will be saved? and does not this include the natural descendants of Jacob?

Yes, it is *blinded* Israel that shall be saved. And, to save sinners, they must be enlightened and washed, or turned away from ungodliness. Then the salvation referred to in Rom. xi. 26, must be salvation from sin, by repentance toward God and faith in the Lord Jesus Christ, and not merely the salvation of spiritual Israel from death. We most certainly believe that *all* of Israel after the flesh shall be turned from sin and saved, as well as all the rest of the nations.

But let us turn our attention to this mystery, of which Paul so earnestly desires his brethren not to remain in ignorance. First, it evidently is not the mystery of the "One Body," composed of men of all nationalities drawn to Christ, from Abel down to the time Christ comes to receive them to himself; for Paul did not thus define this mystery. He plainly declares that he is talking here of the mystery of the blindness of Israel; and I do not wish to change nor mutilate his words:—"Blindness in part is happened to Israel, until the fullness of the Gentiles be come in." I think the apostle desired his brethren to understand that though it was prophesied that the Deliverer should come and turn away ungodliness from Jacob; and although he had come, and was being preached as the Saviour of the world; and although only a few of Israel after the flesh had at the time of his writing been turned from their sin and unbelief, and the majority were still in blindness; still the prophecy was not a failure, but would surely be fulfilled. He did not wish them to think it must be fulfilled immediately. There is no limit as to time given in the prophecy. As well expect that all the other nations of the earth should be blessed immediately, on account of God's promise to Abraham.

The apostle declares to them that blindness is on a part of that nation, or that they are yet in sin, and will so continue until the fullness of the Gentiles be come in, and so, in this manner, all Israel will be saved. In other words, I might express the thought thus: Brethren, a part of Israel is in blindness, and as long as there are Gentiles in sin, and have not been blessed by the Seed of Abraham, the promised Deliverer, so long there will be Israelites in blindness and unsaved. For the gospel now goes to all nations alike, and out of every nation, kindred, tongue and people, he that fears God and works righteousness is accepted of him; therefore when *all* the nations have been blessed and accepted, then you may look for blindness on a part of Israel and not find it; for all nations have been blessed or saved, and their fullness—full acceptance—have come in, and in this manner all Israel shall be saved. But we may look for this blindness to be upon Israel as long as it is on the other nations of the earth. When the full acceptance of the Gentiles shall have come, then the full acceptance of Israel will have been accomplished also, and all Israel shall be saved and this prophecy be fulfilled.

Concerning "The fullness of the Gentiles," Bro. M. says, "What does this mean? Does it mean the complement of the Gentiles? If it does, then surely no Jews can be saved till the end of this age; and no Gentile can be saved in a future age; for if the whole number are saved, no more can come in."

Why does Bro. M. talk so on this question? Can it be that he is in mental blindness himself? and if so, why? Does his theology darken his mental vision? Will not he, and the readers, see that the apostle does not say that blindness had happened to all Israel, and that it would continue until the fullness of the Gentiles be come in. He said it had happened to a part of Israel, which implies that only a part of that nation would be in sin or blindness until the fullness of the Gentiles be come in. And this being the case, the rest, or the other part, of Israel would receive Christ, as Bro. M. himself says they did,—"3000 at Pentecost and 5000 a little later on." He also says, "We know that an Israelite may lose his blindness even now." In this I fully agree with the brother; and from this point of view, he must understand that a part of Israel is still in blindness. Concerning the fact that 3000 lost their blindness at Pentecost and 5000 a little later, he says, "This forces us to conclude that 'the fullness of the Gentiles' means 'the full privilege, the abundance, complete attainment, full acceptance, of the Gentiles;'" and then he says, "We know that the law age was principally for the Jews, Israel after the flesh, that 'the times of the Gentiles' had not come, excepting in shadow; but when the middle wall was broken down, then there was 'no difference' between Jew and Greek, 'the times of the Gentiles' had come, their 'fullness' had 'come in;' their privilege, their acceptance, was no longer in part, by mere shadow, or as proselytes, but they entered fully into the economy of the plan. 'The fullness of the Gentiles,' then, is simply 'the times of the Gentiles' in gospel economy."

I have quoted the brother quite lengthy, that the reader may judge for himself as to the correctness of his view. It will be observed that he calls "the fullness of the Gentiles" and their full acceptance one and the same, to which I fully agree. As to his idea that it came in when the middle wall was broken down, I both agree and disagree. I presume he means that at that time their full acceptance was accomplished. To this I take exceptions.

(*Continued on page 265.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	50
To Foreign Subscribers	1.25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

SEND FOR

THE GOLDEN LINK,

or

SHADOW OF SIN.

A book of 418 pages, by Ermina C. Stray, published by the LARGER HOPE PUBLISHING CO.

"*A Story of Our Times.*"

Do not fail to read it.

Price, cloth bound, $1.00.

Address:—

LARGER HOPE PUB. CO.
Almont, Mich.

☞ THE ATONEMENT is a book containing ninety-six pages, and the price, postage paid, is only ten cents a copy, or a dollar a dozen. It is a small book on an important subject, and is regarded by many as just the thing to circulate among thinking people. Send to this office.—EDITOR.

CONTENTS.

OBJECT OF JUDGMENTS..... 257
ALL NATIONS SAVED OR TURNED FROM UNGODLINESS..... 260
EDITORIAL ITEMS..... 264
NOTES ON SUNDAY-SCHOOL LESSONS,
Jesus and Nicodemus, (Sept. 9)..... 266
Jesus at Jacob's Well, (Sept. 16)..... 268
PLUCKING UP AND PLANTING..... 269
EXTRACTS FROM LETTERS,
God's Unending Plan..... 270
Love Better Than Knowledge..... 270
Turn on the Light..... 272
ANSWERED PRAYERS, (Poetry)..... 272

BY observing the date, with the name, on your wrapper or paper, you may know your standing in our subscription book. "Mar. 94," "June 94," "Sep. 94," or "Dec. 94," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 94*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, or "Dec. 93," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

SPECIAL NOTICE.

THE DAY DAWN is a book of 400 pages,—price, cloth-bound $1.00, paper-covered 50 cents. THE GOLDEN LINK is a Story of Our Times, specially designed for young people, 418 pages, price $1.00. MOSES AND CHRIST has 220 pages, price 50 cents or 30 cents according to binding. THE PERFECT DAY has 240 pages, price same as MOSES AND CHRIST. THE WORLD'S HOPE is $1.00 a year. These are the prices for single copies, postpaid. But whoever will send $2.00 at one time may order $3.00 worth. This is our agent's rate, and all who will work may have the benefit of it—that is one-third off. This reduction in price on the HOPE is not offered for renewals, but only for new subscriptions with orders for books.

☞ *New* subscribers sending $1.00 before Jan. 1., will be credited to the end of 1895.

(*Continued from page 263.*)

I suppose there are Universalists who take the position that Christ by his death actually reconciled the world, and therefore there is nothing more to do. It seems to me that this position and the brother's are very much alike;—the only difference being that he did not claim that the full acceptance of both Jew and Gentile had then come in. (See Acts x. 34, 35.) If the full acceptance of the Gentiles had come in reality when the Gospel went to all nations, as Bro. M. claims, the blindness of Israel should then have disappeared; for the apostle said it would only last until the fullness of the Gentiles had come in. But Bro. M. admits that some are yet in blindness, by saying that "an Israelite may lose his blindness even now." Therefore, according to his own premise, the full acceptance of the Gentiles has not yet come in reality; and it never will until the Deliverer has drawn all to himself. This, according to Rom. xi. 15, will be "life from the dead." In verse 12, the apostle says, "If the fall of them be the riches of the world; and the diminishing of them the riches of the Gentiles; how much more their fullness," or (see Diag.) "full acceptance of them." The same word in Greek is used in verse 26. If "fullness" and "full acceptance" mean the same, as Bro. M. has set up the claim that the full acceptance of the Gentiles came in when the middle wall was broken down; and the Gentiles thereby came to have an equal chance with the Jews, I would like to inquire what will be the condition of Israel after the flesh when their fullness, or full acceptance, has come in? If Bro. M's. views on this question of "full acceptance" be correct, will they have better advantages than the Gentile nations have? And if so, how will it be brought about, and all nations still have the gospel alike? And will the Jews have any better privileges than now, or than before their fall which was the riches of the world?

It is evident that Paul makes the full acceptance of the Jews to be their being received of God, or "life from the dead." Therefore it follows that the fullness of the Gentiles is their reception by the Father, who sent his Son to seek and save the lost, (Luke xix. 10), that is, the race; and when accomplished, it will be "life from the dead" to both Jew and Gentile; for he has concluded all under sin, that he might have mercy upon all. "By man came death, and by man came the resurrection of the dead," not merely a part of the dead.

(ELD.) RICHARD P. CHASE.

REMARKS.—It would be difficult to pick up all the threads of this discussion, and I will not try. There are points of agreement and of difference all round. "Let brotherly love continue." I trust we shall all agree that vital relationship to Christ is the only true basis of Christian fellowship; and that in all discussion the aim should be to learn the mind of the Spirit, and not to beat an opponent.

Though agreeing with Bro. C. as to the final salvation of all, I am not prepared to endorse all he says as to when and how the blindness will be removed from Israel. He has not answered the main point of Bro. M's. statement, quoted above, that turning away the ungodliness of Jacob, or removing the blindness of Israel, is the work "of this age," ending at the Lord's return. Jeremiah, quoted in Hebrews, is referred to as proof; and from his point of view, Bro. M's. inference seems plausible. The new covenant, in contrast with the law covenant, is shown to be in force in this age. But that this covenant has been made with, or applied to, "the house of Israel," in this age, and that it has resulted in taking away the ungodliness of blinded Jacob, cannot be proved. And our brother has virtually admitted that they are yet blind.

As to when "the fullness of the Gentiles" began, and the blindness of Israel began to be removed, Bros. M. and C. seem to agree, the difference—an important one—being that one limits the work to those who accept the gospel in this age, and the other believes it will go on until all are saved. It seems strange to me how they can believe

that the blindness of Israel began to be removed, just where their blindness was most complete, and their "fall" began, in consequence of which, the apostle tells us, salvation came to the Gentiles.

It is a new idea to me, which Bro. C. has advanced, that the blindness will last on a part of Israel as long as there are any of the Gentiles unsaved. At present, it appears to me that the blindness of Israel is limited to this age of gospel election, and that in consequence of their conversion to Christ, they will become the great missionary nation of the future. I think many prophecies show that the heathen will know the Lord as a result of Israel's restoration. (See Ezek. xvi. 60, 61.)

"The fullness of the Gentiles" I understand to be the elect church of the gospel age, or the people for the Lord's name (the body or bride of Christ) taken from among the Gentiles. (Acts xv. 14.) That some Jews have become Christians, and that in Christ Jesus there is no difference, are both true; but the 3000 at Pentecost and the 5000 later on, were not "the house of Israel," but only an elect remnant (who had not been blinded) of the falling nation. Of this the apostle says, "The election hath obtained it, and the *rest* were blinded."—Rom. x. 7. This verse shows that the blinded, not those who see, are here called Israel; and it is the blinded Israel—the nation—that are to see and be saved after the Deliverer comes. This probably refers to the coming in glory, and the Deliverer may include the overcomers, all who shall appear with Christ in his glory. They have the promise that they shall sit with Christ in his throne, and share in the work of judging and blessing all the nations of the earth. The Sion out of which the great Deliverer comes is no doubt the heavenly, mentioned in Hebrews xii. 22.

I think Bro. M. is mistaken when he regards "The fullness of the Gentiles" as identical with "The times of the Gentiles." The former is the elect company to "come in" during the gospel age; and the latter is the duration of Gentile rule over Jerusalem, which began B. C. 606.—See "Times of the Gentiles," and "Two Dispensations," in DAY DAWN.

According to Bro. M's. showing, the word *houtoo* has quite a number of significations. Donnegan gives "consequently" as one of them; and I am satisfied, from a careful study of Paul's statement in Romans xi., that that is the meaning of "so" in verse 26. Israel as a nation remains in *partial* blindness, or hardness, until the end of this dispensation, when the elect church—composed mainly of Gentiles—will be exalted to the heavenlies to reign with Christ; "And so [consequently, or as a result of this exaltation] all [blinded] Israel shall be [enlightened, and therefore] saved."

Bro. C. is evidently right when he claims that the prophecy under consideration can never be fulfilled while any of Israel remain blinded and unsaved. "God hath concluded them all in unbelief, that he might have mercy upon all. * * For of him, and through him, and to him, are *all* things: to whom be glory forever. Amen."—Rom. xi. 32-36.—EDITOR.

NOTES ON SUNDAY-SCHOOL LESSONS.

Jesus and Nicodemus.—John iii. 1-16.

(Lesson for Sept. 9.)

GOLDEN TEXT.—God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John iii. 16.

INTRODUCTION.—This conversation with Nicodemus seems to have taken place during the passover week, soon after the cleansing of the temple, and is the first of the eleven discourses of Jesus which John's gospel records. It is doubtless the most complete statement of the doctrine of regeneration, or the new birth, found in the Bible.

I. NEED OF REGENERATION.—Vs. 1-7. Nicodemus was no doubt both rich and learned, being chosen as a member of the Jewish Sanhedrim, the great council of the Jewish people—composed of seventy-two members. Election to this body was considered a great honor. This ruler of the Jews was a Pharisee—a member of the most popular Jewish sect. The word Pharisee is from a Hebrew word meaning "separated one," and is almost synonymous with "saint." They were bound to be strict as to the ordinances of the church, and regarding ceremonial purity. The majority of them were so formal and hypocritical, that the name Pharisee has come to be regarded as the synonym of self-righteousness. But some of them were sincere, and doubtless Nicodemus was one of these.

His coming to Jesus by night may have been because his official duties required his attention in the day time. He may have been thinking so much about what Jesus had said and done that he could not sleep. The night may have been the best opportunity to get near to Jesus and to have an uninterrupted talk with him. It may have been partly for fear of man that he sought a night interview. It may have been a commendable caution mixed with a degree of moral cowardice. He addressed Jesus with a term of respect, "Rabbi,"—Master or Teacher. By his reference to "these miracles that thou doest," he is probably one of the many who believed in him (as a prophet or teacher sent from God), mentioned in ii. 23. The prophets had proved their claim by miracles. Nicodemus may have been like other rulers, who believed but would not confess, for fear of losing popular place and favor.—xii. 42, 43. Such are losers though they seek for gain. He showed friendly interest in Christ, and love of fair play, afterward, (vii. 45-53; xix. 39-42), but we do not know that he became a disciple of Christ.

It was a startling answer that Jesus made to Nicodemus, "Except a man be born again [or from above] he cannot see the kingdom of God." It must (it seems) have been a new idea to Nicodemus, and made him ask an absurd question. He evidently knew nothing above the natural birth. His conception of God's kingdom was Jewish, the natural, and no doubt he regarded himself as in it by his natural birth, as a child of Abraham. No wonder he was astonished when Jesus said a man must be born *twice* in order to enter God's kingdom. Does not Jesus express a certainty, as well as a necessity, when he says, "Ye *must* be born again?" However man may become a co-operator with God, the new birth is not of the human will.—i. 13. It is a part of the Divine purpose, which cannot fail, to bring man to the kingdom by a spiritual birth.

II. THE TWO BIRTHS CONTRASTED.—Vs. 4-13. The two births are related as the natural and the spiritual. The terms of the natural, as in all types, are used to express the spiritual change which the natural birth represents. This fact, and ignorance of this Divine method of teaching, led him to ask the absurd question of the fourth verse. If man when born again were still to be flesh, return to the mother (re-incarnation) would not be so absurd. It would be the most reasonable solution of the great problem. But the sixth verse shows us that "flesh" is the subject of the first birth, and as when born the first time, man is flesh, or has a fleshly body, so when born a second time, he will be spirit and have a spiritual body. Paul explains this in 1. Cor. xv. 35-51. The popular idea that conversion is the new birth needs modification. Regeneration is the spiritual process which begins at conversion, or the begetting of the Spirit, and is consummated in the resurrection, or birth of the Spirit. This view makes no less of conversion, of the Spirit's work, nor of the spiritual experience; but claims that the eighth verse shows the mysterious power of "every *one* [every person] that is *born* of the Spirit," as was illustrated in the person of Jesus the first one born from the dead. His movements were incomprehensible.

"Born of water and the Spirit." Are there three births, the natural, the water, and the spiritual? Some think the water birth and the natural are one and the same, —water being a natural agency. Others think it requires the two—water and Spirit—to make a complete new birth. Some of these regard the water birth as water baptism, and hold it to be absolutely essential to salvation. But they usually believe that the holy men of former dispensations, from Abel down, and all infants, and all other irresponsible beings, will reach God's kingdom without it. It does not seem fair to make Christ's rule apply only to exceptions. Others think water means truth, as when Jesus said, "If any man thirst, let him come unto me and drink;" and that to be born of water and Spirit means to be born of truth and Spirit.

There is evidently room for some difference of opinion, and no one should be too positive; but it seems clear that Jesus states a principle of the plan which has no exceptions;—every human being must be born twice. The word "man" is generic, including women and infants,—the whole race for all time. Each person must have the natural birth, and then the spiritual. The birth of water may be the natural or flesh birth; certainly water is an important factor therein. There are not three births. Baptism is neither the natural nor the spiritual birth, but is a symbol of the spiritual. If people cannot have the reality without the symbol, the majority of the race, including all the old-time worthies, must be baptized with water in the future; for Jesus said, "Except a man be born of water, * * he cannot enter into God's kingdom." If this appears absurd, does not the difficulty arise from the supposition that the water birth is baptism? The ordinance is right in its place, but I do not think Jesus referred to it here. But "First the natural [birth]; afterward the spiritual" is a universal law.

The subject was too deep [because spiritual] for this "master [teacher] of Israel." But Jesus knew and taught the things of heaven; he only had been there. Some things can be learned only by experience.

III. POWER OF THE TRUTH.—Vs. 14-16. The gospel is the begetting power in regeneration.—Rom. i. 16; 1. Cor. iv. 15. When the love of God, revealed in Christ, touches the human spirit—the inner man—he begins to live the Christ life. In the natural state, man is sinking, perishing; but when the new life begins, he rises, and he shall never

perish, because he is partaker of the life of Christ. The Lord can save those who have perished, but the elect, those who believe in this age, escape beforehand, and reign with Christ, to bless and save the non-elect. There is life in looking at the exalted One, the antitype of the brazen serpent.—See "Comfort for Mothers," in HOPE of August 1.

Jesus at Jacob's Well.—John iv. 9-26.

(Lesson for Sept. 16.)

GOLDEN TEXT.—Whosoever drinketh of the water that I shall give him shall never thirst.—John iv. 14.

INTRODUCTION.—This lesson is a remarkable instance of Jesus going outside of the limit he had placed on his disciples, when in sending them to preach, he said, "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not." This may explain why his disciples "marvelled that he talked with the woman."—Ver. 27. The Master has greater powers than the servant; and in this he gave a foregleam of his mission, not merely to save the Jewish nation, but to be "the Saviour of the world."—Ver. 42.

The lesson is Christ's conversation with the woman of Samaria. The Samaritans were descendants from colonists who were placed by the king of Asayria in the land of the ten tribes which he had taken captive.—See 2. Kings xvii. 24-41. At first they were idolaters, but afterward learned to worship the God of Israel, and built a temple on Mt. Gerizim. There was Jacob's well. The Jews hated them partly on account of this rival worship.

On their way from Judea to Galilee, Jesus and his disciples passed through Samaria, and coming near to Sychar, at Jacob's well, Jesus, being weary, sat down at the well, while his disciples went to buy food. The woman came to draw water, and Jesus, with his own peculiar tact, drew her into conversation by asking her for a drink of water.

I. THE WOMAN REVEALED.—Whole lesson. The request for water was a very natural one, and in ordinary cases would have been granted. But she evidently refused it on the ground that he was a Jew and she a Samaritan. She was a *sectarian*,—a believer in close communion in good earnest. This is the first specification. The second is that she was *unspiritual*. This was shown by her inability to know what Jesus meant by the "living water." In her literalism she supposed he meant the water in the well, and in carrying out her sectarian spirit, she would not even let him use her bucket to draw it. This is implied in the eleventh verse. Sectarianism is not apt to make people spiritual; the tendency is the other way. When people rise to the height of spiritual perception, they soon learn the folly of sectional or party feeling or strife. But she was willing to set "father Jacob" against any Jew.—Ver. 12. The third specification is that she was an adulteress—living with a man who was not her husband.—Vs. 17, 18. Her religion did not prevent such life. Is not this woman a fair representation of the worldly church systems,—narrow, unspiritual, and spoken of as harlots?—Rev. xvii. 5. The woman was convinced that he was a prophet, by this third revelation of herself, and began at once to argue as to the place where men ought to worship. Oh, what an unfolding of a selfish, low, and sinful life!

II. THE SAVIOUR REVEALED.—Whole lesson. The supreme purpose of Jesus was to bless the needy woman. Though low and sinful, she was treated with great kindness. He had come to save sinners;—not to call the righteous, but sinners to repentance. The first thing necessary was to reveal the woman to herself,—to convince of sin; and the fact that he knew her, and could reveal her inmost thought and real life, was the first step in the revelation of himself to her. The Spirit of God, sent by and in the name of Christ, still does the same thing.—xvi. 8.

How patient he was with her unkindness, caused by her sectarianism! He might have abused her for her narrowness, and resented her refusal. Instead of that, he reproved her gently by saying, "If thou knewest the gift of God, [the loving Christ], and who it is that saith unto thee, Give me to drink, thou wouldest have asked of him, and he *would have given* thee living water."—Ver. 10. What an important truth! The reason people do not ask and receive is that they do not know the Lord. They *shall* know him from the least to the greatest. Then they will ask, and he will not refuse them!

Jesus persevered in spite of her dullness, and so far overcame her prejudice that she said, "Give me this water." She asked in ignorance, but she asked; will he refuse? Nay verily! It was then he said, "Go, call thy husband." The only way to answer her prayer for the water of life, was to convince her that he was the Fountain of life. First she perceived that he was a prophet, and then as he led her on and showed her the unselfishness and unsectarianism of his own heart; that true worship was not one of locality but of spiritual state, it suggested that he must be the Christ, and prepared her for his announcement, "I that speak unto thee am he."

To receive him, was to receive life, small at its beginning, but it made her a missionary, and she led many to believe in him as "the Saviour of the world." It will be well for us if we can catch the true spirit of worship, remembering that the Father seeketh only the worship that is in spirit and truth. As God is Spirit, and the Father of our spirits, sectarianism and gross materialism must disappear.

PLUCKING UP AND PLANTING.

"WHAT do ye imagine against the Lord? he shall make an utter end: affliction shall not rise up a second time. For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry."

"The indignation shall cease, and mine anger in their destruction." But is his mercy equally short-lived? "O give thanks unto the Lord, for he is good: for his mercy endureth forever!" "And mercy rejoiceth against judgment."

When sin is finished, having brought forth death, the highest penalty known to the divine law, God's anger ceases as a matter of course, for Justice is entirely satisfied. But "Love never faileth;" and ever-enduring mercy rejoiceth against judgment, because it follows its righteous execution and seeks and saves that which was lost. A few examples will illustrate and emphasize this thought.

God told Jeremiah that he knew him before his birth, and ordained him to be a prophet to the nations—"To pluck up and to break down, to destroy and to overthrow: to build and to plant." And we have in his prophecy, not only the fact, but the manner of the plucking up of certain nations and kingdoms given in such plain common-sense language, that it need not be misconstrued, though centuries sometimes intervened between the commencement and complete fulfillment of his predictions; as in the case of Babylon, that did not become "as when God overthrew Sodom and Gomorrah" till long after the city was taken by Cyrus.

But I wish to call special attention to what he says concerning Israel's neighbors:

"Edom shall become an astonishment: every one that passeth by shall be astonished and hiss at all the plagues thereof. As in the overthrow of Sodom and Gomorrah and the neighbor cities thereof, saith the Lord, no man shall dwell there, neither any son of man sojourn there." "Moab shall be destroyed from being a people, because he hath magnified himself against the Lord." And of Ammon he says, "Rabbah shall become a desolate heap * * Malcam shall go forth into captivity, his priests and his princes together, and ye shall be driven out every man right forth, and there shall be none to gather up him that wandereth."

Just when all this became an accomplished fact we may not be able to determine. But somewhere between A D. 536,—the last time Edom's famous capital is named in history,—and the first of the present century, those countries must have been swept with the besom of destruction. For Burckhardt and other modern travellers, found Edom a desert, strewn with deserted cities and marvellous ruins, Moab a desolate wilderness, and Rabbah "a stable for camels." And intelligent Christians of all creeds and classes, point exultingly to these infallible proofs that "prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

But how many of them give due attention to the fact that Jeremiah was just as much ordained of God "to build and plant" the nations as to pluck them up? And the planting comes after the plucking up, as we shall see. He devotes an entire chapter to the judgment of Moab, but declares in the last verse, "Yet will I bring again the captivity of Moab in the latter days, saith the Lord." Again, "But afterward will I bring again the captivity of Ammon, saith the Lord." And in his twelfth chapter, we read, "Thus saith the Lord against all mine evil neighbors that touch the inheritance that I have caused my people Israel to inherit: I will pluck them up out of their land, and I will pluck up the house of Judah from among them. [The house of Israel was already plucked up.] And it shall come to pass after I have plucked them up, that I will return and have compassion on them: and will bring them again, every man to his heritage and every man to his land. And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, As the Lord liveth, as they taught my people to swear by Baal, then shall they be built in the midst of my people. But if they will not hear, then will I pluck up that nation, plucking up and destroying it, saith the Lord."

None will question that Edom, Moab and Ammon were among these "evil neighbors," for prophetic testimony is a unit on the point, that the very judgments that have swept them from the list of nations came in consequence of their sins against Israel "because of the old hatred." And this question should come home to every honest heart that has faith in divine inspiration,—Will not God fulfill the last part of this prophecy, just as faithfully and literally as he has fulfilled the first? Or must we, to be evangelical, believe that the word of God will return to him void, when it involves future probation (!), his own declarations "to the contrary notwithstanding?" But it must be admitted that if God ever does fulfill his promise to these nations; if he ever does "return and have compassion on them, and bring them again, every man to his heritage and every man to his land;" it must be after the sea has given up the dead that are in it, and death and hell delivered up the dead that are in them:

for today, as for centuries past, they "lie with the uncircumcised, who have gone down to hell with their weapons of war."

But, "Why should it be thought a thing incredible with you, that God should raise the dead?" Not raise them up just "to see what they have lost," and then torment the life out of them again in a lake of literal fire and brimstone! I call that Eternal Torment in bib and tucker! For though only a diminutive specimen of the family, it is vitalized by the same life-principle as its big Orthodox brother—torment, with no hope, purpose, or prospect of good to the tormented. But the resurrection of the dead is the corner-stone of the Plan of Redemption. And no theory that makes "the redemption which is in Christ Jesus" an unmitigated curse to a large majority of the human family, can ever be set to the music of "Good tidings of great joy which shall be to all people," and its thrilling accompaniment, "Glory to God in the highest; peace on earth; goodwill toward men."

But, thank God! this fundamental truth "is forever settled in heaven:" "It is impossible for God to lie." And so a faith of the real, Abrahamic pattern, can turn calmly away from adverse man-made theories, and look with unshaken confidence for the complete fulfillment of this prophecy just as it was given, with all that it legitimately involves. And that necessarily includes the return of Israel to their own land, and their being fitted up in the divine "training school," to be teachers of saving truth to the nations around them;—a very appropriate work for the antitypical Levites—the fathers' house of our High Priest, and God's firstborn nation. "Thus saith the Lord, Israel is my son, even my firstborn."

MRS. L. R. K. BISHOP,
WORCESTER, MASS.

THIRD EDITION OF DAY DAWN.

THE Third Edition of DAY DAWN is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading DAY DAWN, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things.

Price, postage paid by us, in cloth-binding, one dollar, or three for two dollars; in paper cover, fifty cents, or six for two dollars.

EXTRACTS FROM LETTERS.

God's Unending Plan.

THE three missing copies of the HOPE have come to hand, and I have enjoyed their perusal more than I can express. I miss them when they are not on time. I feel that under God, I owe much to you for the light I have obtained of the plans and purposes of God concerning the race. I have been reading again THE PERFECT DAY, and cannot but feel, in reading and studying your proof-passages, that you have a strong case. And how it enlarges one's view of God's love and mercy! It is truly glorious!

Within the few months past, we have had stirring times, in which I could see the fulfillment of prophecy; and although things have settled into comparative quietness, I have no idea it is anything permanent.

STAMFORD, N. Y. H. S. B.

I AM very much pleased with the HOPE. Bro. O. M. Chase's article headed "Seeks and Saves," is very plain and positive. I can see the light is spreading and knowledge being increased; and I hope that you and those who write for the HOPE may be long spared to instruct in the good way, and that the time may soon come when all shall know.

ROCHESTER MILLS, PA. J. C. S.

Love Better than Knowledge.

"God is Love." Over a month ago,(sometime in June), I sent you and Bro. R. a little short letter each, to cheer and encourage the dear saints over whom the Lord has made you and him overseers, requesting that they might be printed in the papers. [The one intended for the HOPE has not been received.—Ed.] Have heard nothing from them until last mail (July 26) I received the inclosed letter from Bro. R. The letter to him was nearly all quotations from the lips of our divine Redeemer and his holy apostles, full of love to God and love to the brethren. The hardest thing I wrote was, "'Knowledge puffeth up, but love edifieth,' therefore love is better than knowledge." I have written a line asking him to forgive me for giving him offense. And if I grieved you by anything in the little letter, I hope you will forgive me also. "All things work together for good to them that love God."

* * *

The following is an extract from Bro. R's reply:

"In reply to your remarks relative to the siftings, which have taken place in years past, would say: The spirit of brotherly love and peace and helpfulness still exists among the members of the true Church, and the Lord's work has been going on without interruption from the time the W—— T—— was started in '70, notwithstanding the deflection of various ones. 'They went out from us because they were not of us.'

"The love of which you speak is not the love of Christ, but the love claimed by Christian Scientists and others who do not know Christ in the true sense of that word. It is an indifference to principle and a sentimentalism which does not discriminate between the good and the bad, the true and the false.

"Those who went from us are not 'brethren,' for they deny the only basis on which true fellowship can exist,—the *ransom;* and when they deny the ransom, they also deny the fall of man from original perfection; and when they deny the fall, they make void the doctrine of restitution; for if Adam were not perfect, but only a 'half baked cake,' it would be a very undesirable condition to which to be restored. They make void the word of God through such traditions.

"Hoping that you may look well to your armor and take a stand for Christ and the cross, Yours trusting in the precious blood, C. T. R."

REMARKS.—Bro. R. has been charged by some of his intimate fellow-workers as being a "pope,"—coupling, perhaps, the overbearing spirit with something akin to the claim of infallibility; others regard him as "*the* [not merely *a* servant or *one* of many] servant of the Lord," to feed his household in these last days, (Matt. xxiv. 45), and the very embodiment of humility. It is a question whether the claim of the latter class does not confirm the charge of the former class. What more does the pope of Rome claim than to be the earthly representative of Christ to lead and feed "the true Church,"

and to be able to judge accurately and infallibly who are and who are not heretics? Who can read the first paragraph of his letter without realizing the narrowness of his view of "the true Church,"—that it is limited to those who know and accept the teaching of his paper, and his *definition* of the ransom? How infallibly (?) he decides that "the love" of those who differ with him "is not the love of Christ," but "an indifference to principle and a sentimentalism which does not discriminate between the good and the bad, etc!"

It is not necessary here to enter upon a discussion of the points of difference. It is not his opinions on the various doctrines which is here objected to, but the *spirit* he manifests. Think of his saying to an aged Christian, who was probably in the Lord's army before he (the editor) was born, that he hoped he would "take a stand for Christ and the cross!" This because the aged minister of Christ dares to think a little different from him! I think that editor ought to be ashamed.

Because it is thought needless to discuss the points of difference here, let no one think that his presumed statement of false doctrine is a fair representation of the teaching of the HOPE—if it is of any others "cast out" by Bro. R. It seems strange how the conscience of any intelligent and humble Christian can be satisfied in making such partial statements and misrepresentations as he has made. In his late "Extra," or "Harvest Siftings," (which, by the way, is partly a reprint or a rehash of what was published years ago), he speaks of "Mr. Paton" as "an advocate of that 'other gospel' of which the cross of Christ is not the center, and which denies that he '*bought us* with his own precious blood." And in speaking of the revised edition of DAY DAWN, he says:—

"The false foundation which it presents is the old heathen doctrine of evolution revamped, which not only denies the fall of man, but as a consequence, all *necessity* for a redeemer. It claims, on the contrary, that not by redemption and restitution to a lost estate, but by progressive evolution or development, man has risen and is still to rise from the lower condition in which he was created until, by his own good works, he ultimately reaches the divine nature. It

claims that our blessed Lord was himself a degraded and imperfect man, whose work on earth was to crucify a carnal nature, which, it claims, he possessed, and to *thus* show all men *how* to crucify their carnal or sinful propensities."

On another page he says:—

"About this time Mr. Paton concluded that he would publish another book under the name *Day Dawn*, revised to harmonize with his changed views, which ignored the ransom, ignored justification, and the need of either, and taught that all men will be everlastingly saved—not in any sense as the result of any sacrifice for their sin by Christ, but as the result of each one's crucifying sin in himself—the law under which the poor Jews tried to commend themselves to God, but which justified none."

Oh what———gross misrepresentations! There is scarcely enough of truth in either of these quotations to save them from being positive falsehoods. This everyone knows who has intelligently read the DAY DAWN. It is probable that Bro. R. never read more than a few passages, and interpreted them in the light of his preconceived decision. It is trying to one's patience to know that such untrue statements are so widely circulated by a man whom so many regard as the "under-shepherd of God's flock." But we will wait. If the Lord can be patient, we ought to. It is *His* cause that is at stake. In spite of it all, I believe the Lord is using Bro. R, and it is consoling to know, what an aged brother affirmed, that "The Lord can strike a straight blow with a crooked stick." It would be a pleasure to us to know that the brother's eyes were opened. It is not good either for him or his readers to think of him as "*the* servant of the Lord," nor of themselves as "the true Church." The true Church must include all who love our Lord Jesus Christ in sincerity, whatever their degree of knowledge. Love *is* better than knowledge; and it is enough for any *one* man to be a partaker with *many* in the work of feeding the flock of God,—including both the sheep and the lambs.—EDITOR.

Turn on the Light.

THE truth is mighty, and goes marching on. Be of good cheer; the day is at hand. I see many tokens of its approach. Some of the Adventist ministers are getting shy. They are finding it hard kicking against the truth. The Lord will be with us. Praise his name!

Dear HOPE readers, please scatter your papers, (after reading them), like the leaves of Autumn. Remember, you cannot tell which will prosper, this or that, or whether both shall be alike good. And I think the best way, usually, is to send them through the mail; for this reason: If you hand them to persons, yourself, who know your views, if they are prejudiced against them, they are liable never to read them. But if they should take them from the post office, the chances are they will read them to find out what they contain and for what and by whom published. And they may lose all prejudice and become interested after reading one or two papers. Try it. They will help to turn on the light of truth. Oh, it is mighty!

O. M. CHASE.

ANSWERED PRAYERS.

I prayed for riches, and achieved success;
All that I touched turned into gold. Alas!
My cares were greater and my peace was less,
When that wish came to pass.

I prayed for glory, and I heard my name
Sung by sweet children and by hoary men.
But ah! the hurts—the hurts that come with fame!
I was not happy then.

I prayed for Love, and had my heart's desire.
Through quivering heart and body, and through brain,
There swept the flame of its devouring fire,
And but the scars remain.

I prayed for a contented mind. At length
Great light upon my darkened spirit burst.
Great peace fell on me also, and great strength.
Oh, had that prayer been first!

—*Selected.*

☞ DO OUR READERS REALIZE how very low we have reduced the price of our books, and how many people may be reached with the truth these books contain by a little co-operative effort and sacrifice on their part? Six copies of DAY DAWN, or ten copies of either MOSES AND CHRIST or PERFECT DAY, for $2.00! Or part of each kind may be had at the same rate; and we will mail them, paying the postage, all to one address or each book to a different address. Some appreciate our offer and are circulating all our books, including THE GOLDEN LINK. Understand, we send three dollars' worth of any of our books, (except the bound volumes of the HOPE), at the retail price, for two dollars sent at one time.—ED.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 12., No. 18. ALMONT, MICH., SEPTEMBER 15., 1894. $1.00 a year.

PRINCIPLE VS. POLICY.

THIS subject is suggested in connection with the leading article in last HOPE, and the prophet's statement that when God's judgments are in the earth, the inhabitants of the world will learn righteousness. —Isa. xxvi. 9. The question is, What is righteousness? It is safe to say it includes right *being* and right *doing*. Separately considered the former is the more important, for it refers to the nature and constitution of man, and the action is the fruit of the condition. Right being is to be a good tree, and right doing is the fruit of the tree. We have the highest authority for saying that a good tree cannot bring forth evil fruit, nor a corrupt tree bring forth good fruit. When men are not right they may seek to justify themselves in doing either right or wrong from Policy; but righteousness will make them do right out of a pure heart, from Principle.

The wise man said, "Righteousness exalteth a nation, but sin is a reproach to any people."—Prov. xiv. 34. If nations were right, the judgments of God would not come upon them. The judgment or wrath of God is the legitimate result of the evil course men pursue, whether as individuals or as nations. The time of trouble coming on the nations is the heading up of the evil in their make-up and method of dealing. The financial crisis is the ripened fruit of the principle of competition. That principle is the opposite of the "Golden Rule," given by our Lord.

Competition means every man for himself, or every man against his neighbor,—a state of things which precedes the golden era of righteousness and peace on the earth.—See Zech. viii. 10. It is based in selfishness, the ruling principle in the animal kingdom. It is necessary that men should be made to see and feel the natural results of this selfishness,—to learn the utter hopelessness of a permanent society built upon competition. Realizing the fruit of the old way of selfishness,—which fruit is God's wrath or judgment,—they will be led to choose the better way of co-operation, based upon the

heavenly principle of love and benevolence. For such a day of righteousness and peace and gladness our Lord taught his disciples to pray, in these words: "Thy kingdom come; thy will be done in earth as it is done in heaven." Surely no Christian will claim that such a prayer is vain. It must be a lack of faith in our Lord that makes some say, "Ah! things always have been so; men always have been selfish, and they always will be." They think it is too good to be true that heaven's spirit of love and kindness will overcome and supplant in the earth the spirit of selfishness and strife.

Even many who have taken the name of Christ seem to think all he can do for men is to gather out a few and give them a home of glory in heaven. Do they forget that his mission is to remove the curse from the earth? Have they forgotten the glad song of the angels when announcing his birth: "Glory to God in the highest; on earth peace, goodwill toward men?"

In view of such a statement, may we not be confident as to the object of Christ's work, and properly regard the prayer, "Thy will be done in the earth," as a prophecy of what will be? Nothing that ought to be is too good to expect. What ought to be will be, because the Father of infinite wisdom, love, and power, is working all things after the counsel of his own will (Eph. i. 9-11), to bring it about. This is why it is declared that "when his judgments are in the earth, the inhabitants of the world will learn righteousness."—Isa. xxvi. 9.

The context plainly shows that these judgments are directly related to the coming of the Lord: "In the way of thy judgments, O Lord, have we waited for thee." And it is evident that those who wait for the Lord's coming are a distinct class, and should not be confounded with "the inhabitants of the world," who are to learn righteousness as a result of his coming and the judgments therewith connected. The saints of the gospel age learn righteousness beforehand. They are said to have "turned to God from idols, to serve the living and true God; and to wait for his Son from heaven."—1. Thess. i. 9, 10. These things taken together are clear evidence that the purpose of God in Christ is not limited to the salvation of the church, but includes the taking away the sin of the world—that is, "the inhabitants of the world." It will make earth—the place of his feet—glorious.

In Psalm xxii. 27, 28, we are told that when the kingdom is the Lord's, and he is the Governor among the nations, all the ends of the world will remember and turn to the Lord, and all the kindreds of the nations shall worship before him. Let no one who believes God's word say that the world will *never* be converted, because some have overlooked the order of the ages, and have expected the world's conversion before the Lord's coming. John, in Rev. xi. 15, shows that the kingdoms of the world do not become the Lord's until the sounding of the seventh or last trumpet, and Paul shows us that the coming of the Lord and the resurrection are events under the "last trump."—1. Cor. xv. 52. It is after this transfer that the reign of Christ begins, and the saints are to reign with him; and it is when they reign that the world is to be converted. They shall learn righteousness. They shall no longer act from mere policy.

The agitation of the great questions concerning the life and well-being of the nations is one of the prominent signs of our time. These things are "in the air," so to speak, and thinking people cannot fail to be interested. Though we may not be politicians, we must be interested in principles. Many, even among Christians, seem to think that what would be wrong for an individual to do is perfectly justifiable in the policy of a nation. But there is only one rule of right, and it must be equally applicable to persons and nations—the nation being but the aggregation of persons.

Just as certainly as God is one, and right is right, nations must learn to act on the principle of right in their dealing with each other, in order to secure the blessing of God. The opposite course is bringing on his wrath in the present day. The individual is God's ideal;—the measure of the New Jerusalem is "the measure of a man;" and he deals with the nation as with a man. He came in judgment on the Jewish nation and destroyed its chaff in order to save its wheat. He comes in judgment on the Church at the end of the gospel age, and destroys its tares in order to save its wheat. The same thing will be true in the judgment of the individual. This is a severe but blessed truth. As each sinner is saved, his sin and selfishness must be left out and destroyed. All individualism, as against the interest of the whole, must be left out. Love and benevolence are the basis of true happiness. Nothing is right that ignores them. They are the spirit of heaven; they will make heaven on earth.

Some insist that it is impossible to run national affairs on the principle of right, or according to the golden rule. If so, it is impossible to have a truly Christian nation. But it must come; and the point is, that until it is realized, the richest blessings are withheld, and they are subjects of wrath. How can people who accept the golden rule as the true principle of action between individuals, justify a selfish policy in national affairs? They admit persons are richly blessed only in obedience; how can they expect national blessing in spite of continual disobedience. Earth's golden era can only be secured by obedience to Heaven's golden rule. The teaching of Christ practically applied is the only basis of personal or national peace and prosperity. It is vain to suppose that God requires right and unselfish principle in the dealing of a man with his fellowman, and then winks at the selfish policies of men in national affairs. The principles of right and wrong and their consequences must be applicable alike to individuals and nations.

In considering the "Temptation of Jesus," in our Sunday School lesson, we saw that the kingdoms of the world and the glory of them have been in the devil's control,

and that the way for men to obtain power of that kind has been to fall down and worship him. This Jesus refused to do; his power over the nations is gained by resisting the devil. The selfish policy of nations is one of the evidences that the Adversary of God controls them. It has been a question with many sincere Christians whether it is right for them to vote in national affairs. No doubt a vote, rightly considered, is a means of self-expression. We may safely take the position that if Christians vote they should vote on the side of conscience,—that is, on the side of moral principle,—regardless of immediate consequences;—that they should not give their influence to any selfish policy,—to any measure which disregards the true interests of others. The man who votes against conscience loses his vote though he wins; but he that votes for the right never loses his vote. This matter of principle against policy *must* be carried out before the blessing of God can result.

To adopt measures that will secure us an advantage over others has been thought necessary, and therefore justifiable. It is natural enough; but is it Christian? Is it not a clear mark of the Adversary's plan? Is God an American, an Englishman, or a Chinaman? Did Christ redeem only a section of the world? If the doctrine of the Fatherhood of God and the Brotherhood of man is true; if the motto which is becoming so popular, "Christ for all the world, and all the world for Christ," is based in the truth of the gospel, then the selfish tax-lines and commercial barriers between nations must be obliterated;—nothing short of the practical exemplification of the gospel can settle the difficulties which are now bringing wrath and confusion. The famous infidel, if he was not nearer Christ than he knew, was at least nearer than multitudes of Christians have thought him, when he said: "The world is my country; to do good is my religion."

If men say they cannot manage nations on the Christian principle, it is only admitting that they do not know how to govern the world. It is admitting that the old order is a failure and that the world needs a new Governor. The confusion so oppressive in these days—the legitimate result of the selfish principle on which society is trying to run affairs—is to enable men to see the utter folly of the devil's mode of government, and bring about that state when Christ will be "the Desire of all nations." As such he will not come till they want him; and his judgments will teach men righteousness and prepare the way.

It was not a lucky guess, but the inspiration of an immutable truth, which made the wise man say, "Righteousness exalteth a nation; but sin is a reproach to any people." It is an important thing for us, while waiting for the kingdom of God, to think and act, as far as we know how, in harmony with Heaven's rule,—to learn to pray and act in the same direction; (probably God counts men's prayers on the side of their action, as they will work for what they really desire); and not to confuse our minds by thinking we ought to be brotherly in our action toward individuals, but are at liberty to endorse the selfish policy toward nations.

In the light of the gospel of Christ, is it not safe to say that the Lord cares more for the good of mankind than for the perpetuity of any national organism, and that he cares for any nation only so far as it may serve his end in the blessing of mankind? Some of us can well remember when human slavery had the sanction of law in the United States. Most of the intelligent people admitted that it was wrong in principle, but it was tolerated as a matter of policy. Some saw its character and curse, and declared against it. They said the nation could not be perpetuated "half slave and half free." The *conscience* of the enlightened world was against the institution. The legitimate result of the conflict of selfish policy against right was a bloody war—one form of terrible wrath. It came to this: Slavery or the Republic must perish. The government tried to save itself with slavery; but in the wisdom of God it was worth saving only without slavery. Some saw this even in the early days of the war, and to the question so often asked them as soldiers, "When will this cruel war be over?" their answer was, "Slavery was the cause of the war, and it will *never* be over until slavery is done away;" and until the Emancipation Proclamation was issued, the tide of success did not turn on the side of the Republic. What men would not learn peaceably, God taught them by the baptism of blood. In this they learned righteousness by judgment.

During the centuries and ages past, the great Adversary and Oppressor succeeded in holding men down, but we have passed the turning point. At 1798 the transfer was made, (Dan. vii. 13–27) "the time of the end" began, (xii. 4), and this is therefore the century of wonders. The progress in many ways is clearly seen. The wars, even, result in a larger liberty and a grander civilization. The Jews, so long kept under, have been rising. The enemy has had his day, and the transition to the day of the Lord has come. All forms of slavery must cease. The oppressed must go free. The true relation of labor to its reward must be recognized. The brotherhood and equal rights of mankind must be *practically* admitted. The traffic in alcohol as a beverage must be done away. It is the cause of a large share of the world's crime and misery. No nation can stand "half drunk and half sober." Nothing that is wrong should be licensed for policy or apparent gain. The policy idea is on the enemy's side. Right will triumph because it is of God; and the *time* has come. Let us think and pray and act, all in the direction of Christ's kingdom, which is to bring heaven to earth,—righteousness, peace, and blessing to mankind.

To all who wish to obtain his likeness, the Editor would say that he has had taken a very satisfactory Negative, as all agree who have seen photographs made from it. They are as good as he ever expects to have. The cost is twenty-five cents each.

MOSES AND CHRIST is a book of 220 pages. Price, cloth-bound, 50 cents; in paper cover, 30 cents.

SIN AND GRACE.

THE teaching of Paul in Romans v. is to the effect that sin has abounded in Adam, and grace has superabounded in Christ;—that sin has reigned unto death, and grace has reigned through righteousness unto eternal life,—that God has concluded *all* in unbelief, that he might have mercy upon the same *all*, and not a few.

Whatever sin has done to injure man, is to be *more* than repaid in Christ. Question: Is it possible to undo all that sin has done, if even one of the all judged to death in Adam is left in an endless hell or endless death? I think not. Would the apostle be representing things right to say, "As in Adam *all* die, even so in Christ shall *all* [the same all of which he is speaking] be made alive," if only a small part of the all who died in Adam were to be made alive in Christ? Far from it. The apostle is not here writing of those who sleep in Jesus being awakened from sleep; but of those who are dead in Adam being made alive in Christ; and I know of only one way to make a dead sinner alive in Christ, and that is by regeneration.

Further, Paul positively affirms that the whole creation shall be delivered into the glorious liberty of God's children.—Rom. viii. 21. Question: How many will be left in the bondage of corruption after the whole creation is delivered? Will some one who knows be kind enough to tell us?

Again, he informs us that "All Israel shall be saved."—Rom. xi. 26. Christ Jesus was to be for "the fall and rising again of *many* in Israel," (Luke ii. 34); and it will not do to say that this is spiritual Israel, for the spiritual ones did not fall, and therefore cannot rise again. It was the carnal ones that fell, and therefore the same ones will rise again.

Again, he assures us that "the gifts and calling of God are without repentance," (Rom. xi. 29,)—words very significant; for the popular creeds of our day assert that God's gifts can be set at nought by man finally. If God has shut up *all* men (not some men) in unbelief, for the express purpose that he may have mercy upon *all*, as Paul declares, who will say that *all* means some in the latter clause, and the whole race of Adam in the first clause?

Certainly Paul shows that universal death was brought by Adam. Now to argue that Christ succeeds in making alive a comparatively small number, and yet claim that where sin aponnded, grace did superabound, it seems to me is to argue a flat contradiction.

It does seem to me that if even one dear soul for whom Christ died be forever left under the power of the devil, or in a burning hell, or, as some would say, in endless death, then the devil, death, and hell would have something to boast of against God. Christ would be defeated. Death would not be swallowed up of victory. Paul says Christ has abolished death, and that the living God is the Saviour of all men. How can this be true if one man in all God's universe will never be saved? What does it mean to be saved?

Again, we learn that Christ is to subdue all things to himself. All things does not mean some things, as so many would have us believe. Neither does subduing mean to annihilate, nor to preserve alive as enemies. He is to *reconcile* all things to himself. Pray tell me, you who are our bitter opponents, does reconciling all things to himself mean to reconcile a small part of the human family and annihilate all the rest? This is a question you must meet. Christ's enemies are to be subdued, and be subject to him, just as he is to be subject to the Father.—1. Cor. xv. 28.

This is our position; and, in conclusion, let me ask in all candor, Does not this look more like the work of a God of love, than to leave six eighths of the human family forever in death's cold embrace? Oh! how glad I am to become better acquainted with my dear Heavenly Father. The God I worship is all-powerful, all-wise, and a God of love. His grace is greater than sin.

ORA M. CHASE.

COMMISSION AND MESSAGE.

DEAR BRO. PATON: "God is love." In your friendly criticism, [in the HOPE of Aug. 15], are you not criticising the *message* the "angel" delivered, rather than my thoughts upon it? Look and see. The article was not on the *commission* given to the angel, but on the *message* the Lord said was delivered. The commission is grand, great, glorious!—"Agelasting glad tidings to all nations, etc." The message delivered embraces three items, or injunctions: 1. Fear God; 2. Give glory to him; 3. Worship him; and the reason given: "For the hour of his judgment is come."

QUESTIONS.—1. Have not our Adventist brethren faithfully delivered this message? 2. Is any item in this message in any sense "Glad tidings" ("of great joy,"—Luke ii. 10) to the "angry nations," the ungodly, guilty world? 3. Has not this "angel" a glorious message *yet to deliver*, if faithful to his great commission? "Lord, I pray thee, open his [their] eyes, that he [they] may see." Else will not this grand commission be given, (if it has not been already), to another "angel?"—perhaps to those called—not from the streets and lanes of the "city," (too near Babylon), but—from the "highways and hedges." With Christian love,

JAMES THE LEAST.

REPLY.—If our brother James calls my remark in the HOPE of Aug. 15. a criticism of the angel's message, I hardly know what he will think of my "Remarks" in this paper, which were in type before the above letter was received. Having said so much I need not say much more here. I will only add that I do not think I have criticised God's angel nor his message; but the want of harmony between what the Adventists preached and the commission of this angel makes me think that Bro. James has failed to identify the angel. I must believe that this angel's commission and message, rightly understood, must agree. Men's *idea* of the judgment on the world may not agree with the "everlasting gospel," but I think their *idea* needs modification. If, as our brother suggests, the Adventists have delivered a message *not* in harmony with their commission, whose angel are they? How in such a case could their message have the authority of God? The advent message I admit was to the church; but the "angel's" message is to all the world; and yet nothing will cause Babylon to fall quicker than to see God's love for all the world, and the merciful purpose of his judgments thereon. I sincerely hope that many of the Adventists may have their eyes opened to see the larger hope for men implied in that angel's message.—EDITOR.

THE article on "Christian Unity," which was published in the HOPE of February 1, has been revised and put in tract form, for general circulation. It has sixteen pages, the same size as all our books. Price, postage paid, 20 cents a dozen.—EDITOR.

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	50
To Foreign Subscribers	1.25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

SEND FOR

THE GOLDEN LINK,

OR

SHADOW OF SIN.

A book of 418 pages, by Ermina C. Stray, published by the LARGER HOPE PUBLISHING CO.

"A Story of Our Times."

Do not fail to read it.

Price, cloth bound, $1.00.

Address:—

LARGER HOPE PUB. CO.
Almont, Mich.

☞ THE ATONEMENT is a book containing ninety-six pages, and the price, postage paid, is only ten cents a copy, or a dollar a dozen. It is a small book on an important subject, and is regarded by many as just the thing to circulate among thinking people. Send to this office.—EDITOR.

CONTENTS.

PRINCIPLE VS. POLICY	273
SIN AND GRACE	278
COMMISSION AND MESSAGE	279
EDITORIAL ITEMS	280
NOTES ON SUNDAY-SCHOOL LESSONS,	
Daniel's Abstinence, (Sept. 23)	281
LOVE YOUR ENEMIES, (Poetry)	282
LOVE	283
FOOD FOR THOUGHT	283
EXTRACTS FROM LETTERS,	
Sympathy and Appeal	283
Assuming to Judge	284
Need of Charity	284
Fullness of Christ	285
THE THREE ANGELS' MESSAGES, (Con'd.)	
Mode of Translation	286

BY observing the date, with the name, on your wrapper or paper, you may know your standing in our subscription book. "Mar. 94," "June 94," "Sep. 94," or "Dec. 94," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 94*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, or "Dec. 93," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

SPECIAL NOTICE.

THE DAY DAWN is a book of 400 pages,—price, cloth-bound $1.00, paper-covered 50 cents. THE GOLDEN LINK is a Story of Our Times, specially designed for young people, 418 pages, price $1.00. MOSES AND CHRIST has 220 pages, price 50 cents or 30 cents according to binding. THE PERFECT DAY has 240 pages, price same as MOSES AND CHRIST. THE WORLD'S HOPE is $1.00 a year. These are the prices for single copies, postpaid. But whoever will send $2.00 at one time may order $3.00 worth. This is our agent's rate, and all who will work may have the benefit of it—that is one-third off. This reduction in price on the HOPE is not offered for renewals, but only for new subscriptions with orders for books.

NOTES ON SUNDAY-SCHOOL LESSONS.

Daniel's Abstinence.—Dan. i. 8-20.

(Lesson for Sept. 23.)

GOLDEN TEXT.—Daniel purposed in his heart that he would not defile himself.—Dan. i. 8.

INTRODUCTION.—This is designed as a Temperance Lesson. Daniel was a mere boy when taken captive by Nebuchadnezzar, and brought to Babylon. He and the three named with him were of the tribe of Judah—of which Christ came. Daniel and his companions were selected with others, "of the king's seed, and of the princes," to be fed and trained three years for service in the king's court. (Foretold 2. Kings xx. 17, 18.) They were chosen for their physical health and mental ability, and to what they already knew was to be added the learning and language of the Chaldeans. They were to be supplied with a daily portion of the king's meat, and of the wine which he drank, that they might stand before the king. (Such supply, taken spiritually, is a good preparation to stand before the King of kings.) Our lesson shows how Daniel and his Hebrew companions regarded this matter of diet, and gives the result of their temperance.

I. DANIEL'S PURPOSE.—Vs. 8-10. Daniel was the leading spirit of this group of four boys. It would be well if all boys had as safe a leader. He had been well trained. He knew what was best, and he was well-balanced,—not one to be easily led astray. He purposed in his *heart* not to defile himself with the king's diet. It was not a superficial purpose, a casual whim, but was deep-seated. He was a boy of good understanding and strength of will. Knowledge and good habits make a strong will.

The young Hebrew's idea of defilement may have been partly ceremonial, as the kings diet was not in accord with the Jewish law.—Lev. xi. His purpose may have been partly to avoid idolatry, as the heathen were in the habit of consecrating their food to their gods. But his scruples were doubtless partly based upon hygienic principles. It is safe to say that the articles of food allowed in the law of Moses are the safest and best. Daniel evidently wanted to succeed in that for which he was chosen and to this end he chose a plainer diet. His plan had reference to health, good looks, and mental ability. It is a great mistake to think that what we eat or drink is of small importance. The virtue of the blood depends on the food, and the heart and brain are greatly affected by habits of eating and drinking. Jesus referred to this fact when he said, "Take heed lest at any time your hearts be overcharged with surfeiting and drunkenness, * * and so that day come upon you unawares." The steward of Nebuchadnezzar had some idea of the importance of the right diet, (though he was perverted in his education), for he feared the king in case these Hebrews did not look and prosper as well under another diet. Kings then had the power to kill a man at will.

Daniel's tact and courtesy are worthy of notice and imitation. Having formed his purpose, instead of demanding, he "requested" the change of diet. His manners had won him favor and compassion in the officer's mind. Politeness and courtesy are Christian graces.—1. Pet. iii. 8.

II. THE TRIAL.—Vs. 11-16. The names of Daniel and his three companions signified, respectively, "God is my Judge," "God is gracious," "This is as God," and "God is my Helper." Their names were changed to those having reference to one or another of the Babylonian gods. The object no doubt was partly to make them forget their home and religion. This may be a type of the fact that Christians going into Mystic Babylon give up the Scriptural names, and call themselves by the names of men, leaders in their sects. Paul warned against this in 1. Cor. iii. 1-5, but how little heed the churches have given to the warning!

Daniel, appreciating the danger to his officer in the matter of changing the diet, in case it should prove injurious to them, suggested a test for ten days on a diet of pulse and water. Pulse is what grows in pods, like beans or peas. He was willing to be tested in so short a time on vegetable food, and nothing to drink but water. Who will say that the luxurious food and the wine are a more healthful diet? At the end of the ten days they were "fairer and fatter" than those fed on the king's food, and so

their diet was permanently changed. Eating and drinking are not trivial things.—See 1. Cor. x. 31.—"Do all to the glory of God."

III. THE RESULT.—Vs. 17–20. God honored these boys as a result of their faithfulness to him and to the principle of true temperance. He gave them knowledge and skill and wisdom. It is worthy of note that Daniel ascribes intellectual endowments and knowledge to the Lord. Some of these, like the inspired visions, may have come directly from him; but was not this knowledge attained by these young men as a natural result and reward of their temperance and faithful study? They no doubt felt well, slept well, and were always ready for their allotted studies. Rich food and stimulating drinks impair the intellectual powers; and true temperance brings its own reward.

Only Daniel had the prophetic gift. His career as a seer of the future, and an interpreter of prophetic dreams, was most remarkable. We are indebted to him, under God, for some of the most important outlines of human history. And while this was by direct inspiration, (as only God can see the end from the beginning), the implication of the lesson is that his abstinence from the mode of life followed by others fitted him for his work. It takes courage and nobility of mind to be like Daniel; but it will pay, and to every young man the words are appropriate:—

"Dare to be a Daniel;
Dare to stand alone;
Dare to have a purpose true;
Dare to make it known."

(We omit the Review Lesson for September 30.)

☞ DO OUR READERS REALIZE how very low we have reduced the price of our books, and how many people may be reached with the truth these books contain by a little co-operative effort and sacrifice on their part? Six copies of DAY DAWN, or ten copies of either MOSES AND CHRIST or PERFECT DAY, for $2.00! Or part of each kind may be had at the same rate; and we will mail them, paying the postage, all to one address or each book to a different address. Some appreciate our offer and are circulating all our books, including THE GOLDEN LINK. Understand, we send three dollars' worth of any of our books, (except the bound volumes of the HOPE), at the retail price, for two dollars sent at one time.—ED.

LOVE YOUR ENEMIES.

"Be ye merciful, even as your Father is merciful."

It was said to them of old time,
Love your friend, but hate your foe;
Take revenge for all you suffer,
Eye for eye, give blow for blow.
But I counsel you, my people,
With the wisdom from above,
Leave this lower law of vengeance,
For the higher law of love.

If thy foe shall hunger, feed him,
Watch for his necessity;
Loving deeds, like coals of fire,
Will destroy his enmity.
Good is stronger than all evil,
Think not then this course can fail;
Be not overcome of evil,
But with good, o'er ill prevail.

For, consider, if you only
Love the people who love you,
Not one whit above the heathen's
Is the standard you pursue.
Perfect love is manifested
In creation's gracious plan:
God's Love all His works embraces,
Yea, each hard and sinful man.

In God's works behold His goodness,
And the Love Supreme adore;
Equally, on good and evil,
Does the golden sunshine pour.
Rain refreshes e'en the sinful,
Slakes his thirst, endues his field,
Though in ignorance he sees it,
Nor one thought to God doth yield.

Let perfection be your standard,
As for Me, who am your Lord;
To become like God, your Father,
Is your infinite reward;
Not by dreaming, but by doing
You shall grow from day to day;
You have heard My words, and happy
Shall you be, if you obey.

Thanks to Thee, for full revealing
Of the meaning of Thy word
So misunderstood, half-valued,
Which from infancy I heard.
Thou hast given me *Thy* standard:
As thou teachest, Thou wilt do:
All forgiving, I grow *like* Thee;
Thou art all forgiving, too.

And Thyself wast manifested
In the Christ among us here,
That we might behold our Father,
Perfect Love, that casts out fear.
No more shall "Eternal torment"
Of my creed a portion be:
"Thou art Love," Thou art Almighty;
Full assurance this for me.

Matt. v. 38–48; Luke vi. 27–37; John xiii. 13–17; 1. John ii. 4, 6, 9, 11; Rom. xii. 14–21; John xvi. 13–15; John xiv. 2–6; Matt. xiii. 51, 52. Matt. xxiii. 3; John xix. 9; John i. 1; John xvii. 4–8; 1. Cor. v. 18, 19; 1. John i. 2; 1. John iv. 7–11; 1. John iv. 16–20. F. J. T.

LOVE.

"GOD IS LOVE." Praise his name! Love is greater than our salvation, for when we are filled, it runs over, and all get a share, even our enemies; therefore love is without limit. Glory to God! Pure love is salvation,—there can be no salvation without it. Thanks be to God who always causeth us to triumph. Love is stronger than death. Water cannot quench it, nor the floods drown it. "Love never faileth." It will never betray. Love will lay down his life for a friend.—John xv. 18. Love covers his brother's faults.—1. Pet. iv. 8. Love is harmless, for it worketh no ill to his neighbor, but loves his neighbor as himself. Love is full of hope, for she hopeth all things. Finally, love is pure, even as God is pure.

This is the measure of a perfect Christian. Dear brothers and sisters and friends, if you claim the experience of perfect love, go thou and do likewise. I do praise the Lord for all he is doing for me. I feel that he has pardoned all my sins and made me clean. I find it is easy to serve the Lord, when I obey him in all things. This is the only way we can serve him. C. B. WOOD.

FOOD FOR THOUGHT.

ONE of the best evidences of Truth is the resistance it encounters. The reason is apparent. The kingdom of this world is Satan's and he has no part with Him who comes to rule the next, and whose name is Truth. The tares of error are in every part of the field, ripe and rotten; and they try to strangle what they can. Thank God the Reaper is at hand.—*Selected.*

☞ *New* subscribers sending $1.00 before Jan. 1., will be credited to the end of 1895.

EXTRACTS FROM LETTERS.

Sympathy and Approval.

FOR some time I have desired to write you some words of encouragement in your ardent struggle against the very many educated errors consequent upon the present "bright shining," and unfolding of the "roll of the book," and the disclosing of the hidden mysteries of the Lord's word. Many seem to "catch on," but see "men as trees walking," and need another touch of the Master's finger to open the eyes of their understanding; but they make boasting assertion of those things which they only "know naturally," and are offended if you seek to assist them by a little gospel argument. I have often observed your quiet forbearance, and prayed for its continuance, while you were seeking their good and enlightenment in the word of God.

Your article on "The Headless Beast," (July 1.) so very timely, is what concluded me to assure you of my sympathy and approval; but you have marked out for yourself a dangerous course. Dear Brother, we *are* in the time of the "Eighth," and you have marked him. If you will permit me, I will offer a few prophetic texts in proof of your exposition.—See Isa. x. 28 compare Nahum ii. 3. For the meaning of Aiath, see Jer. li. 25 and xlvi. 20 compared with Dan. iv. 26 and xi. 36. See also Amos v. 13 and Hosea xiv. 9. And now, beloved brother and companion in this tribulation, let us be wise as serpents, and harmless as doves.

Your two articles, in the HOPE of August 15, were so forcibly true in exegesis, that for years I have not felt such extreme pleasure. I have been rejoicing until I felt almost ashamed of my foolishness,—but "you compelled me;" and the more so, as I had just a day or two before received a letter from a brother, declaring "no fellowship with" me on account of my acknowledged appreciation of your work in the Lord. The hobby was *his* "ransom" theory, and *if* he has the exclusive right to judge and then condemn me for not viewing our Saviour's ransom as *he* does, then I am cut off from its merits.

But, thank God! I now feel sure of suffering with the Ransomer, Jesus Christ; and if I must suffer on *your* (?) account I never-

theless rejoice, as I see the very same in your work that the writer of "Thoughts on Redemption" saw when making his "Reply."

Your views on "The River Euphrates," and "Three Unclean Spirits," meet a want long felt by many of the truth-hungry. It is evident to my mind that the hand of the Lord is now laid on the tarrying members of the Church proper, causing them to fill up what remains of his sufferings, and to complete the Body of his Tabernacle. And even now the world (that is, the non-Christian) feels the throes of the great battle. You will not wonder at the falling of some of the great (?) ones of the church in these times. What an awful time we are now passing through! Even the political economy of free (?) America is fallen, and we are *not* a free people, only in Christ Jesus.

I inclose the letter alluded to above. Make use of it as you think best for the benefit of all who *must* suffer for the truth. Let us show all love to God, the saints, the erring, and even our enemies, whom God will turn to our account, as pricks to spur us into line.

The HOPE has been a great consolation to me. I love its faithful dealing with the word of God. But I am too poor to try to subscribe for its continuance. I am old and worn and poverty-stricken from my engagements in this warfare, and unable for much more active service in the exposed ranks of our Captain's army of noble, self-sacrificing warriors, but I can "stand by" and hold up Moses' hands until the battle is over. I hope and pray for the continued publication of the HOPE, as it is a great help to the faithful ones. May God bless you in your labors for the kingdom.

Your brother in the largest hope,
LYNN, ARK. J. COBB,

Assuming to Judge.

[The following is a copy of the letter above mentioned. If its author is doing the Lord's work in thus judging and condemning HOPE readers and others, I will help him to get the matter before them, and save him the trouble and expense of writing so many private letters. Let each one judge for himself as to the spirit of such a work. Bro. Cobb is an aged minister of Christ, whose name for a time appeared on Bro. R's. advertising circulars.—EDITOR.]

Mr. J. G. D. Cobb,

DEAR FRIEND:—Your letter is at hand. Thanks for kind words. I am glad to know of your friendly feelings toward me, and assure you that I have none other than friendly feelings toward yourself and the whole human family, except it be those who are the enemies of the cross of Christ—Paton, Adams, *et al*—including yourself to whatever extent you intelligently co-operate with them, and oppose the cross and the ransom.

It is utterly useless for you to tell me what Paton and the others believe and do not believe. I fully informed myself on those subjects years ago. Neither they nor you believe in the ransom. Hence whatever you serve, it is not the service of God nor of the truth, but contrariwise; and I would no more think of co-operating with or assisting or aiding any of you than the devil himself. "He that is not for me is against me, and he that gathereth not with me scattereth," said our Lord.

You may be deluded on these subjects. The others I know are not. Possibly, like them, you deceive your own self while handling the Word of God deceitfully, and while using the word "ransom" without meaning the thought of ransom, but the reverse thought.

With sympathy, but with no fellowship,
Yours respectfully, C. T. RUSSELL.

Need of Charity.

IT is sometime since I wrote to you; but I do not forget your kindness in sending me the HOPE regularly. It is received and read with joy. I am anxiously studying and watching the time. Oh! it seems as if a crisis were coming very fast. Such irregularity, and devastation, and suffering! Still so many do not see that we need a Ruler to straighten out things in this world.

I should think a few of those articles from the Bros. Chase would set people to thinking. I love to read them. They mean what they say. Oh! if I could hear the news spoken I would be so glad. But I am happy to be furnished by you kind brothers.

Bro. Russell thinks I am not fully with them in the truth. I have just written to him. I told him he wronged me there. I was no hypocrite. I had charity for all God's dear ones, and without that we were nothing.

He is a dear, good, kind brother, but he lacks charity. I told him so. What a blessing if we could all have charity! I told him I love all who are striving to do God's will, even if they do not all see just alike; that they are doing their best, and God will help all who ask in faith. I love all God's dear ones that are earnestly proclaiming the gospel. It rejoices my heart. Oh to learn more and more of his grand ways, and to understand all things concerning him!

Dear brother in Christ, pray for me, your sister, C. A. P.

VITTORIA, ONT.

Fullness of Christ.

I HAVE read some of your papers, and would like to subscribe for six months, for which I inclose fifty cents. I have your DAY DAWN and MOSES AND CHRIST, but have not had time to study them carefully, nor had I a desire until last week, for I was entirely taken up with Bro. R's work. Kindly let me know what difference you had (if not of a personal nature), and wherein he is wrong in looking at the ransom.

I also inclose ten cents for the little book on Atonement. I send you also a list of names to which send sample copies, Your brother in Christ, * * *

BETHLEHEM, PA.

REPLY.—The little work on Atonement gives quite a definite statement of my view of the subject. I cannot say I ever had any *personal* difficulty with Bro. R, only so far as differences of opinion have become personal in their results. He admits that he is not friendly toward any whom he thinks are the enemies of the cross of Christ; and he regards me as a wilful deceiver, "rejecting the ransom," and "denying the Lord that bought us." As to my motives, let the Lord judge. But I am not and never have been guilty of either of the last two charges. I always have been a decided believer in the Lordship of Jesus Christ,—more so, indeed, than Bro. R. himself; and I hold, without any mental reservation, to the saving efficacy of his sacrifice for sin,—far more so than does Bro. R, for I believe he has redeemed all, and will keep all he has redeemed.

The chief difference between our views may be thus briefly stated:—He regards Christ as a *Substitute*,—as dying *instead* of us; while I regard him as "the *Head* of every man," and hold that it is our *relation* to, or *oneness* with, our Head that makes his sacrifice available and efficacious to us. The Scriptural evidences you will find in the little book on "Atonement," which I have sent you.

I do not disfellowship, nor feel unkind toward him, nor anyone else, for holding to Substitution, though I regard it as a crude view of our Lord's sacrificial work—a relic of the Papal dogma of the appeasement of God's wrath. And it is a peculiar fact that Bro. R. not only holds to the dogma of the church of the dark ages, but manifests her cutting off spirit too. Is it not true that those farthest back are most inclined to excommunicate for opinion's sake? Those who cast out their brethren think it is their bounden duty for the glory of the Lord; but it is to those cast out the prophet says, "He shall appear to your joy, and they shall be ashamed."—Isa. lxvi. 5. Those who have the truth can best afford to be kind and patient and leave the judgment with the Lord.—EDITOR.

THIRD EDITION OF DAY DAWN.

THE Third Edition of DAY DAWN is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading DAY DAWN, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things.

Price, postage paid by us, in cloth-binding, one dollar, or three for two dollars; in paper cover, fifty cents, or six for two dollars.

THE THREE ANGELS' MESSAGES.

(*Continued.*)

Mode of Translation.

"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness, it may be ye shall be hid in the day of the Lord's anger."—Zeph. ii. 3. (Glory be to God for these precious promises; they ravish my soul with delight, and the blinding tears of joy often stop me from writing. My soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour.) "It *may* be,"—not must, nor shall be, but it is possible, if we fill the conditions,—"we shall be hid in the day of the Lord's anger." When is that? It is now, even at the door; for the great day of his wrath is come. But where shall we be hid? Let Paul answer: "For ye are dead, and your life is hid with Christ in God; and when Christ who is our life shall appear, then shall ye also appear with him in glory."—Col. iii. 3, 4. Has Christ appeared? Yes, he is now present, testing us all in the lowly valley, even down to the water's edge. For what purpose? To see if we fill the conditions necessary to appear with him in glory. For, beloved, we are even now on the very borders of the promised land of our inheritance. It appears to me, from a careful, prayerful study of the prophecies and time measurements, as the Lord is pleased to reveal them, that the *translation* of the saints is next in order, to those who fill the conditions.

One condition is here expressed, "Ye are dead." I know Psalm lxxxii. 6 reads, "Ye are gods; and all of you are children of the Most High, but ye shall *die like men*." How do men die who become gods, or divine, spiritual sons of God? Is it merely physical death? Is it not a deeper death, even death to sin, and death to the human, and death to the world? Then when the *time* comes for translation, this earthly house will be "dissolved." Amen. If we be thus dead, "Then shall ye also appear with him in glory." Amen. Two other specifications in this death, the prophet says, are meekness and righteousness. Amen.

Now look at the great type of fleshly Israel in the wilderness. The whole forty years is called "A *day* of temptation," of testing and sifting, to determine who filled the conditions, first, of translation of the whole church immediately into the promised inheritance, and when, through unbelief, they failed in that, then of entrance at all, into the promised land. Paul says, "Put off the old man, which is corrupt." The Lord says, "Israel is my son, my firstborn." The old man Israel, so full of sin and unbelief, could not inherit the promises, and like our old man (the carnal nature), it must die in the wilderness, and the young man (the renewed nature) go into Canaan at the end of forty years. And that, it appears to me, is an exact type of the testing of spiritual Israel, and for the same purpose, for forty years, from 1874 to 1914.

But some may say, Where, then, is the type of translation of the overcomers? Why, beloved, it was just where the greatest test came to determine who *were* overcomers. It was at Kadesh-Barnea, which means "Holy places," "Springs of judgment." God is no respecter of persons, but he is of character. If the whole church had been overcomers, they would have entered immediately into the rest of Canaan; but, alas for old man Israel! his carnal nature, so full of unbelief and murmurings, kept him out. But the overcomers were represented by Caleb and Joshua: and just so sure as they entered Canaan for forty days, (typical of the forty years in the wilderness), and viewed out the land, and then came back and brought Israel over, so sure we, brethren, if faithful a little longer, will be caught up to the "Holy Place," to enjoy the midnight wedding with Christ, and then return and deliver spiritual Israel. [And the third day there was a marriage in Cana of Galilee.—Cana, zeal, possession. "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." "After this he and his mother and his brethren and his disciples went down to Capernaum,"—the field of repentance. "And ye yourselves like unto men that wait for their Lord when he will *return* from the wedding."] And just as sure as the ten who enjoyed all those privileges came back and filled the church with unbelief, and were immediately destroyed by the plague (Num. xiv. 37), so sure will a large company (ten to two) who have been in the light of these new truths, now draw back through unbelief. Will they not lose their inheritance, and soon receive the plagues? From the above type we learn that another characteristic of the Little Flock is strong faith in God. Amen.

Another clear type of translation is seen in Aaron, the saint, ascending from Egypt to meet Moses in the Mount of God. He kissed his brother, and both returned, brought the plagues, and delivered Israel. If Aaron had been under sentence of death when leaving Egypt, as Moses was, it might represent physical death before translation, but such is not the type. From Aaron we learn another essential element,—a holy character. Amen. "Who shall ascend into the hill of God? who shall stand in the holy place? He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity [become proud] nor sworn deceitfully."

Another clear and beautiful type of translation is seen in Gideon's three hundred; and the number *may* be significant of the living saints too. What *can* the breaking of the clay pitchers mean (For we have this treasure—the incorruptible seed of God—in earthen vessels.) but the lightning flash of the spiritual Christ dissolving this earthly house?—not being unclothed, but instantly clothed upon; in a moment, in the twinkling of an eye, and our own immortalized spirits, in connection with his, flashing the sunlight of truth into the enemy's camp, some accepting, others rejecting, thus turning their swords against each other. If they had gone up from the lowly valley, one by one, and broken their pitchers, it might illustrate some modern ideas of translation; but such is not the type.

And, beloved, the *time* seems significant too: "In the beginning of the middle watch, and they had but newly set the watch."—Judges vii. 9. The midnight hour! Just about where we are now, brethren, as will presently be shown. From this type we may learn two more essential qualities for translation: humble, holy zeal, and watching for the time.

Enoch, the seventh from Adam, appears to be a clear type of the translation of the waiting, watching saints when the Lord calls for them with ten thousand of his risen saints. He lived very early in the morning of the first Adam's day of generation, he walked with God, thus fulfilling the conditions, had the right inward testimony, and as he lived three hundred and eight years in earthly Adam's day, and was the seventh from Adam, and had very strong faith, God used him as a Bow of Promise to span the heavens, the entire distance over the six millenniums, and made him a type of the translation of the present living saints, very early in the morning of the seventh, or Second Adam's day of Regeneration. "And God said, I do set my bow in the cloud."

It was at the close of the sixth day that the first Adam appeared as earth's lord and ruler, and was given dominion over all, to subdue it, and failed. And it was at the close of the sixth millennial day that the Second Adam came as earth's Lord and King, to reign and restore all things, and he will not fail, but will send forth judgment unto victory.

It is admitted by nearly all Bible students that Elijah represents the overcomers of the entire gospel age, and especially of the living saints when the Lord calls; and his sudden translation, (not after sickness and physical death, as with Elisha, but) while in bodily health and strength, from earth to heaven, seems so in harmony with Paul's declaration in 1. Thess. iv. that I do not see how any saint can doubt it. Daniel joins with Paul in describing the coming of the Lord with the risen saints, and then Paul says, "Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air." And the Lord who knew the terrible persecutions that will follow the third angel's message, adds for our consolation, "Wherefore comfort one another with these words."

"Behold! a secret I disclose to you, we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for it will sound, and the dead will be raised incorruptible, and we [the living] shall be changed." As in Heb. x. 20, the fleshly body of Christ is called a vail, hiding or covering the inward man, for the glory lay deep within; so Elijah's outward man, which is not the subject of translation, may be represented by his mantle, which he left behind. The poet expresses this thought:

"This robe of flesh I'll drop, and rise."

The *lives* of these two great prophets and typical characters do not present a greater contrast than does their departure, the one by translation, and the other by natural death. And in Elisha's case there is recorded a very significant circumstance, which seems to be a clear type of sudden resurrection after natural death, (probably of the inner man), for after his burial, a dead man was let down into his sepulcher, who when he touched Elisha, suddenly "Revived and stood upon his feet."—2. Kings xiii. 20. And is not this just the kind of type we should expect to represent the Elisha class, who do not *sleep*, but the inward man immediately passes from labor to reward. And this after Elijah's translation.

(*To be continued.*)

JAMES THE LEAST,

WATERVILLE, WASH.

REMARKS.—I enjoy reading our brother's writing and presuming that others would receive good from it this long-continued article finds a place in the HOPE. This is not to be understood as an endorsement of all he writes. But if I express some differences, let it be regarded kindly by all as this is the spirit in which it is done. I think the article is well worth reading, and contains many valuable suggestions.

In reference to the part of the article published in the preceding paper, I would suggest that our "James the Least" gives the "Miller Movement" a wrong place. It is not surpris-

ing that Seventh Day Adventists have sought to indentify that part of the "Advent Movement" with the "First Angel's Message," because they do not see the work of the future ages or that there can be any gospel proclamation after the Lord's second coming and the salvation of the church: but our brother's farther light on the greatness of God's plan of salvation should prevent him from making that evident misapplication. The 1833—43 movement was not world-wide; but the angel (messenger) of Rev. xiv. 6 was "to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Those in the Miller part of the advent movement preached the eternal and hopeless damnation of the world of mankind, in connection with the Lord's coming to save a few, but the "angel" had "the everlasting gospel"—good tidings—to preach to all. These two specifications seem clearly to set aside the "S. D. A." claim, which our aged brother James has endorsed. It appears evident that this angel having the everlasting gospel to preach to all represents the dawning work of the Millennial age, after the gathering of "the firstfruits unto God and the Lamb."—Compare verses 4, 6. The second and third angels state no new truth, but declare the results of the everlasting gospel message,—(1) the fall of Babylon; (2) the torment and confusion of those who still worship the dying beast—the Babylon system. It would not be very difficult to apply the beginning of this fulfillment in the forty year period our brother mentions, beginning at 1874. That the proclamation of the Lord's coming inaugurated a "Judgment message to the Church," and that it still continues, I do not doubt: but this closing or harvest work of the old age should not be confounded with the dawning work of the new age, though they are going on together. The ages lap—the harvest of the old being simultaneous with the dawn of the new.

Coming to the part of the article in this paper, I would make some suggestions. 1. There is a distinction between the "presence" of Christ in "the holy place" and his "appearing." If indeed "he is now present, testing and trying us all, * * to see if we fill the conditions necessary to appear with him in glory,'" then he has *not* yet appeared. For *when* he appears, *then* shall ye also appear with him in glory. Evidently the gathering of the saints together unto him must precede their appearing with him.

2. As to the mode of translation, I would not be dogmatic. Our brother admits, what I believe is true, that the "inner man" is the subject of translation, and that the earthly house must be "dissolved." The question seems to be, Will that dissolution be with or without death? It will be the leaving behind of the "outer man," "the robe of flesh," in either case, and whichever the Lord wills, will be the better way, and I believe he is able to accomplish either. But it has become my conviction, (I do not say immovably fixed) that all who have sinned, and whose bodies have become tainted with disease, will die; and only after *sinless* generation has become a realized fact, will men pass away without death. (See PERFECT DAY.) I think Enoch, the seventh from Adam, is *not* a type of the saints of the age now closing, but of the people of the perfect day,—seven being a type of perfection. Perhaps no two types represent exactly the same thing in every particular. I think it required both Elijah and Elisha to represent the true church of the gospel age. See DAY DAWN. If indeed Elijah represents the *overcomers* of the entire gospel age, as our brother admits, then certainly the great majority of the "Elijah class" have died; and his idea that the "mantle" represented the earthly house "dissolved," and left behind, would not be out of harmony with the thought. The outer man is represented as a garment, laid off when men are "unclothed."—2. Cor. v. 1-4. Enoch did not see death,—no mention of a "mantle," even, in his case. I am glad to agree that the time comes when the ready ones will not be "unclothed," nor "naked," nor "sleep," but instantly pass to be with Christ in the "holy place," the middle apartment of the heavenly sanctuary,—the middle heaven being represented by mid-heaven, "the air." That this time has come, seems indicated by the times, and by Rev. xiv. 13. But if not now due, whenever it does come, the change will be "in a moment, in the twinkling of an eye," whether the Lord chooses to dissolve the body with or without death. That we shall then have a perfected spiritual body, and be with Christ, is the glorious hope and the great motive to faithfulness.

3. I would ask our brother James, and all others, to read again 1. Cor. xv, laying aside as far as possible all preconceived ideas, and see if Paul is or is not treating of the whole human family. I once tried the experiment, and never since have I believed in a limited application of what he there says. He first shows that Christ died and rose for all. Then he shows that as all died in Adam all shall be made alive in Christ. Then he asks and answers the question, "How are the dead [*all*, not a class] raised up, etc," showing that they are to be like the second Adam, even as in this life they are like the first Adam. Then he comes to the grand climax: Flesh and blood cannot inherit God's kingdom. We shall not *all* sleep, [the majority have slept]. but we shall *all* be changed. This includes *all*, whether they sleep or not. And that it includes all mankind is evident. That men can die and not *sleep*, I fully believe, and our brother admits; and that men can be changed without dying we both admit. I think we agree that in due time *all* shall be changed, and made like Christ.—EDITOR.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 12., No. 19. ALMONT, MICH., OCTOBER 1., 1894. $1.00 a year.

CHRIST OR ANTICHRIST.

FOR which shall we look? Is Antichrist yet to come? Are his "1260 days" and his bloody work of persecution yet future? If so, it is not time to be looking for the coming of Christ, nor to be proclaiming it near; for the great apostle assures us that His day shall not come, until after the coming of the man of sin, the son of perdition.—2. Thess. ii. 3. Some of the believers at Thessalonica had become confused by the teaching that the day of Christ was at hand, or was then present, and in this chapter the apostle wrote to cheer them by correcting the error. He says, "Let no man deceive you by any means;" and the substance of his statement is, that the coming of the Lord (to introduce his day) and our gathering together unto him, are not due until after the revelation of "that Wicked (one)" "the Man of sin," in modern usage called Antichrist. That this Wicked power is first, is further shown by the statement, "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—See 2. Thess. ii. 1–8. Now, it is an important question for the students of prophecy who are watching for the fulfillment of God's word and the coming of the great day, Are the Man of Sin and the details of his terrible work in the past, or yet in the future?

This question is being pressed to the front by many strong writers in our day, who deny what is known as the 'historic' view, and advocate the 'futurist' view of this subject. Our own writings, on prophetic subjects, in all our books and the HOPE are based on the historic view of the Man of Sin. We apply this name to the Papacy, which was not merely a Church, nor a State-Church but a Church-State. In this union the woman controlled the man, bore his name, and used his power. We hold to the year-day principle as to symbolic prophecies, and claim that the "time, times and a half," "forty-two months," or 1260 days, of the prophecies of Daniel and Revelation, have been fulfilled in the history of the Papal Church-State, as 1260

years, reaching from A. D. 538 to A. D. 1798.

This position, that the supreme power of the Man of Sin is in the past, that at the end of his allotted time (1798) the kingdoms were given to the Man of Righteousness, (Dan. vii. 13, 14), that in consequence, the judgment did sit on the Man of Sin, to take away his dominion, to consume and to destroy it unto the end, (Vs. 25, 26), is one of the elements in the claim that the day of the Lord is upon us.—See "Times and Seasons," in DAY DAWN. The 'futurist' denies the truth of the year-day view, and looks for a "personal and infidel Antichrist," or literal *man*, to fulfill all these terrible prophecies of Daniel and John, concerning that Wicked power, in 1260 ordinary days, or three-and-a-half years.

The issue is not doubtful. And we are not unaware of the alternative that if the futurist view be correct, then the claim we make as to day dawn being here is erroneous. We cannot but be interested in this matter. Truth is truth, and it will stand, no matter whose view may fall; and truth is always of more value than error. But we think it safe to say here, that no one who understands our position, and sees the harmony of the several time arguments given in DAY DAWN, is looking for a Man of Sin yet to come.

This is not saying that no believers in the larger hope are looking for a coming Antichrist. Many of them are. An article written from this point of view, by one of these, an esteemed brother, has just appeared in *The Lamp of Life*, under the heading, "Will Papal Rome Persecute Again?" He says,—

"It is not a question of *future persecution of Saints*, for this is no matter of uncertainty, if we read and interpret revelation aright. The inquiry relates to the origin and agent of persecution. Our great Key of interpretation in apocalyptic study, is the tenth verse of the first chapter of the book. Literally, 'I was in spirit, in the Lord's day,' *i. e.*, the day of the Lord. We have a hint of much value, rising to the force and stature of a rule, that where the seer is 'in spirit,' he is thence and thereby *transferred* to another place and another time, *one or both*. * * * In virtue of the *Key* thus suggested, we put the bulk of apocalyptic fulfillment into the ending years of the age, upon which we are now entering. Seals, trumpets and vials, in the main, can only be located in the past in a faint way of adumbration. That dim preliminary fulfillment may be conceded, while the essential is to come. We look upon the grand and tremendous literalism of revelation as future.

An exception to this may be specified in any prophetic portraiture which brings to view a phenomenal object, like the Romish harlot, on her way to judgment, as seen in chapter seventeen. This woman thus foredestined has indeed an age-long history of cruel persecution. She is drunk with blood, the blood of martyrs. She has persecuted fearfully and long. Her course and career are summed up in this delineative stroke of blood inebriation. While all the seals are to be put into the weighty and mighty terminus of the age, yet there is a precursory past, and in *that view* we may find in the fifth seal, the seal of death dealing and blood, a hint of the murderous work of Papal Rome in other days. On her way to judgment, she is seen ensanguined. Her vesture is red and her brain congested with the blood she has shed, and whose aroma she has breathed for a thousand years.

Giving to the adumbratine sense and signification of the seals, all that belongs to them, still we put, by our law or rule of interpretation, the special sense and intention of the fifth seal into the days now coming and near at hand. * * *

When does the harlot's judgment begin? The *Lord's day*, while definitely and intensely, the very latest and ending part of the age, embracing perhaps about 2300 literal days, is nevertheless we think in some sense a longer period, covering substantially this nineteenth century. And we have elsewhere shown in particular detail, that the judgment of the harlot began in the time of the first Napoleon, and that the judgment is, in fact has been, and will be *Napoleonic*. * * * The resurgent Napoleon will have his confederation, and this ten-fold compacted power will finish the harlot's judgment.

But there remains this of possibility, or as some will think, of probability. Will the coming Napoleonarch at the first, form a league with the Pope? And to this question we may answer with much probability, *yes!* The reasons for this belief might be easily given. We would suppose it likely from the very fact that Napoleon I., and Napoleon III., supported the papacy. As they did, or as the six therionic heads have done, so the seventh will probably do. Having made a covenant with Rome, he will break it, and this leads us to the question of a persecution or not, while Napoleon is in league with Rome. That the Antichrist will persecute during the last 1260 days of his career, that is, during the term of his ten-king confederation, is clear enough. This period of merciless dealing with those who refuse him and his mark is graphically made visible in Rev. xiii. for this chapter is a specific account of his terrible work. This persecution is sequent on his sundering the league with papal Rome.

There is this to be considered, that hitherto during the nine or more decades of the harlot's judgment, up to this date, she has not put Christians to death. She could not, dare not do it. And as to whether she will again persecute on the basis of a brief alliance with a personal Antichrist, a resurgent Napoleon, we may ask, would a politic as well as political power, a man ambitious for universal dominion, launch forthwith into a work of slaughter? On the other hand, would he not rather as much as possible enlist the countenance and co-operation of Christendom? Will he not rise by the tactics of flattery? And is this not really so said prophetically? We cannot here fully argue the matter.

It is true in the tragic days of the fifth seal fury of killing the innocent, there is a cry of 'O Lord, how long?' And it is added that still others must be killed. And to some it may seem that at first Rome draws the sword, and that the infidel Antichrist follows with his terrible arteriotomy of the guillotine, and the electric bolts of an infernal mechanism. It is not best to dogmatize. We may humbly remain open to all evidences that can enlighten us. The impression of the writer is that the papacy will not persecute again, but that there are or may be two stages of the destroying fury of the personal and infidel Antichrist."

We are glad to agree with this writer that "the papacy will not persecute again." Glad he admits that the history of the great Mother church, "drunken with the blood of the saints," is an exception to his rule for apocalyptic interpretation. This exception covers at least two-thirds of the gospel age. It is said sometimes that an "exception proves a rule," but in this case, the rule seems in danger of being crushed to death under the weight of the exception. It is a fact of history that this papal power held the reins of the government of Rome for 1260 years, and that power was broken by the instrumentality of Napoleon at the close of the last century, as the writer above quoted has stated.

Is it not hard to believe that the destruction of so many millions by the great Church-State during 1260 years was but an adumbrage of the work of a *man* in 1260 ordinary days? The thing itself should be greater than the adumbrage. We are glad he admits that since the

nineteenth century began, the Papacy has not, could not, and dare not, put Christians to death. Has he considered why, from a prophetic point of view? It is because her 1260 year-days of power had ended. That ending marked "the time of the end," and the consequent breaking of the seals of the book, and the beginning of the period of increasing knowledge.—See Dan. xi. 33–35 and xii. 4.

What reason is there to suppose that that fitness of things on a large scale is an adumbrage, and will be repeated on a much smaller scale in the future? How does anybody know that the Antichrist will be a Napoleon? How can the brother be sure that we are now entering into the ending years of the age? If the fifth seal is indeed, as he admits, the seal of death-dealing and blood, under which Papal Rome has been drunken with blood for a thousand years, how can he expect that seal to be opened in the future? It seems a strangely mixed idea of the fulfillment of prophecy. If the Lord's day is definitely a period of about 2300 literal days at the very end of the age, how can it substantially cover the nineteenth century? Does it not seem that the terrible facts of the Papal history for more than a thousand years before this century, and the grand developments of this century, are calling loudly for a modification of this writer's view of prophetic fulfillment?

If we mistake not, he, with some others, hold that we have already entered upon the last 2300 days of this age, and that the development and work of the personal Antichrist will be fulfilled before the year 2000. That there may be some dark and terrible things in the next six years is quite probable, but we believe they will come from other causes, and that this 'futurist' idea of the Antichrist will be exploded. But we do not say to anyone, Well, just wait, and let time prove it; for we believe it can be Scripturally proved now, that the Man of Sin and his chief work are in the past.

Those who hold to the futurist idea of the Man of Sin and his 1260 days are claiming a great increase of light in these days on the Bible prophecies, especially those of Daniel and Revelation. From our point of view, that the Man of Sin and his 1260 years are in the past, it is plain that "the time of the end" began at the close of the last century, and that the open book and the consequent increase of knowledge are due here. But why should they rejoice in the increase of light which according to their own theory is not yet due? If, as they claim, the persecuting power of Daniel xi. 30–35 is the future personal Antichrist, and his 1260 days are yet future, then "the time of the end" is still in the future. Verse 35 plainly shows that the period called "the time of the end," does not begin until the appointed time of the cruel power ends; and Daniel xii. 4 shows that the book giving light on these subjects was to remain sealed until "the time of the end," or until the power of the persecutor should be broken. Then, as a matter of course, the light would come. So the case is plain. If the light has come, then the days of the persecuting power must be past. But if the persecuting power is in the future, the light has not come. Which horn of the dilemma will they take? They claim to have the book open and to have the increase of knowledge; but if their theory be true, the book is yet sealed, and therefore no one knows or can know anything definite on the subject. We think the knowledge of this time goes to prove that the sealed book has been opened, and therefore that the "days" of the Man of Sin were years and are in the past. From this point of view, we can consistently believe that the day of the Lord is now upon us. But if the definite time periods are yet future, how can anybody know that even they are near? From that point of view, a coming disappointment will tend to an indefinite postponement of the Lord's coming and the great day, and it may result in driving some to discard the Bible itself. May the light so clearly shining now preserve many from such a dangerous conclusion.

THIRD EDITION OF DAY DAWN.

THE Third Edition of DAY DAWN is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading DAY DAWN, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things.

Price, postage paid by us, in cloth-binding, one dollar, or three for two dollars; in paper cover, fifty cents, or six for two dollars.

GOD'S FIRSTBORN.

"Thus saith the Lord, Israel is my son, even my firstborn: and I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, I will slay thy son, even thy firstborn."

But Pharaoh only increased their burdens; and true to his word, God slew Egypt's firstborn. Before doing this, however, he commanded his own people to kill a lamb, and put some of its blood on their door posts: "And when I see the blood, I will pass by you."

Should the question be asked, What did this lamb signify? Christians of every name would answer: "The Lamb of God that taketh away the sin of the world."

There are other important truths that are clearly outlined in this opening chapter of the typical gospel: but alas, there is "no room for them in the inn" of the over-crowded creeds of most Christians. Nevertheless this lesson of the typical firstborn is very instructive: and if it were only thoroughly mastered and intelligently applied, it would make crooked things straight and rough places smooth, in systems of theology that through ignorance of its teachings are very defective.

In the wilderness of Sinai, God said to Moses,—"Behold, I have taken the Levites from among the children of Israel instead of all the firstborn: therefore the Levites shall be mine: because all the firstborn are mine: for on the day that I smote all the firstborn in the land of Egypt, I hallowed unto me all the firstborn of Israel."

This exchange of the firstborn for the Levites, was a carefully conducted business transaction. Both parties were numbered, and the sum of the firstborn exceeded that of the Levites by two hundred, three score, and thirteen persons, each one of which had to pay a redemption price of five shekels, which was given to the other party. Henceforth in this typical arrangement, the tribe of Levi stands in the place and does the work of the firstborn. It is important then to know what that work is, and the precise relation that the different classes of workers, if such there be, sustain to it and to each other.

One quotation will bring this clearly before the mind. "And the Lord spake unto Moses, saying: Bring the tribe of Levi near and present them before Aaron the priest, that they may minister unto him. And they shall keep his charge and the charge of the whole congregation, before the tabernacle of the congregation to do the service of the tabernacle. And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel. And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death." Here we learn, 1. That Aaron is preeminently the head of the house. 2. That the priesthood is secured to him and his sons with him, and all others are forever excluded therefrom. 3. That the Levites—his father's house, are wholly given to him for the service of the tabernacle. Thus the working forces of the redemptive plan are all grouped together in this typical firstborn.

Is it a wonder then that "Aaron's rod for the tribe of Levi," when as the representative of all this it was laid up before the Lord, should bud, and blossom, and bring forth almonds? Is it a wonder, that in the ark of the covenant under the wings of the cherubim, should be found in close association "The golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant?"

But we turn from these shadows of good things to come to look at the substance that casts the shadows. That Aaron the lofty teacher, (for such his name imports) was a shadow of the great "Apostle and High Priest of our profession, Christ Jesus," none will question. That his sons who ministered in the priest's office "before Aaron their father," were a shadowy representation of the elect church of all ages, who when the days of their consecration are ended, will constitute the "royal priesthood" in *fact*, as they do now in *prospect*, is equally certain, if not so well understood. But what about the Levites, the father's house of the typical high priest; who though excluded from the priesthood, still held an honorable place and did acceptable work in the tabernacle service?

Ten years or more have passed since after a careful study of this subject in its various relations, I became thoroughly satisfied that the most reasonable view that can be taken, and the only one that meets all requirements is, that they represent the nation of Israel, the father's house of the antitypical High Priest. They were put on probation for the "kingdom of priests" or royal priesthood under the law covenant, when it first came from Sinai. (See Exod. xix. 3–7.) But Israel did not obtain what he sought for: only "the election obtained it, and the rest were blinded." And this blindness has happened to them until the fullness of the Gentiles be come in; or until enough wild olive scions have been grafted into Christ and made partaker of his "root and fatness," to fill the place in the kingdom olive tree that the natural branches would have occupied had they not been broken off because of unbelief.

Thus the fall of them became the riches of the world, and the diminishing of them the riches of the Gentiles; because thereby they obtain a place in the royal priesthood which they would not otherwise have had. But though this vessel of royalty "was marred in the hands of the potter," and the kingdom of heaven taken from them as a nation, Hath God cast away his people which he foreknew? God forbid! The heavenly Potter is not thus wasteful of costly material. On the contrary, "he made it again another vessel, as it hath pleased the potter to make it."

But when will Israel thus be fitted up for their antitypical Levitical work under the Royal Priesthood, from the supreme glory and dignity of which their own blind unbelief has excluded them? Not until the priestly order is perfected. But when the days of their consecration are completed, and fully robed in their linen vestments, they have felt the touch of that holy anointing oil that was poured upon the head and ran down upon the beard, even Aaron's beard, that came down to the skirts of his garments: then the word of command will go forth, "Take the Levites from among the children of Israel, and cleanse them, and thus shalt thou do to cleanse them. Sprinkle water of purifying upon them, and let them shave all their flesh, and wash their clothes, and so make themselves clean." Or as translated into antitypical language by the prophet,—"I will take you from among the heathen, and gather you out of all countries and bring you into your own land. Then will I sprinkle clean water upon you and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you and a new spirit will I put within you; and I will take away the stony heart out of your flesh and I will give you a heart of flesh. And I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people and I will be your God." (Ezek. xxxvi. 24, 25.)

This completes the redemption of the antitypical firstborn, made up as we have seen of a firstborn Son, a church or "congregation of firstborns," of which he is the Head, and a firstborn nation. And together they constitute that seed of Abraham through which God has sworn by himself that he will bless "all the nations," "all the families," "all the kindreds of the earth."

Thus our "golden text" is found to be, not a mere rhetorical flourish, indulged in for effect: but the calm statement of a grand and important truth. "Thus saith the Lord, Israel is my son, even my firstborn."

Mrs. L. R. K. Bishop.

Worcester, Mass.

THE THREE ANGELS' MESSAGES.

(Concluded.)

The Closing Events.

"The law and the prophets were until John, since that time the kingdom of God is preached."—Luke xvi. 16. The central point in the two dispensations, in one respect, appears to be at the heavenly anointing of Jesus, at the age of 30 years. From that point to the literal cross, Christ appears to represent, in his own person, both the Jewish and Gentile churches. His forty *days* of temptation and trial in the wilderness, appear to represent the forty *years* of testing and trial, or "*day* of temptation" in the wilderness, of the Jewish Nation, or fleshly church, to fit them for entrance into the typical heavenly inheritance, or ruling position over the world: and also the forty *years* of testing and trial of spiritual Israel, the nominal Christian church, in the wilderness of temptation, before entrance into the real heavenly inheritance, or ruling position over the world. This period of forty years in the history of both churches, appears to be a little dispensation by itself. Our forty years appear to begin in 1874, and reach to the end of 1914. And with Israel, it was exactly forty years, to a day, from eating the passover lamb in Egypt, (Ex. xii.) to eating it across Jordan, at Gilgal. (Joshua v.)

Every Bible student can find many types and antitypes in these two short dispensations. They thirsted for literal water; we thirst for the water of life. They ate the literal "manna, bread from heaven, angel's food," and died; we eat the real "bread from heaven," and live! And these new dispensational truths are indeed the food these hundreds and thousands of angel Messengers love to feed upon while delivering these three messages. They hungered for flesh, and were abundantly satisfied; but we hunger for "Meat in due season," and if we search for it as for hidden treasures, we shall be abundantly fed also. But, oh, beloved brethren, let us remember that where great light is given by the Lord, there is also great responsibility. Moses and Aaron had great light and knowledge, and yet, like Esau, who for one morsel of meat, bartered away his birthright, so they at the "waters of strife," under great temptation, "spake unadvisedly with their lips," and died in the wilderness. Beware, brethren, of the "waters of strife." They failed to keep God's law, written and engraven in tables of stones; to us, "LOVE is the fulfilling of the law." They failed to keep holy God's seventh day sabbath rest; Paul says "we, however, having believed, enter the rest," sweet, hallowed, spiritual rest. Yet thousands, yea, millions, weekly worship a heathen Idol in our own enlightened land, in keeping as *holy time* the Pagan, Sun-God's day! Brethren, this is gross idolatry. "Now these things were made *types* for us, and are written for our admonition, on whom the ends of the ages are come." Amen.

"And the pillar of cloud came between the camp of the Egyptians, and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these." Thus it was both day and night for forty years; through their long "Day of temptation" in the wilderness. "Watchman, what of the night? The morning cometh, and also the night." In the antitype, this period of forty years, covering our "Day of temptation" in the wilderness, from 1874 to 1915, appears to be both day and night. "Clouds and darkness are round

(Continued on page 297.)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year $1.00
For Six Months 50
To Foreign Subscribers 1.25
Sample to any address ..... Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

SEND FOR

THE GOLDEN LINK,

or

SHADOW OF SIN.

A book of 418 pages, by Ermina C. Stray, published by the LARGER HOPE PUBLISHING CO.

"*A Story of Our Times.*"

Do not fail to read it.

Price, cloth bound, $1.00.

Address:—

LARGER HOPE PUB. CO.
Almont, Mich.

☞ THE ATONEMENT is a book containing ninety-six pages, and the price, postage paid, is only ten cents a copy, or a dollar a dozen. It is a small book on an important subject, and is regarded by many as just the thing to circulate among thinking people. Send to this office.—EDITOR.

CONTENTS.

CHRIST OR ANTICHRIST 289
GOD'S FIRSTBORN 293
THE THREE ANGELS' MESSAGES, (Con'd.)
The Closing Events 295
EDITORIAL ITEMS 296
NOTES ON SUNDAY-SCHOOL LESSONS,
Jesus at Nazareth, (Oct. 7) 298
The Draught of Fishes, (Oct. 14) 299
EXTRACTS FROM LETTERS,
From One Who Knows 301
Redemption from Sin 302
Revival Meetings 304
Father at the Helm 304

BY observing the date, with the name, on your wrapper or paper, you may know your standing in our subscription book. "Mar. 94," "June 94," "Sep. 94," or "Dec. 94," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 94*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, or "Dec. 93," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

SPECIAL NOTICE.

THE DAY DAWN is a book of 400 pages,—price, cloth-bound $1.00, paper-covered 50 cents. THE GOLDEN LINK is a Story of Our Times, specially designed for young people, 418 pages, price $1.00. MOSES AND CHRIST has 220 pages, price 50 cents or 30 cents according to binding. THE PERFECT DAY has 240 pages, price same as MOSES AND CHRIST. THE WORLD'S HOPE is $1.00 a year. These are the prices for single copies, postpaid. But whoever will send $2.00 at one time may order $3.00 worth. This is our agent's rate, and all who will work may have the benefit of it—that is one-third off. This reduction in price on the HOPE is not offered for renewals, but only for new subscriptions with orders for books.

☞ *New* subscribers sending $1.00 before Jan. 1., will be credited to the end of 1895.

(*Continued from page 295.*)

about Him." Thus, beloved saints, we too, as well as God's ancient chosen people, have the "Fiery cloudy pillar." To the overcoming saints it is day, but to the sleeping church it is Egyptian darkness. "But ye, brethren, are not in darkness, that that day should overtake *you* as a thief. Ye are all the children of light, and the children of the day; *we* are not of the night, nor of darkness." In this day and night the seven last plagues will be poured out "For in them is filled up the wrath of God." It is called "The great day of his wrath." "A day of darkness and gloominess, a day of clouds (the burning of the "beasts" of Mystery, Babylon:) and of thick darkness." (Joel i.) "The great day of the Lord is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly." Amen. ("Go, ye rich men, weep and howl for the miseries that shall come upon you. Ye have heaped up treasures for the last days!") "That day is a day of wrath, a day of distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm, ("Trump of God") against the fenced cities, (sect churches) and against the high towers," (the clergy.) Zeph. i. "The day of the Lord is darkness, and not light; he maketh the day dark with night."

In Amos viii. 9, there is a wonderful prophecy, that will undoubtedly be fulfilled in this year of 1894. "And it shall come to pass in that day, (our forty-year day), saith the Lord God, that I will cause the sun [gospel sun] to go down at noon, [1894] and I will darken the earth in a clear day." Spiritual darkness for twenty years, from 1894 till 1915! Beloved, this must refer to the "outer darkness" into which the unprofitable servants are cast. "There shall be weeping and gnashing of teeth." "Seek meekness, it *may be* ye shall be hid in the day of the Lord's anger." Amen.

In the type of this darkness and crucifixion of twenty years, when our dear Lord was crucified, and the two typical thieves with him, the "darkness over all the land" was from noon, the sixth hour, until the ninth hour, but in this great antitype, the spiritual darkness will doubtless cover the earth during the entire twenty years; for during this awful night the unwashed spiritual harlots must be crucified by the devil and his angels, and the two great star-route thieves, who have sought to climb up to heaven some other way, than that of the crucified Christ, who have never been begotten with the incorruptible seed of truth, must be crucified also. The blasphemous, unrepentant, papal leopard, on the one side, and the corrupt hypocritical, dragon-hearted, protestant lamb, on the other. And if there should be manifested real confession, and penitence from the lamb, and the cry go up, "Lord remember me when thou comest into thy kingdom," would not the Lord respond, "Verily I say unto thee today [the millennial sabbath day] shalt thou be with me in Paradise?"—Luke xxiii. 23.

Thus the scenes of Calvary may be enacted again. Both the old Prophets and the divine Revelator speak of this same darkening of the gospel sun. "And I beheld when he had opened the sixth seal, and lo, there was a great [moral] earthquake, and the [gospel] sun became black as sackcloth of hair. (Yes beloved L. D. H. "The gospel woman (Rev. xii.) is dead;" and soon, when she turns "black as sackcloth of hair," will she not be mortified? What nourishment can the remnant of the Lord's poor deluded people get from a dead, mortified mother? Will they not say, "The harvest is past, the summer is ended, and we are not saved?" Read of the great spiritual famine coming, in Amos viii.) Jesus said, "Pray that your flight be not in the winter [when there is no gospel sun to give light and heat], nor on the [millennial] sabbath day."

Now the saints of the Lord are saved quite out of all this,—his "Jewels" by translation, the Elisha class, with the Peters who denied him, yet repented and wept bitterly, on the sea of glass, mingled with fire. But those spirit-begotten souls, who hid their Lord's money, and kept not their covenant vows, will they not be "Delivered over to Satan, for the destruction of the flesh, (which is so polluted with spiritual fornication) that the spirit may be saved in the day of the Lord Jesus?" There shall be weeping and gnashing of teeth, twenty years in the "furnace of fire," during which time "He that is unjust, let him be unjust still, and he which is filthy, let him be filthy still." These harlots must be purified by fire.

The "noon" of this day to the saints, (1894) is also the "midnight hour" to the sleeping church and the world, is it not? "And at midnight there was a cry made, Behold the Bridegroom cometh; go ye out to meet him." "Watch ye therefore: for ye know not when the master of the house cometh, at evening, [1874—to judge and inspect.] or at midnight, [1894—for his Jewels] or at the cockcrowing, [1904—for the Peters who denied him] or in the morning," a glorious sunrise demonstration to the world, "and all the saints with him," (1915.) Amen! Hallelujah! Let earth receive her King!

The *system* of Mystery, Babylon, is now gone for ever,—"Utterly burned with fire, for strong is the Lord God who judgeth her." The

spiritual harlots are cleansed in God's fire, which is the "second death;" purified and gloriously saved—"yet so as by fire." The King's daughter (the purified gospel woman) is all glorious within. Sabbath morning has come. The second Adam has delivered his bride. "The Christ" marries the cleansed, purified Mary Magdalenes, out of whom were cast seven devils. Where much is forgiven, they love much. Amen.

"These are they which came out of *the* great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them." "And after these things." (Read Rev. xix. 1-8.) What things? The destruction of Mystery, Babylon, just described. Brethren, what could be plainer than this? Verse 7,—"Let us be glad, and rejoice, and give honor to him, for the marriage of the Lamb ("The Christ,") is come, and his wife hath made herself ready; and to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." "And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." Are they not the Elisha class?

The question will surely be asked, Does not this view conflict with the "wise virgins," and the "midnight marriage?" Oh no, beloved, that was the blessed union, or "marriage," of our Divine, glorified "Head," and the "Little Flock" of "overcomers," that form together "The Christ,"—the glorious King that shall rule and reign and restore all things. That was at the midnight hour—no "feast" or "supper" spoken of in connection with the midnight marriage. Doubtless they will all partake of the new wine in the kingdom, before returning. Read Luke xii. 36: "And ye yourselves like unto men that wait for their lord, when he will return from the wedding." For what purpose? To deliver his wedding guests at the hour of cockcrowing" (1904) and bring his bride through the fire. Amen.

The marriage of "The Christ," "The Lamb," with his purified Bride, and the "supper," would thus appear to be early in the sabbath morning. Why then is it called "supper," if it be morning? Is not this marriage and supper at the very close of this long forty-year day? "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of the ages; * * For all nations shall come and worship before thee."

JAMES THE LEAST,

WATERVILLE, WASH.

REMARKS.—I will not say much on this closing part of our brother's article. Let all practical suggestions as to purity and faithfulness be carefully heeded. "Prove all things: hold fast that which is good." It is not practicable for me to deal with all these claims and inferences, showing what I approve and disapprove. Time will soon settle one thing—for 1894 will soon be past. The idea of two marriages of Christ is new. Let each reader carefully discriminate between what is directly Scriptural, and what is merely inference. No one can reasonably object to this caution; and it will be a good exercise of mind for all. However much we may differ as to the manner of fulfillment, and the application of some passages of Scripture, we can rejoice together at the prospect of the glorious outcome,—at the complete victory of Christ and the Truth.

—EDITOR.

NOTES ON SUNDAY-SCHOOL LESSONS.

Jesus at Nazareth.—Luke iv. 16-30.

(Lesson for Oct. 7.)

GOLDEN TEXT.—See that ye refuse not him that speaketh.—Heb. xii. 25.

INTRODUCTION.—The first preaching of Jesus was in Galilee, having left Judea when "he had heard that John was cast into prison. And leaving Nazareth, [which was in Galilee], he came and dwelt in Capernaum." (Compare Matt. iv. 12-17 and Mark i. 14, 15.) In the region of Capernaum, he taught and did so many wonderful works, that it was said to have been "exalted unto heaven," as to its privilege, and "brought down to hell," because it repented not.—Matt. xi. 23. The doom of being brought down to Hades, or to invisibility, (see Diag.) has been singularly fulfilled, as its site is now scarcely known. And in the day of judgment, the condition of the Sodomites, who sinned against less light, will be more tolerable than theirs. They will all be there, or such words are meaningless.

We have seen that Jesus went from Capernaum up to Jerusalem to the feast, at which time he cleansed the temple of its buyers and sellers; and it was at this visit he met Nicodemus, and gave his discourse on the new birth. After this "He left Judea, and departed again into Galilee."—John iv. 3. Our present lesson gives an account of a later visit to his early home at Nazareth.

I. JESUS HONORED IN THE SYNAGOGUE.—Vs. 16-22. On coming to his old home, Jesus followed his custom, and on the sabbath entered the synagogue,—the Jewish place of public worship,—and stood up to read. He would not neglect his duty either among strangers or among old acquaintances. And it seems that at first, they treated him with courtesy, and handed him the book (or roll) of the prophecy of Isaiah. Opening it, he turned to that portion found in chapter lxi. in our Bibles, and read a part of one of the grand prophecies of the mission of Christ—read just enough for a text, and to answer his present purpose, and having read it, he closed the roll, handed it back to the servant, or attendant, and sat down. All eyes were fastened on him, no doubt with mingled surprise and curiosity—surprise that this well-known carpenter should take such a prominent place,—perhaps something in his manner attracted them,—and curiosity to know what he would say. His first statement was very striking, "This day is this Scripture fulfilled in your ears." They probably were not accustomed to such definite applications of the Scriptures. This was a personal claim that the Spirit of God was upon *him*, and that his wonderful mission of love and grace had already begun. There could scarcely be a more comprehensive gospel text, giving riches, and comfort, and healing, and freedom, to the poor, the mourners, the sick, the sinful and the prisoners,—to *all*. There is no limitation, no if, no doubt. All who heard him, wondered at the gracious words—the words of love and favor—which he spake. They had to confess to themselves that it was a wonderful message. Why should such a grand message, then or now, provoke men's wrath?

II. JESUS REJECTED AND CAST OUT.—Vs. 22-30. Why indeed should these people reject him who brought them such a message of love and hope? Perhaps they, like some now, thought it was "too good to be true." Perhaps it cut away the taproot of their favorite, legal, theology. A message of *mercy* always suggests that men are sinners, and places them under direct obligation to repent, and to be grateful and loyal to the wonderful Saviour. Is this why natural men often despise the larger hope? Those Nazarenes began at once to seek an excuse for hiding from the force of the message of grace. They found it in the Messenger, but not in any real or even fancied weakness or wickedness of the man; but only in the fact that he was one of themselves, the son of a common man, a laboring man, and himself a carpenter. The critical question, "Is not this Joseph's son?" is brief, but it gives the key to the situation, and expresses the spirit of the conflict in their minds, and of their very ungracious manner toward him. It fairly called out his rejoinder and implied denunciation. They would say, "Physician, heal thyself,"—something he never did. He used his power and grace only for the good of others. They would ask him to repeat at home the wonders he had done at Capernaum, which suggests that they thought they could detect a fraud. How true it has always been that a man's best is not recognized in the home neighborhood!

But their excuse for rejecting him would not shield them from the consequences of being without the truth. The reference to the Widow and Leper, whom Elisha blessed and healed, implies an election of God. The Lord would not elect to favor those who for such a flimsy reason would reject the gracious message; and the implication was a showing of their unworthiness.

This sharp rebuke stirred up their wrath, and led them to execute vengeance. This spirit and determination proved what Jesus had implied of them. It only required the occasion to develop their savage nature. They had murder in their hearts, and Jesus allowed them to "thrust him out of the city," and to reveal their murderous purpose, and then escaped. The implication is one of divine interference. His time to die had not come, and in some peculiar way, perhaps by angelic protection, his enemies were frustrated.

The Draught of Fishes.—Luke v. 1-11.

(Lesson for Oct. 14.)

GOLDEN TEXT.—Come ye after me, and I will make you to become fishers of men.—Mark i. 17.

INTRODUCTION.—On leaving Nazareth, where they sought to kill him, Jesus went

down to Capernaum, (his later home) and taught on the sabbath. His teaching astonished the people, its peculiar characteristic being that he spake with authority—and not as the Scribes. The few verses between last lesson and this are the record of his victory over unclean spirits and diseases, and of his preaching in the synagogues of Galilee. The present lesson is an important object lesson given on lake Gennesaret.

I. JESUS TEACHING.—Vs. 1-3. Here is the simple statement that as the Lord stood upon the shore of the lake, the people pressed upon him to hear the word of God, (which he spoke out of himself, or quoted from the prophecies), and, apparently to escape from the pressure, he stepped into Simon's boat, (one of two that stood there), and asked him to put out a little from the land, and he sat down and taught the people from the boat. The simplicity and beauty of the scene are impressive. It has but little of the paraphernalia of modern church, pulpit, liturgy, robed priest and sermonizing. But it has no less of power on this account. He was in touch with human feelings and needs. We could wish to hear some of these quiet talks to the crowds. The Sermon on the Mount was to the disciples, when he had withdrawn from the crowd. From what here follows, it may be inferred that his heart was exercised on the subject of winning men.

II. JESUS ILLUSTRATING.—Vs. 4-11. Because he had ceased speaking, it is no evidence that his subject had left his mind. He had no doubt been seeking to prove his Divine Sonship by the Scriptures. Now he is about to give a demonstration of his power. Again, he has been seeking to draw men to himself, as fishes are drawn in a net, and he now aims to have his disciples learn this art of human fishing. He says to Simon, "Launch out into the deep, and let down your nets for a draught." It suggests the importance of getting where men are, and of expecting good results. Too much of so-called church work is like inviting fishes away up to the top of some great sand-hills to be caught. The common spirit of doubt and discouragement was expressed by Simon, "Master, we have toiled all night, and have taken nothing;" but the spirit of true faith and of success was expressed in the words, "Nevertheless at thy word I will let down the net." It is always safe to obey the Lord, even if we are discouraged. As a result of their obedience, they obtained an overwhelming draught of fishes. This result, proving the divine knowledge of Jesus, impressed Simon with a deep sense of his sinfulness. No wonder that in such a presence all these men were filled with fear. But Jesus said, "Fear not; from henceforth thou shalt catch men," or take them alive. And from that time, they—Peter, James, and John—left all, and followed him.

These three—partners before—were much together in the new kind of fishing. These were the witnesses on the Mount of Transfiguration,—where was given a foregleam of the coming day and the kingdom of God. The church has toiled through the long night of this age, and with poor success; but in the glorious morning, now dawning, under the Lord's direction, they will launch out into the deep waters of humanity, and obtain a draught of human fishes too great for any of the old ships. These ships may sink, but nevertheless, the Lord will gather all mankind to himself.—John xii. 32 and xvii. 21.

"As I look out upon the tumultuous scenes of our world, I hear a rude clashing of sounds, the murmurs of disappointments, the wailings of despairing hearts, the sorrowful voices of unhappy homes. But I can hear also in the distance the pure notes of melody, then combinations of tones, and soon the warring sounds all die away. Sweet symphonies fill earth and heaven, and peace and joy are the heritage of all. And now, in the light of a heaven-born philosophy, standing amid the noonday of a higher wisdom than that of earth, I realize God is good, God is love, and that, 'He hath made everything beautiful in his time.'"

—*J. B. Whitford.*

☞ The Editor does not hold himself responsible for every statement of his correspondents. He expects his readers to exercise their own power of judgment.

EXTRACTS FROM LETTERS.

From One Who Knows.

THE HOPE of Sept. 1. came today, and as usual, I sat down and read it before doing any more work. I have not written you anything for a long time, but when I read the article, "Love Better than Knowledge," and Bro. R's. letter, I felt that I must write. I do not know as I can say anything to encourage you, or that you need encouragement, for you have God and all the Bible on your side; and if God be for you, it is more than all that can be against you. Anyone who has ever read DAY DAWN knows that what Bro. R. said about it is untrue.

It happens that I have just been re-reading the book. I only wish all of Bro. R's. readers would read DAY DAWN and see for themselves what it teaches. No doubt they would be greatly surprised, if this, written in the "Harvest Siftings," is the kind of talk he has been giving them. The idea that he should say that you deny the necessity of a Redeemer, and teach that by our own good works we must ultimately reach the Divine nature!! I never heard nor read anything quite so absurd. Then to say that you believe that all will be saved, but not *in any sense* as the result of any sacrifice that Christ made for their sin!! What dreadful misrepresentation!

Is it not strange, after having heard you preach for so many years when I lived near you, and having read all your papers and books from the very first, that I have never found out that you believe and teach such terrible things? I must be a very dull scholar, or Bro. R. has made a gross mistake in telling what you believe. I think it would be much better for him to tell what he himself believes, and let you do the same for yourself. I think you could get it a little nearer correct than he does.

How can a man who sets himself up as a teacher ridicule his brother as he does you? I am glad you bear it so patiently. I always wondered at your patience with your opposers. I do not suppose his talk is worth minding, though I know it must be very cutting,—not so much on your own account, as that it is so misleading to those who do not know what you believe. Those who do know will not be moved in the least. They will only pray the more for God's rich blessing to rest upon you.

This is among the all things that will work together for your good. Some good will come out of it. Be of good cheer. It takes all these things to purify us,—to kill the old man. If it is not the carnal nature that must die, what is it? I would like to ask Bro. R. what Paul meant when he said, "I die daily." What part of him was on the cross, crucified, dying? Surely not the redeemed nature, but the doomed nature. We have only two natures,—the spiritual or new man, and the carnal or old man,—and the apostle tells us plainly that the old man is the one to be crucified, with his deeds.

I have been reading in DAY DAWN about this very time of trouble which is now upon us. It is coming right along just as you wrote about it, and as I heard you tell about it many years ago. Capital and labor are at war just as you predicted. I believe the Lord moved you to write that book. It has been the means of opening many eyes.

I have been up in New Hampshire, at Alton Bay, and while there I attended the Advent Camp-meeting. I met a lady there who knows you and has heard you preach,—————. I gave her two copies of your little book on "Atonement" to give to her friends. After reading it, she said she would like to send for a lot of them and scatter them all over that camp. But they would not let her do it.

I wish you could have been there, though you would have had to keep still. No one was allowed to preach unless he preached just their belief. I listened to all the preaching I could, for I wanted to see if they had any advanced ideas—if they had been growing any in knowledge. But I could not see that they had. It was just the same old things they preached thirty and forty years ago:—"The Lord is coming soon. The judgment is near. Sinners, get ready, or you will be forever shut out. Some try to make you believe that there will be probation after the Lord comes, but it is false, it is not in the Bible. When the Master has risen up and shut the door, mercy is gone forever."

That is the way they preach. They would break out once in a while about the Jews:—"No Jews will ever be saved, only those who believe in and accept Jesus before he comes." I heard two different preachers say: "We advent people are the people,—the best people there is." I could not help thinking of the description of the Laodicean church, who say, "I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. iii. 17.

The preacher who had charge of the meeting one day said: "There will be a preacher's meeting [at such a cottage] at four o'clock. We do not wish to have any controversy. If there is, we shall close the meeting at once." I inferred from this that some one or more of the preachers had some advanced light, and that they were determined not to let him speak.

I think I have not written before since I received your photograph. It seems to me that all you would have to do to make it real, is just to have it speak. It could not be better.

I inclose my subscription for 1895. I hope and pray that God will open the way so that you will be able to publish the paper another year. I should feel very lonely without its visits. Your sister in the blessed hope.

L. J. EMERSON.

Redemption from Sin.

IT has been many months since you heard from me personally, but I assure you my thoughts often go out to you, and with the same loving esteem, for your work's sake; which I realize more than ever, as being very close on the line of universal truth; or the gospel (good news) for all people.

Your remarks in the HOPE of Sept. 1, in explanation of Bro. Russell's references to you and your work, in his "Harvest Siftings" and "A Conspiracy Exposed," call to mind most forcibly the "beheading" which befell myself and others,—once co-workers with Bro. R.,—several years after you were cast out, but long before these last "Conspirators" were accused of denying "their Lord" who bought them. And as I look back, I have a vague recollection of feeling that perhaps I *had* committed the unpardonable sin, as I gradually, and I might say unwillingly, changed from Bro. R's. view of "the Ransom," to your broader, and seemingly grander "Atonement" doctrine; but I assure you, dear brother, this change was not made without sleepless nights, and a great struggle; for at one time I verily believed that Bro. R. had the whole truth and nothing but the truth. And I can no more blame those followers of his, who exalt him as they do, than I blame John, on the isle of Patmos, who fell down to worship the Angel who brought him messages sweet to his hungry soul;—for truly the book, "Millennial Dawn" has been to hundreds in "orthodox" churches, as the little book in Revelation, when eaten; that is, both sweet and bitter.

You understand what I mean; and I am so glad to see you have the charity to admit,—regardless of the way you and your teachings are misrepresented,—that Bro. Russell is a co-laborer in the harvest field of the Lord, and that he is doing a grand and good work, and reaching many you could not reach, for he is only a short step in advance of "orthodoxy," while you (in my judgment) are several long steps in advance. Bro. R's view of the "Ransom" doctrine, which he makes the basis and test of Christian fellowship, is but little different from the orthodox vicarious atonement; and I no longer worry about the denial of such a view being an unpardonable sin, for I have learned to know by experience that faith alone, in Christ, can not make me a Christian; neither can his death and sufferings prevent, nor take the place of mine.

For example, if I wish to become a musician I seek a competent teacher, one in whom I have unlimited faith as a musician; but will my faith in my teacher make me a musician? Nay verily; though my faith in him were such as to cause me to think he was the best that ever practiced and taught music, yet my faith would avail me but little unless I appropriated his knowledge to myself, and practiced his teachings; and as faith in a music-teacher will not make me a musician, so I find that faith in Christ will not make me a Christian; but I must acquire the Christ knowledge as my own, and practice long and faithfully, even as he my Teacher has done, before I can be anyways near like him, or approach him in efficiency. My music-teacher can not practice in my stead, although he may often practice *for* me, or in my behalf. He can not make a musician of me by taking my place, but I may become a musician by taking his place, and following wherever he leads, and doing as he has done, and still does. To reach the condition of at-one-ment with my teacher is not an instantaneous faith work, but it is a long and tedious practice, perhaps a life work, coupled with suffering and self-denial, for it was thus—my teacher tells me—that he became proficient as he is; and if I am to be "redeemed" from my condition of ignorance of music, I must practice long and patiently the teaching of my instructor.

This but feebly illustrates the difference between your view, and the popular view of redemption, or "the Ransom." But in plain language, let me say, that from which it is necessary for man to be saved or redeemed, is not the *penalty* of sin, but the *liability* to sin. It is in the sin, and not in the suffering, where the real trouble lies. The suffering is a remedy for sin and all right; and to be redeemed from suffering, (as orthodoxy teaches and wishes) without redemption from sin and the liability to sin, would leave us without a remedial agent, and in a worse condition than we were before. The mistake which all vicarious atonement teachers make, it seems to me, is in trying to present a way of escape from punishment, instead of from sin itself. Chastisement and suffering are *good*, not bad, and no one can reach perfection without them. It is the Christ way, and the only way. Man must first drink the cup of sorrow, before he can scale the heights of joy.

A practical religion is much better than a theoretical, and I think THE WORLD'S HOPE teaching on the at-one-ment points out the only true and practical way to become like Christ, and thus *created*, finished in the image and likeness of God.

I could write much more, but know you appreciate short letters best.

Please remember me to the "brethren" (this word includes sisters also) in Galien and Buchanan, and tell them I would be glad to visit with them again; and I may do so sometime. If you ever come near to Monett, be sure to visit me. Your true friend and brother. J. W. BRITE.

REMARKS.—I am glad to hear from Bro. Brite, and to have this expression of fellow-feeling. It is good to know that many are away beyond the recognition of lordship in any mere fellow-man, and who agree that the basis of Christian fellowship is far deeper and more important than *any* man's view of the doctrine of Atonement. If I mistake not, the only true basis of Christian fellowship,—one upon which all *Christians* can and do stand, whether orthodox or heterodox, so-called,—is the vital union with Christ, the inner, spiritual life. They are not and cannot be one in mere externals and matters of opinion or of definition; but all who have Christ within *are* one in Him.

The doctrine of Substitution is not invariably accompanied by the Spirit of Christ, neither does it necessarily exclude that Spirit. So we may safely say of any other view or definition of atonement. And the *vital* point is, not to be able to define the atonement, nor to understand its philosophy, but to be *at one* with Christ,—to have his Spirit within us to enable us to escape from the dominion of sin and death, and to grow up into Him, our living Head, in all things.

But this is not saying that understanding and definition are unimportant. It is the privilege of each Christian—each one who has accepted Christ and received his Spirit—to learn all he can as to His *way* of salvation. It does us good to see more and more of his wonderful plan; and to understand more and more of the *reason* of things. And the conviction has become very strong that our view of the subject of atonement makes more of Christ and of the vital, spiritual principle, than the view of those who blame us for denying the Lord and the Ransom.

Bro. Brite in his letter, (necessarily brief for such a great subject), has only touched on one phase of the great subject, and therefore has not clearly expressed all the teaching of the HOPE. He speaks of Christ as our great Teacher and Example, and of the

necessity that we drink into his Spirit and his knowledge, (by experience), and follow him in his sufferings, in order that we may become *one with Him* in the finished or perfect sense. In this I think he has spoken truly; but it is not the *whole* truth. His view as stated would be included in the "Moral Atonement," which is right as far as it goes. Our further view is expressed, in the little work on "Atonement," under the sub-head "Atonement in Christ." It is in this sense that our salvation *has been* wrought out *in Christ*, and faith laying hold upon his finished work,—the work wrought in Himself,—can say, "I *am* saved;" and this faith is good ground for the blessed hope of a perfect work to be wrought in us, and that we *shall be* saved in the finished and perfect sense of which Bro. B. speaks. No doubt he has seen the groundwork of which I here speak, though he has not mentioned it; and, if so, he knows how much more vital and important is the principle of being made one with God *in* Christ, (which involves fundamental *unity* with him, as the crop is germinally in the seed), than that He should do something *instead* of us, in order to appease an imaginary wrath in the heart of a loving Father. The oneness with Christ at the root, or in the seed, is the sure ground of hope that we shall be one with him at the top.—EDITOR.

Revival Meetings.

DEAR HOPE FAMILY: The battle between truth and error is still raging. But truth is mighty, and error must fall. Bless the dear Lord forever!

I have preached the blessed gospel of the Son of God the past few months in Dexter, Corinna, Detroit, Carmel, Smithfield, Belgrade, Rome, St. Alban, Palmyra, Athens, and Sidney; and am now (Aug. 30.) holding a few revival meetings in Pittsfield, Me. There is a blessed interest. Five have made a start for the kingdom of God.

Oh, how blessed is the dear Redeemer! All the way to Calvary he went for me, and mine, and *all* the lost sons and daughters of Adam! What a Saviour! Mighty to save *all* that will come to him! I love him because he first loved me. It was his loving-kindness that overcame and won my heart. I was lost, but Jesus found me,—found his sheep that went astray. Praise his dear name forever and ever!

Well, dear ones, be just as good as you can. Soon we shall meet beyond the river,—with every tear and trial past. Oh! that will be joyful, when we meet to part no more.

O. M. CHASE.

Father at the Helm.

INCLOSED find draft for six dollars, for two renewals, * * two new subscribers, * * and the balance for three copies of PERFECT DAY, one GOLDEN LINK, twelve of ATONEMENT and twelve of the tract "Christian Unity."

The day of clouds and thick darkness is upon us, but thanks to our kind Father for showing so many of us the glorious light of the coming morning. Sometimes when I look on the dark side, it almost seems as if there were a voice telling me that Father is at the helm and all is right. The Lord continue to bless Bro. Paton in the good work.

JOHN MARIN.

"BITTER as may be the disappointments of life, sad and tragic its realities, there is no room for eternal weeping and endless despondency. A life may be dimmed, but it cannot be extinguished. Sunshine and shadow often mingle; the threads woven in the robe of life are white and black. And in the rendering of some grand symphony, or matchless fugue, we hear the notes of discord. But it remains for us to walk the royal road of duty like spiritual athletes, carry the wealth of summer in our hearts, turn all discords into harmonies, and life will close as calmly as the paler glories of the night melt into the brighter glories of the day."—*J. B. Whitford.*

☞ DO OUR READERS REALIZE how very low we have reduced the price of our books, and how many people may be reached with the truth these books contain by a little co-operative effort and sacrifice on their part? Six copies of DAY DAWN, or ten copies of either MOSES AND CHRIST or PERFECT DAY, for $2.00! Or part of each kind may be had at the same rate; and we will mail them, paying the postage, all to one address or each book to a different address. Some appreciate our offer and are circulating all our books, including THE GOLDEN LINK. Understand, we send three dollars' worth of any of our books, (except the bound volumes of the HOPE), at the retail price, for two dollars sent at one time.—ED.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 12., No. 20. ALMONT, MICH., OCTOBER 15., 1894. $1.00 a year.

GODLINESS PROFITABLE.

In 1. Timothy iv. 8, Paul says, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." The word Godliness means Godlikeness, or being like God; and the substance of the text may be expressed in this way, "It pays, or is profitable, to be like God, both for this life and the life hereafter." It is the only thing that has *promise* of life in any world.

When people are thinking of engaging in any enterprise, the very common and natural question is, "Will it pay?" And if they do not think it will pay, that is, in some way yield a satisfactory reward, they will not go into business. Now, looking at Godliness in this way, the apostle, as one who knows, declares that it will pay; and those who prefer its opposite, that is, to be like God's adversary, are cheated out of a rich reward. They evidently have a wrong idea of the reasonable claims of God, and think they can get a reward more to their liking by serving or being like the enemy.

1. Our text implies that there *is* a God. We could not be like what does not exist. The Bible writers never tried to *prove* that there is a God. It is always assumed, or regarded as self-evident. "In the beginning God created the heavens and the earth."—Gen. i. 1. "The heavens declare the *glory* of God, and the firmament showeth his handiwork." These statements assume God's being. As in the Old Testament, so in the New: "In the beginning was the Word, and the word was with God, and the Word was God. All things were made by him."—John i. 1, 2. "God so loved the world."

It seems useless to try to prove that God is. To reasonable and well-balanced minds, it does not need proving; and the others are not yet capable of receiving the evidence. He was right who declared that "The *fool* hath said in his heart, there is no God." To say it in the *heart* is to mean it. Some men may wickedly say it when they know better. But a man who does not believe in God does not know enough to come to

him, and be like him. "Without [such] faith it is impossible to please him: for he that cometh to God *must* believe that he *is*, and that he is a *rewarder* of them that diligently seek him."—Heb. xi. 6. That is, all who come must believe that there is a God, and that it will pay to serve him and be like him. Those professors who think it would not pay to serve God only for fear of hell, are not among those who know and love and come to God.

God is personal. We, being personal, could not be like God, if he were impersonal. An impersonal being (?) could not be the Father of personal beings. The stream cannot rise higher than the fountain. The effect cannot be greater than the cause. These are axioms which philosophers cannot afford to deny. And yet in these days many, claiming to be Scientific, deny the personality of God. One will say he is the Life-principle of all nature. But life is only one of his attributes. Let no one confound his Being with his attributes or qualities. Better hold to the Bible statement that he is "the *living* God," in contrast with the dead idols, or attributes of God, that ignorant men have worshiped.

Men may have different conceptions of personality. They may mean corporiety. A thing may be corporeal and be dead. But our God is living, and knows, and loves. Life, intelligence, and love, are inseparable from personality, and are its highest evidences. It would be absurd to think of an impersonal Power as knowing and loving us, as having compassion and mercy toward us, as remembering that we are dust, as seeing us though we cannot see him, as hearing the cry of his children, as so loving us that he sent his Son to save us, that we might become like himself. "He who made the eye, shall he not see? He who made the ear, shall he not hear?" If seeing, and hearing, and knowing, and loving are not evidences of personality, then let some one define personality. And if our God is not a loving Father, who knows and cares for his offspring, just as well have no God at all. But we love him, because he first loved us, and we may be sure that the Father is as personal as his offspring.

2. Our text implies that God is revealed. We could not imitate, follow, or become like a being of whom we know nothing. We need to know him, and our wants are anticipated and supplied. How is he revealed? It may be said that he is revealed in nature, (which of course includes the nature of man), in the law, and in the gospel. The heathen, without either law or gospel, may have had some conception of his greatness, his power, his awfulness; but it is probable that the revelations in the law and gospel are necessary in order to develop the knowing power in the nature of man. The Jew, under the teaching of the revealed law, in addition to what the heathen had, might add to his stock some conceptions of God's purity, his justice, his holiness, and his power to judge men to death; but even these attributes of God are more clearly revealed as the gospel light still further develops the knowing power of the human mind. And his power and purpose to judge the dead to life is revealed only in the gospel of Christ. It is very suggestive of the *imperfectness* of the revelation of God by the law when John says, "The law was given by Moses, but *grace* and *truth* came by Jesus Christ,"—yes, even *truth*.—John i. 17. And then he adds, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Because of this Jesus could say, "I am the *Truth*."

The highest revelation of God is that of his Fatherhood. That truth could not be clearly revealed until the Son came, as Father and Son are relatives in term and in fact. The glory of the coming in the flesh and the consequent New Testament revelation, lies in the truth of the Fatherhood of God, and all it involves of the sonship and brotherhood of man. It may be safely said that the nearest God has ever come to man is in the person of his Son, Jesus Christ.

3. Let it be emphasized, that Godliness is possible to man only because God *is* revealed. And we cannot make it too strong that what Jesus said and did *was* a revelation of God. To see and know Jesus was to see and know the Father, because the Father in him was the doer of his works.—See John xiv. 7-11. God was manifest in the flesh, and this is the basis of Godliness.—1. Tim. iii. 16. It is a glorious gospel fact, (which cannot be set too strongly against the old church notion of the atoning work), that Christ did not come to appease God, or reconcile him to us, but to make him known. God was *in* Christ, reconciling the world unto himself.—2. Cor. v. 19. The enemies, not God, were reconciled by the death of Christ.—Rom. v. 10.

Christ came to reveal God's character and purpose. The first is his ideal of what man must be in order to be perfectly blessed. The second is his determination to make man so,—Godlike,—to create him in his own image. Hence *God* is the Saviour of all men, especially, or emphatically, so of them that believe.—1. Tim. iv. 10. If Christ was kind and forgiving, it was because *God* is kind and forgiving. If Christ was full of compassion and tenderness toward the erring, it was because, "Jehovah is good to all, and his tender mercy is over all his works." If Christ was broad and world-wide in his love and sympathies, and not narrow and sectarian, like the woman of Samaria, and the modern nominal church and nations, it was because God is the God of all and not of any one church or nation only. To be Godlike means to be like Christ.

In view of this principle, how significant such words as those of Jesus, recorded in Matthew v. 38-48: It has been said, An eye for an eye, a tooth for a tooth; but I say, Resist not him that is evil. (R. V.) Love your enemies, bless them that curse you, do good to them that hate you; that you may be the children of your Father in heaven. Will we be Godlike if we do what Jesus here commands? If so, then the Master's words are a revelation of what God is and does. We can not be Godlike unless we are loving and forgiving toward our enemies. "Be ye merciful, even as your Father in heaven is merciful."

How the fact that Jesus was a revelation of the Father conflicts with the old church teaching, not only concerning the appeasement of wrath, but also concerning punishment! If God is eternally vengeful, what manner of persons ought we to be to be like him? The apostle says, "Be ye followers [imitators] of God." The cruel queen of England was consistent in burning heretics, because, as she said, God was going to burn them to all eternity. What kind of fire will God use on his enemies? The same kind, surely, that we are required to use on the heads of ours: "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." If this is being Godlike, here is a revelation of the kind and purpose of God's fire.

4. It will pay to be like God. It will pay in this life. All agree that it will pay in the next life, and therefore we do not need to argue that. The only life after this is the Christlife, which is based in his righteousness. All so-called "Life Believers" will say Amen to this. Would that they could see that *all* shall be made alive in Christ. But the future life has been emphasized so much, and people urged so much to prepare for death, that many, perhaps especially the young, have obtained the idea that "Religion is all right for old women, and for those about to die; but we have no use for it now, as we have the reasonable prospect of long life." This is a false notion of Godliness or the religion of Jesus Christ. The teaching may be partly to blame for it. People's idea of the Christian life may be too much based on superstition, or what Paul calls "profane and old wives' fables," and which he contrasts with Godliness. These may well be refused, but there is no good reason for anyone, young or old, rejecting Christianity. To be Godlike is the only basis of true manhood or womanhood. It would pay to be Christlike if we were *never* going to die. Christianity is for life, not death; and the best preparation for the future is to be prepared to live right here. If to be Godlike will be a good thing in the next life, it is equally good now. The Lord only requires us to give up what is a curse to us and others. He only calls upon us to accept what is a blessing to all concerned. All that makes life worth living is in harmony with true Godliness. It is not only in our individual life that it is profitable, but in the effect upon others now, and the hereditary results on the unnumbered generations to follow. It will be unspeakably blessed when God's will is done in the earth as it is done in heaven.

It cannot be reasonably doubted that God, who made us, and who is full of love, knows just what is best for us to do and not to do; and that it is safe to trust his love and wisdom. His claims are reasonable and for our good. When he says, "Give me thine heart," let us not foolishly withhold it. When Jesus says, "If ye love me keep my commandments," we should know that the requirement is suggested by love. When he says, "Do unto others as ye would that they should do unto you," we should know that selfishness is the greatest curse, and unselfishness the greatest blessing. He that loves himself supremely, loses himself. The highest fruitage and richest joy come by self-denial for the good of others. We are called upon to think upon and do the things that are honest, and pure, and lovely, and of good report.—Philip. iv. 8.

5. Will not all Christians admit that the same principle of conduct applies to individuals and nations? If it will pay the individual to be like Christ, how can God's blessing be upon the nations when acting contrary to his Spirit and rule of conduct? Or how can Christians willingly sustain a policy between nations that would be wrong between brothers? Is it not because of the lack of the Christlike principle, that wrath and trouble are coming on the nations? It is evident that true and permanent peace will never obtain among the nations until their selfish policies give way for the principles of the Prince of Peace.

Even with the imperfect application of the principles of Godliness which has been realized, the value of these principles has been verified. Mark the advancement of the nations where the gospel has taken root! There is much more to be done, but let us not belittle what has been done. If any are disposed to cry out against missionary work, let them consider the fact that the moral and material advancement of Europe and America is the result of somebody's missionary effort. The "Go ye" of the Saviour's commission, is not yet exhausted, nor his "Lo, I am with you."

It is not to be overlooked that since "the time of the end" began, in 1798, there has been a great impetus given to the missionary work, and the circulation of Bibles. It is to be hoped that the time is not far distant when the ships that carry the missionaries and Bibles to convert the heathen, will not have "the devil's fire-water" in the hold to curse them. It is also to be hoped that the missionaries will more and more learn to gather to Christ, and not to the sect. Sectarianism is not Godliness. Jesus put his foot on narrowness, in his talk with the woman of Samaria, when he said, "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father."—John iv. 21. It may come slowly, but it is sure to come; and meanwhile, the chariot wheels of God are moving towards it. And with all the drawbacks, the gospel elevates the nations wherever it touches.

The following is from *The Armory:*

The eminently conservative London *Times* has been investigating missions in India in their economic aspect.

The editor notes the evidence furnished by the recent census of India, that the native Christian community is "better looked after in childhood, better educated in growth, better treated in sickness, more promptly aided during scarcity, more continually cared for and disciplined through life than any other of the laboring castes. Among the Christians 61 per cent of the boys are receiving instruction, as against

34 per cent of the non-Christian population."

After noticing other indications of the growth of Christianity, the editor concludes:

"This is a state of things, we repeat, simply inconceivable in an Indian presidency half a century ago. When English people feel inclined to doubt whether their aid to Indian missions is productive of results, they can comfort themselves with the reflection that although the results may not exactly be what they had in their minds, they are more solid and have a wider reach than the first Indian missionaries of the last generation could have ventured to anticipate. After such unique testimony as this we need not attempt to show any more of the progress of the divine drama of missionary work in India. The latest act of this wonderful drama, unfolded as it is to our view by the revelations of the recent census, ought to be enough to convince the most bigoted unbeliever in Christian missions that in India, at any-rate, the faithful preaching of the gospel is most surely effecting a complete transformation of humanity there."

We are thoroughly convinced that the Lord's coming, and the attending change of dispensation, will not ignore the good results of all genuine missionary work; and that the Lord will prove by a practical demonstration that Godliness is profitable in the earth.

To all who wish to obtain his likeness, the Editor would say that he has had taken a very satisfactory Negative, as all agree who have seen photographs made from it. They are as good as he ever expects to have. The cost is twenty-five cents each.

☞ THE GOLDEN LINK is a book of 418 pages neatly bound in cloth—an interesting "Story of our Times." Price $1.00. Send to this office.

☞ Send names for sample copies of HOPE.

GATHERING FRAGMENTS.

I HAVE recently attended three Adventist camp-meetings, and have not been so much as invited to pray or even to sit in the stand with the preachers, while those of other religious denominations have been invited. We enter no complaint, but are exceedingly comforted with the words of the dear Master, "Blessed are ye when they shall separate you from their company."

Eld. Welcome, of the *Crisis*' Adventists, in a sermon on the text in Isaiah liii. 11, said that it was not Christ, the Son, that was to see of the travail of his soul and be satisfied, for if it were, *all* for whom he died would be saved; but it was the Father that was to see the travail of his Son's soul and be satisfied.

Oh, how hard men will labor to save a creed! I have been studying on that text today, and to me it is plain that it is Christ Jesus, the Son of God, and not the Father, that is to see of the travail of his soul and be satisfied. Bro Paton, what do you think about it?

[I have always supposed that it referred to the Son, but another look at the passage suggests that the 'He' *might* possibly refer to Jehovah. But it is admitted that 'his soul' refers to the Son, the sacrificed One, and how it makes any vital difference in the import of the passage, it would take a special pleader to make out. It is absurd to suppose that the Father could be 'satisfied' with less than would satisfy the Son. If *all* must be saved to satisfy the Son, and as he and his Father are to all intents and purposes one, it follows that the Father cannot be satisfied with less than *all*. Paul tells us plainly that all shall own Christ as Lord, to the glory of God the Father.—Phil. ii. 11. The purchased possession must be equal to the price, in order to satisfy him who gave his Son to redeem the world.—ED.]

Recently, I preached in Sidney, in the 'Friend's' meeting-house, at 10:00 a. m. and 7: 00 p. m. And at 12:00 (noon) the Quaker minister preached. His discourse in the main was excellent, but near the close, he stopped and made this remark: "We have a class of preachers in these days who say God is so good that he is going to extend mercy to lost souls in the next world. But a man with just one thimble-full of common sense ought to know better than that."

And so we have to take it on every hand. And yet we keep right on preaching that God is love; that he is wise and good; that his mercy endureth forever; that he is not willing that any should perish, but desires the salvation of *all* his erring children; and that he will deliver even them who all their lifetime were subject to bondage.

[What spirit could have 'moved' the 'Friend's' preacher to so insult the intelligence of so large a number of the thinking people of his own and other denominations, and to make such a fling at the ever-enduring mercy of God?—ED.]

Eld. F. E. Merithew said in the preacher's stand that a man who believes in the Fatherhood of God and the Brotherhood of man has never been regenerated. According to that, Bro. Paton, we are yet among the lost. But, thank God, there is yet hope for even us, for Bro. M. says God loves sinners, and we may yet be converted. So we will try and have good courage. Jesus is our Friend, bless his name!

[I would say to Bro. Merithew, and oll other such men, that if having our blessed faith in God and hope for men *is* an evidence that we are still lost, I for one would prefer to remain lost, and take the doom which he thinks sinners will have, (death, without any future existence at all) than to take his small idea of God's love and saving plan, in order to share his highest hope. To lovers of their kind, it would be a greater punishment to live with a few and have the masses eternally dead, than to be sniffed out forever at the end of this short life.—ED.]

A short time ago I met a Seventh Day Adventist preacher,—a very good Christian man, and well versed in the Scriptures, and I drew him into conversation. I asked, "How do you understand the Atonement? When Christ died on Calvary, did he do any more for the human family than to make salvation *possible* for them?" To this he answered, "No, he only *provided* salvation, so they could have it by faith. He saved no one." "Very well," I said, "how about those who die before they are old enough to exercise faith in Christ?" Answer: "Oh! *they* are all right; they are saved." "But, brother, how are they saved, if Christ has never done anything for them?" Answer: "Oh! Christ saved them in the atonement." "Very well, stick to that: Christ saved them all in the atone-

(*Continued on page 318.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	50
To Foreign Subscribers	1.25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

SEND FOR

THE GOLDEN LINK,

or

SHADOW OF SIN.

A book of 418 pages, by Ermina C. Stray, published by the LARGER HOPE PUBLISHING CO.

"*A Story of Our Times.*"

Do not fail to read it.

Price, cloth bound, $1.00.

Address:—

LARGER HOPE PUB. CO.
Almont, Mich.

☞ THE ATONEMENT is a book containing ninety-six pages, and the price, postage paid, is only ten cents a copy, or a dollar a dozen. It is a small book on an important subject, and is regarded by many as just the thing to circulate among thinking people. Send to this office.—EDITOR.

CONTENTS.

GODLINESS PROFITABLE	305
GATHERING FRAGMENTS	310
EDITORIAL ITEMS	312
REST FOR THE WEARY	313
NOTES ON SUNDAY-SCHOOL LESSONS,	
A Sabbath at Capernaum, (Oct. 21)	314
A Paralytic Healed, (Oct. 28)	315
EXTRACTS FROM LETTERS,	
Truth Made Plain	317
Harder Than Hard Times	317
Christian Socialism	317
Thankful for Help	317
Truth Makes Free	318
Bought with a Price	319
JOY EVEN IN TROUBLE	320

BY observing the date, with the name, on your wrapper or paper, you may know your standing in our subscription book. "Mar. 94," "June 94," "Sep. 94," or "Dec. 94," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 94*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, or "Dec. 93," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

SPECIAL NOTICE.

THE DAY DAWN is a book of 400 pages,—price, cloth-bound $1.00, paper-covered 50 cents. THE GOLDEN LINK is a Story of Our Times, specially designed for young people, 418 pages, price $1.00. MOSES AND CHRIST has 220 pages, price 50 cents or 30 cents according to binding. THE PERFECT DAY has 240 pages, price same as MOSES AND CHRIST. THE WORLD'S HOPE is $1.00 a year. These are the prices for single copies, postpaid. But whoever will send $2.00 at one time may order $3.00 worth. This is our agent's rate, and all who will work may have the benefit of it—that is one-third off. This reduction in price on the HOPE is not offered for renewals, but only for new subscriptions with orders for books.

☞ *New* subscribers sending $1.00 before Jan. 1., will be credited to the end of 1895.

(*Continued from page 311.*)

ment, and all the race since Adam have been born babes, so *all* were saved in the atonement without any faith, and yet you say Christ saved no one, only provided salvation. How do you fix that up?"

It was pitiful to see him see-saw and *hem* over it. "Brother," I said, "the trouble is with the old creed; it is too narrow. Let us look together at Rom. v. How many were made sinners by the first Adam's disobedience?" Answer: "The entire race." "Another question: How many does Paul say were made righteous by the obedience of Christ?" Answer: "The same many that were made sinners by the disobedience of Adam." "Very well, I think that is right."

And yet, shall I tell you, after a little farther talk he went on to tell about "the wicked *all* being raised and then dying a second time." "What!" I said, "after they are all made righteous? Away with such nonsense! God will not destroy the righteous." ORA M. CHASE.

REMARKS.—It is difficult for some to see that the work done for all *in* Christ, is to be carried out practically in the race *through* Christ. Hence they think that it is dangerous to preach such a full gospel. They say, "All were not actually made righteous in the atonement of Christ, for the majority are wicked yet;" and this is true; and they cannot be actually saved without being actually made righteous. But God sees "the end from the beginning," in the Seed, and calleth what is to be as if it already were complete. It *was* complete in him, and therefore, by his power applied, it *shall be* complete in all for whom he died and rose. And by the grace [loving favor] of God he tasted death for every man.

—EDITOR.

REST FOR THE WEARY.

"Let us not be weary in well doing; for in due season we shall reap, if we faint not."—Gal. vi. 9.

WE should not grow weary in well doing. Though we may not at first see the effect of the good we have done, we have the promise that we shall see it after many days.—Eccle. xi. 1. But do we not at times become so weary, so tired of "toil without recompense." But the trouble may be with ourselves, in a measure, at least. If when we do a kindness, we would do it for Christ, would not our disappointments be fewer and easier to bear, than when we do all for self? When we work for Him we are sure of our reward. But we are human, and crave human sympathy and love, which is right; for are we not told to bear one another's burdens, and so fulfill the law of Christ,—which is love?

All have burdens to bear, and need each other's help. Does not the poor mother have a *great* burden to bear when, after she has lovingly watched her boy grow from infancy to manhood, he is snatched from her embrace,—(by the hand of death? Ah, no! There are some things worse than death)—by the hand of the devil, and cast into that lake of fire he has burning all over the country, ready for his poor victims,—the grogshops?

But do you say this is an old story, the old temperance story, over and over again? Yes, it is an old story, but nevertheless true. And, my dear friend, when you have to part with *your* boy, it will then be *new to you.* The sorrows of that poor woman's heart and yours will then be the same. Then you will see things differently than you ever did before. You will be more ready then to help *others* bear their burdens, more sympathetic, more charitable.

Young parents may think they will have their children do this and that,—have them

models of perfection, you know. But, my young friends, you have not yet been "through the mill," so to speak. You are only starting out on the sea of life. You have not even heard the roar of the breakers upon the shore, but are floating on so gently you can scarcely see a wave. But by and by the billows of trouble and sorrow will come to you, and you will be likely to do just about as others have done before you. So it behooves us to have charity, and work helpfully, and then watch and wait for the results. May we all go hand in hand, and work for temperance and right.

And, above all, may we at all times feel our dependence, and crave the help and guidance of our Divine Master, "Who does not willingly afflict." But though he cause grief, yet will he have compassion according to the multitude of his mercies. May we all find rest and comfort in the thought that our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory.

There will be a glorious dawning;
We will see it by and by;
When the tears upon all faces
Shall be wiped from every eye.

There shall then be no more weeping,
Neither sorrow, death nor pain,
In that grand and glorious city,
Where the saints with Christ shall reign.

Where the purest water flowing,
Clear as crystal, from the throne,
Will be all the drink we need then,
And 'twill never cause a moan.

And on either side the river,
Will be found the tree of life,
Whose pure leaves shall heal the nations,
Of all envy, sin, and strife.

When at length all sin is conquered,
And our God is all in all,
That will be a glorious day dawn,
For our race, both great and small.

SHELBY, MICH. HATTIE W. PATON.

☞ DO OUR READERS REALIZE how very low we have reduced the price of our books, and how many people may be reached with the truth these books contain by a little co-operative effort and sacrifice on their part? Six copies of DAY DAWN, or ten copies of either MOSES AND CHRIST or PERFECT DAY, for $2.00! Or part of each kind may be had at the same rate; and we will mail them, paying the postage, all to one address or each book to a different address. Some appreciate our offer and are circulating all our books, including THE GOLDEN LINK. Understand, we send three dollars' worth of any of our books, (except the bound volumes of the HOPE), at the retail price, for two dollars sent at one time.—ED.

NOTES ON SUNDAY-SCHOOL LESSONS.

A Sabbath at Capernaum.—Mark i. 21-34.
(Lesson for Oct. 21.)

GOLDEN TEXT.—He taught them as one that had authority, and not as the scribes.—Mark i. 22.

INTRODUCTION.—It is quite difficult to trace the movements of our Lord on earth in order from the four records. It seems to have been the purpose of the International Committee to present in order the events in his career beginning with his birth, the lesson for July 1. Our present lesson seems to present to our minds his first visit to Capernaum, though while at Nazareth, (See Lesson for Oct. 7.) he referred to the wonders done in Capernaum.—Luke iv. 23. Perhaps he only referred to the healing of the nobleman's son.—John iv. 46-54. Perhaps the events are not all recorded in consecutive order.

I. JESUS' MANNER OF TEACHING.—Vs. 21, 22. Jesus and his disciples, Peter, Andrew, James, and John, went into Capernaum. This was a beautiful and thriving little town, situated on the western shore of the lake, sometimes called "the Sea of Galilee," and near its head. Bethsaida, Chorazin, and Capernaum were near together,—three places where many of Christ's mighty works were done, and on which "woe" was pronounced because they repented not.

Jesus straightway, immediately, according to his custom (Luke iv. 16), went into the synagogue on the sabbath and taught. He thus honored the sabbath and the place of Jewish worship. Let it be observed that Jesus was acting "according to *custom*" in this, and not "according to *law*." If it be said that his custom, or the Jewish custom, was based on the law, in this matter of synagogues and sabbath worship, the question is appropriate, Where *is* the law requiring it? The primary idea of the fourth commandment was to keep the sabbath holy by resting from labor. It is said that the synagogue had its origin in the days of Ezra, after the return from Babylon. The "custom" was a good one though not required by law. Jesus used it as a means of teaching the people.

The people were astonished at his doctrine,—that is, his teaching. He taught with "authority," and in this differed from the scribes. They were mere copyists, readers, and expounders, and often obscured the real sense of the Scriptures by their traditions. The clearness of Christ's applications would be attractive; the *spirit* of the prophecies shown by him would be entirely new to the people; and then he spoke as one who knew. He spoke as the *Author*—out of himself as the Fountain of truth— hence his "authority."

II. JESUS' POWER OVER EVIL SPIRITS.—Vs. 23-28. He confirmed his word, proved his authority, by the use of his power. He spoke and acted in his own name, because God was in him in the highest and most emphatic sense. His followers acted in his name.

"A man with an unclean spirit" was in the congregation. This "possession by a demon" is evidently different from disease, insanity, or extreme wickedness. Perhaps some forms of insanity may be caused by "possession." In such cases, as in the case before us, there is a distinct and superior intelligence. This "spirit" knew Jesus as "the Holy One of God," and knew something of the fate awaiting all such as he.—Vs. 24, 34. This was not derangement of mind, but superior knowledge. The man thus "possessed" was a medium,—the "spirit," or "devil," controlling him, and using his power of speech.

This was the beginning of the conflict between Christ and the invisible messengers of Satan. To destroy that kingdom is one part of the mission of the Messiah. The devil and all his agents, visible or invisible, like to be "Let alone" in their nefarious traffic. But Christ's kingdom is aggressive, though "the weapons of our warfare are not carnal."

Jesus did not want the devil to testify of his divinity. Hence he rebuked him, saying, "Hold thy peace, [or be muzzled] and come out of him." Jesus wanted to prove his claim, not by the *aid* of devils, but by his power over them. The unclean spirit did his worst, but he had to obey Christ, and leave the man free.

This is a good illustration of the purpose of God, to cast the evil out of man, and save the man. No wonder the people were amazed at this new method of teaching, and manifestation of power to bind and save! No wonder that his fame was spread through all that region! The wonder is that such displays of power did not convince them all, and lead to repentance. The gratification of curiosity, and mere wonder-working, do not quicken men to spiritual life.

III. JESUS' POWER OVER DISEASE.—Vs. 29-34. The healing of disease was another proof of the authority of Christ. On leaving the synagogue, Jesus and his disciples entered the home of Simon and Andrew, where Simon's mother-in-law lay sick of a fever. They tell him of her. Their faith has been strengthened by what they saw in the synagogue. Perhaps the sick one had faith too, but perhaps not. She probably had faith after she was healed. Oh! what dignity of conscious power, to take the sick one by the hand and raise her up—well. When healed, she began to serve. Saved *to* work, not *by* work! This is God's plan.

This healing, as well as the casting out of the devil, was noised abroad, and when the sun was set, [that is, when the sabbath was ended] the multitude brought him all the "diseased," and the "possessed," [which shows they are not alike] and he healed them all.

How notable that Jesus did not, like some in modern times, teach that diseases and devils are only myths, mere imaginations of mortal mind, which itself is imaginary. He met real enemies, and therefore gained a real victory. What he has done he can still do; who shall hinder him? The complete destruction of all the forces and consequences of evil—including sin, diseases, demoniacal possession, and death itself—is the end in view, of which the mighty works of the lesson are a foregleam; and the natural is a shadow of the spiritual.

A Paralytic Healed.—Mark ii. 1-12.
(Lesson for Oct. 28.)

GOLDEN TEXT.—The Son of man hath power on earth to forgive sins.—Mark ii. 10.

INTRODUCTION.—During the interval between last lesson and this, Jesus made a tour through Galilee, preaching in the synagogues,

and working miracles. The unwise proclamation of a cleansed leper, whom Jesus had charged not to tell it, made it necessary for Him to avoid the cities; but the people came to him in the desert places. But again we find him in Capernaum teaching and healing.

I. Jesus Forgiving Sin.—Vs. 1-5. The people had not forgotten the wonderful things Jesus had done while in Capernaum before, and when it was noised abroad that he had returned, they gathered in such a crowd that there was not room enough for them in or near the house. And he preached the word to them. But in certain conditions people care more for physical blessings than for the truth of God. A palsied man is brought. He has to be carried by four men. He wants to be healed. His friends are also anxious for him. Their faith and zeal are commendable. Not being able to bring the sick man to Jesus through the crowd, they took him on the roof, (Many of the Oriental houses had flat roofs, reached by outside stairs.) and breaking it up, let him down in the midst where Jesus was. In response to their faith, instead of at once granting their request for healing, being anxious to give them the greater blessing, he said to the sick man, "Son, thy sins be forgiven thee." This shows that he considered the spiritual healing of the greater importance,—the end which he had in view, and toward which he wanted to lead the people.

II. Jesus Healing Disease.—Vs. 6-12. The forgiving word set the scribes to reasoning. They could stand a good deal, but they could not swallow this. Here was good ground for criticism. This man has said and done great things, which they could not gainsay. But now they know he is wrong. He is a blasphemer. Just think! he is taking the very place of God, who alone can forgive sin!

Did they not reason well? God alone can forgive sin in the absolute sense, and check the downward course of the great spiritual disease of sin. And the very truth which above all others these people needed to learn was that Jesus was so identified with God, that His forgiving grace and saving power were spoken and manifested through him. Before, he had spoken out of his own fullness, and the powers of nature and of hell had obeyed him. Now, again, he speaks, and it is "*God* * * reconciling the world [or the sinner] unto himself, not imputing their trespasses unto them."—2. Cor. v. 19. The killing power of sin in man's nature must yield to that authority.

Jesus by his divine consciousness perceived the thought of their hearts, and showed the weakness of their criticism against him by asking the question, "Which is easier, to forgive, or to heal?" The gist of the thought is that it requires the same power to heal the body as to heal the mind. God alone can really do either, whatever instruments he may use. And to prove that He, as God's Word, had power to forgive sins, he said to the palsied man, "Arise, take up thy bed, and walk." And he obeyed. No wonder the people "were all amazed, and glorified God, saying, We never saw it on this fashion."

Jesus has power to heal and forgive. If he cannot forgive, he cannot heal; and if he cannot heal, he cannot forgive. He can stop the downward career, physically or spiritually; and he can restore those who have perished in either sense. His saving power is unlimited. No kind of death can hinder it. Read the few verses following the lesson, and see how grandly he declares his power and willingness to save the vilest from their sins.

Miracles are Instructive Emblems of Scriptural Truth.—Spiritual truth, to be clearly discerned, often needs to be embodied in the more significant language of action. Christ's miracles are like mirrors—bringing within easy view objects hard to see or quite out of sight. The famous picture of Aurora, by Guido, adorns the ceiling of one of the palaces of Rome. The discomfort attending the effort to look up for the length of time required to study its beauty, is so great that one could not adequately estimate its merit if there were no other way of viewing it. But a mirror, set up in the room so as to reflect the picture, permits the beholder to view it at his leisure with a perfect ease. So the great miracle of the renewing of the soul is above our inspection, but in the mirror-miracles of Jesus we have reflections, helping us the better to understanding, of that spiritual work. Thus we may gain more good from them than was imparted to those for whose special benefit they were originally wrought.—*A. H. Currier.*

Does *your* subscription expire with 1894?

EXTRACTS FROM LETTERS.

Truth Made Plain.

I wish to say a word in favor of the Hope. I can truly say that I get some of the best thoughts from it that I have ever obtained in all my religious reading. I never understood how Christ was man's Saviour until I read the Hope; but it seemed to make it very plain. W. W.

Leroy, Mich.

Harder Than Hard Times.

Inclosed find one dallar for the Hope. It is hard times, I know,—hard to get money,—but it would be harder for me to do without the Hope; so I will send this and trust in the Lord. May he bless you and all the believers in the larger hope.

Sioux Falls, Dak. M. A. C.

Christian Socialism.

I should have renewed my subscription long ago, but times have been so hard that it seemed impossible for me to raise the money; but I now inclose you the amount for another year. I do not want to be without the Hope, although I do not endorse quite all its teachings. But my motto is, "Malice toward none, and charity toward all," and, in the main, I think the Hope is a good teacher. I do not think you are keeping up with the light, and I am afraid Bro. R. is going backward. He confounds Socialism with Anarchism, and any school-boy ought to know better. There can be no Christianity without Socialism, but Anarchism is lawlessness. Christ was a Socialist, and the early church was founded on that principle, and so continued until Ananias and Sapphira, through selfishness or lack of faith, put an end to the new social order. I could say much more on this, but will stop right here, and give you my view of the signs of the times.

There is a new social order now agitating the whole country, and not only here, but in other civilized nations. It is not Anarchism. They have for their motto the Fatherhood of God and the Brotherhood of man. They are strictly Christian Socialists, although they do not understand the signs of the times nor the plan of the ages. They are coming out from all the churches and other organizations, and represent all nationalities. I think they will represent the great multitude that come up through great tribulation, which no man could number. I have been watching this movement for the last six months, and the number is increasing rapidly. I am acquainted with a goodly number of them, and know them to be of the best of society, although they are mostly poor, and many of them are suffering from the effects of the terrible panic. But this only causes the number to increase more rapidly. If they continue on at the same ratio, they will capture the law-making powers of this nation by 1896. One of their principles is to do away with gold and silver as money. Then anyone may see the result,—Woe unto you rich men, now the rust of your gold and silver will eat you up. I could give many more Scriptural references to support the views herein mentioned, but have not time at present. They also declare that every man must work. He who will not work shall not eat. Many more principles they maintain which cannot be gainsaid. Yours in search of truth.

Saltillo, Pa. H. C.

Remarks.—The brother is plain-spoken. But I see nothing in his letter that will be new to Hope readers, whether they endorse all or not. We can rejoice together at any approach to the unselfishness of Christ,—Heaven's will done on earth. No scheme of man, or "law-making power," can make man unselfish; only Christ can do this by regeneration. The signs of the time are interesting as indicating how God is working.

—Editor.

Thankful for Help.

I have received several copies of The World's Hope, and I am well pleased with them. Allow me to return my sincere thanks for the same. I am an old man, sixty-seven years of age, and was crippled in 1890 so that I cannot do a good day's work. But I take great delight in reading religious literature, and if some good Christian friends, North, who are able, would send me some of your books, I would ever be thankful. If I were able, I would send for them myself.

I inclose you the Minutes of my Association (Mountain Union Baptist), situated in this mountain region, forty miles from any railroad. You can see by the Minutes that I am palming off no deception. Our church are mainly, for want of proper training, a hard anti-mission people, but I hope and pray that we may see a better day soon. I am trying to rouse my people, and they appointed me an Evangelist last year. But as there is scarcely any money now among us, they have failed to do anything for me in that line. This accounts for my request, and I shall ever be thankful for any help in the line of religious reading;—knowing we shall not be able to see each other in this unfriendly world, but hoping to meet you all in that Heaven of eternal repose. My heart burns for the great cause of Zion in these latter days of time.

Now, dear brother, I hope you will not think me intruding on you, but ever remember me as your humble servant in Christian love. (Eld.) I. W. Landreth,

N. Carolina.

I have put off writing to you so long, that I am ashamed to write now, but I can delay no longer. I waited thinking each week I would have the money to send for my Hope, but the hard times have affected us very much. My husband has been out of employment a great deal, and, though the Lord has supplied our immediate wants, I have not been able to renew my subscription. I do thank you for sending my paper right along, and will send you the money as soon as possible. To be deprived of such reading would be to me like going without food for the body, and I am glad that this has not been necessary. I never had a paper that seemed so much a part of myself as the Hope. I think I endorse all its teaching. It was quite a while before I could see clearly that *all* would be saved. For years I believed that all but a very few would accept Christ in the Millennial reign; but through the help of Day Dawn, the Hope, and the Bible, the Spirit has made it very clear to me that Christ is the Saviour of all men. Praise his name for so great a salvation!

Before I ever saw the Hope or Day Dawn, I got light on the Sabbath question, and for a long time I was the only one here who felt as I did about it. Then the light came to a very dear friend of mine. There are a few more who worship with us who at least sympathize with our views.

I think I told you in a former letter that a few of us came out of the church, seeing the evil of sectarianism. The Seventh Day Adventists have been holding tent meeting near us for six or seven weeks; and as this is the first people out of regular line who have come among them, the people are greatly stirred up on the subject, and quite a number are joining them. I am sorry to see the people going into deeper bondage than ever before. I wish some who see as we do would come here to preach. I think it would do great good. We do not yet feel able to teach in a public way.

May the Lord continue to use you as he has done, to enlighten a darkened people.

Thurlow, Pa. C. S. S.

Truth Makes Free.

The Hope is indeed a welcome visitor. Its pages are full of truth. I know it is truth which I read in the Hope by a real experience of the same. I am still trusting in God for full salvation from all sin through Jesus Christ. Glory to God for a free and full salvation. May the Lord richly bless you and your family.

I want the Hope as long as I live. I cannot send you much at a time; but I am trying to send you twenty-five cents once in three months. It fills my heart with joy to read the Hope. No one can know all that it means to me. Glory be to God that he brought me out of darkness into this glorious light and liberty. It makes me happy in Jesus Christ. Some may see nothing much in them, but to me they are rich food. Oh! how I do realize that the truth alone makes us wise unto salvation. May the Lord bless the Hope, and its readers, and all who write for its pages.

The waves are rolling high,
A fearful sea;
But Christ is in the ship;
He cares for me.

The storm its fury vents,
In angry roar,
And all around is dark,—
No light before.

But shall these dreadful scenes
Make me afraid?
I know whence I must flee
For needed aid.

Thou art my Hiding-Place,
Oh Christ, my King!
Thou art my Shelter-Rock;
To thee I'll cling.

Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in. I praise God that the Holy Spirit has come to abide with me forever. Whosoever believeth that Jesus is the Son of God, Christ dwelleth in him. I praise God for his gift—eternal life. I am trusting in the Lord, and he keeps me in love and peace and joy. Your brother in Christ.

C. B. Wood.

Bought With a Price.

Your letter, brief, but with several points of interest in that short space, came to hand in due time.

It is a good point you make regarding the price we as a nation paid for the redemption of our land "from the curse of slavery." You ask, "Was it a commercial transaction?" and, "To whom was the price paid?" We know it was not a commercial transaction in the ordinary sense of the word, and more than that, the effort made by any person to apply the words "ransom," "redeem," "bought," etc, to spiritual things, with the same narrow signification which they have when applied to natural things, is a debasement of those words.

The application which you make of the word I regard as extremely appropriate, and it has awakened some new thoughts, or new phases of old thought, which I think have been profitable to me; *e. g:* It is a fact that we, the North, represented by our soldiery, *redeemed* the South,—not the slaves only, but the whole South. So far as they could accomplish it, they had gone, were *lost* to the union,—states, slaves, and all. In the operation of redemption, ransom, what was the particular thing that happened when we bought them with our blood? From the natural or physical standpoint the answer would be something like this: We subdued them, conquered the South; but that is only a superficial thought; let us analyze the thought. Here was rebellion against the parent. The condition was serious. By death only, could we escape from death. The parent gave the son (the soldiery) a sacrifice to bring them back, ("re"—again, back, and "mere"—buy) cause to return, by reason of an equivalent price paid. "To whom was the price paid?" To the redeemed! They were dying, aye, *were* dead; the vitality, *blood*, life of the North *passed over* to them, and they lived again. The son of the North *gave* his life, (every one, even though he returned, *gave* his life) and the North gave his son to die, and he died, but he lives again, and because he lives, the South lives *also*.

Of course, men do not always *consciously* do what they do, when accomplishing the purposes of God, but the result can be just the same. So here I claim with you, that the blood, treasure, life and death expended by the North was transmuted into *life* and *liberty* for the South and its dusky captives. We live again, and they live by, in, through, because of *us*.

"What does it mean that God will forget our sins, or remember them no more? Is it because he forgets the sins, that 'every man shall have praise of God?'" I think not. Will "re-member them no *more*," *i. e.* "re, again, and memorare, to bring to remembrance." He will not *recall* our sins; will not make an *exhibition* of them; they shall not pass in *review;* he will ignore the past, —"forgetting the things that are behind." Praise his name!

I love that Bro. Cobb, dear soul. Do not let him lack for the Hope. Send it to him for the year to come on my account. I too was much interested in the things of which he speaks, and re-read on account of what he said. Say! Bro. Paton, wasn't that letter a shame? I should think Bro. R. might at least have observed 1. Peter. iii. 8, last clause. Poor Bro. R! What an amount of *tribulum* is yet in store for him, before he climbs over that pile of pride and arrogance! No wonder he cannot see *the* cross and "Ransom" aright! "This great *Babylon* which I have builded!" John C. Sunderlin.

JOY EVEN IN TROUBLE.

On Saturday, Sept. 1, our sister in the Lord, the wife of brother J. Greenawalt, of Pittsburg, Pa, departed this life, after several weeks of illness. She was well known by a goodly number of our readers, who will no doubt be interested in the following extract from a letter written by our bereaved brother, which came just too late for our last issue:—

"Mrs. G. was very sick all through July, but in the beginning of August, she began to improve fast; and I persuaded her and our daughter M. to go away some place, as change of climate always did her so much good. She preferred to go to Ocean Grove, and so it was arranged. At first I intended to remain at home, but she prevailed on me to go too, and I am so glad I did go, for they would have had to send for me anyhow. The first week she improved so much that I thought she was going to get right up, but in the second week a trifling incident completely upset her and brought on a new difficulty, and in the weak condition of her system, it was more that she could throw off, and we saw that she must yield to it.

But, notwithstanding all our trouble, we could rejoice in the Lord as never before. One night she said, 'The Lord has broken up my will entirely, but has given me his will;' and then she sang,—'Blessed assurance, Jesus is mine.' Oh! isn't he good? The next day I was writing to Bro. S., of Pittsburg. On learning this, she said, 'Tell him I never saw Jesus before as I now see him.'

Her joy greatly lightened our trouble; and on our homeward journey, the R. R. people all along seemed to enter into our sympathy, and did even much more than we could ask from them. When we arrived at Jersey City, two men were ready with a wheel chair to take her into the waiting room, to a big soft lounge made ready for her, and they had her berth all prepared before they moved her. In fact they could do no more; and we arrived safely home the next morning—Tuesday. At first she seemed to rally, but it was home only that caused it. On Friday I said to her, "This is our anniversary,"—(forty years married.) She said, 'Dear Lord, take me; my work on earth is all done.' She then bid us all goodbye, and after that said but little, though perfectly rational to the last.

I tell you, Bro. Paton, it is hard to understand; and indeed we cannot understand from the human side, but on the other side, we know it is for our good. Some more refining yet to be done! And I have asked the Lord to show it all to me; for I want whatever there is in it for me. He says what we do not know now we shall know hereafter; but I am glad he lets us know now at least enough to keep us under the shadow of his wings and abiding in him.

How this brings to my mind that 'All things are of God,' and that he doth not willingly afflict, but 'Except ye are chastened ye are barren.' While I was under my earthly father, I used to think hard of him for not allowing me more freedom, as other boys had. But when I reached manhood, I could look back and praise the way he had led me, as I found the boys who had more freedom turned out bad, and I was protected. And now I can look up and see my Heavenly Father drawing the reins on me, and sometimes I think they are severe and hard to bear. But when I reach his image and know as I am known, I will thank him for the way he has led me. I do not know as yet what is before me, but I know he in whom I trust will take care of me. Let that be in whatever way he sees best. Your brother, J. GREENAWALT."

There are many who feel deeply for Bro. G. and the members of his family, and who mourn the loss of our dear sister. Her kindness of heart and her hospitality were proverbial. For many years her commodious parlor has been kept open for the continual use of those who chose to assemble there from week to week to worship the Lord and to study his word; and her table, bountifully supplied, has been as free as her parlor. She had learned much of the blessed fullness of Christ and his universal love, and that "It is more blessed to give than to receive." But we rejoice that she found there was more to follow, and that her last hours on earth were sweetened with a more complete view of her Saviour,—a foretaste of the glory to be revealed. We sorrow, but not without hope. Death cannot destroy the bonds of love. They will be perfected in the glorious life. We wait in hope of the joyous reunion. "Blessed are the dead which die in the Lord from henceforth." May her mantle fall on some worthy successor in the further waiting.—EDITOR.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 12., No. 21. ALMONT, MICH., NOVEMBER 1., 1894. $1.00 a year.

THE SECOND BIRTH.

The subject of regeneration, or the second birth, was first introduced as far as we know, by our Lord Jesus himself, in his conversation with Nicodemus.—John iii. It is emphatically a New Testament subject. This is why it was not understood by even "a master [the teacher] of Israel."—Ver. 10, R. V. The Jewish idea of the kingdom of God was earthly, and hence the first birth was regarded as introducing into that kingdom all who were counted the children of Abraham:—or rather, they thought they were born in it, about as some modern sects regard their children as born in the church. By the Jews, the children of the flesh were counted for the seed, and in this, the modern notion mentioned is very similar.

The Jewish kingdom was but an earthly type of the real kingdom of God. Jesus was acknowledged by Nicodemus as "a teacher come from God," on account of the miracles he had been doing.—Ver. 2. This teacher of Israel was doubtless one of the "many [who] believed in his name, when they saw the miracles which he did."—ii. 23. His acknowledgement of the authority of Jesus as a Teacher may account for the abruptness of Jesus' answer. But how startling and how humbling to the man who supposed he stood high in God's kingdom, must have been the clear and positive statement, that a man must be born again, born from above, born of the Spirit, in order to enter that kingdom!

1. What is the second birth? Many think it is conversion—the beginning of the Christian life in the heart by the operation of the Spirit of God. Perhaps this may well be called the 'orthodox' view. People often speak of the time they started to live a conscious Christian life as the time they were born again. There is another class who think the second birth takes place when people die. They say that by the first birth they came into the natural world, and that at death they are born into the spiritual world:—and this without regard to previous moral or spiritual condi-

tions. This view has been held by a certain class of Universalists, and others. This idea of going to heaven at death, by being thus born again, is not held by modern Restorationists. There is still another class, who, holding to the absolutely material nature of man, and the sleep of the body (which with them is the whole man) until the resurrection, maintain that the second birth is the resurrection of the body into a state of immortality. Some of these hold also to the idea that the wicked will be raised up, and then die a second time. Would they call this resurrection a second birth also? If not, why not?

The three views above mentioned are sometimes held with certain modifications. However mistaken the first may be, as to name, still it can hardly be called dangerous; but it is not to be understood that only the so-called 'orthodox' people believe in the necessity of a 'change of heart' in order to an inheritance in God's everlasting kingdom. For our own part, we do not believe that conversion, or death, or such a resurrection as above mentioned, constitutes the second birth; and yet it is true that "Except ye be converted, and become as little children, ye shall not enter into the kingdom of God."—Matt. xviii. 3. Some of our readers may be inclined to think this passage and "Except a man be born again, he cannot see the kingdom of God," are identical. We believe they are directly related, both conversion and the new birth being necessary, but not one and the same thing.

The whole subject seems clear, and the Scriptures harmonized, by this proposition, that regeneration, like natural generation, is a *process*, of which conversion, or 'a change of heart,' is the beginning, or begetting, and the new birth the consummation. As the whole process of generation is necessary in order to individual life in the natural world, so the whole process of regeneration is necessary in order to individual life in the spiritual world,—the kingdom of God. This view does not make less of conversion; but the new birth is more than conversion, even as natural birth is more than the begetting. At conversion the spiritual nature is quickened, or the new life principle imparted, which is the basis of all spiritual growth. The result of natural birth is an independent, natural (animal), mortal body; and the result of the spiritual birth is an independent, spiritual, immortal body. This glorious consummation of the spiritual process of regeneration, it will be seen, is not to be confounded with physical death, nor with physical resurrection. The resurrection which is described in 1. Cor. xv. is no doubt identical with the new birth; but the body born (or raised) is not the body sown, but a spiritual body.—Comp. verses 35-38, 42-48. This perfected spiritual body—the glorified resurrection body—is the only thing pertaining to man to which the word immortality is applied in the Scriptures.

The statement of our Lord, in John iii. 6, clearly shows that *flesh* is not the subject of the second birth. "That which is born of the Spirit is *spirit*." The second birth, or the true resurrection, is not a re-incarnation. If it were to be so, the repetition of the natural process would be the most reasonable solution of the great problem. But the doctrine of Buddha, and its modern advocates, is not the doctrine of Christ. His answer to Nicodemus' absurd question (ver. 4) forever settles it, that the second birth is not by a human mother, nor on the fleshly plane. The resurrection or birth of a fleshly body is from below, that is, from the earth, or by earthly or natural forces; but the second birth is "from above," that is, by the power of the heavenly Spirit.—Vs. 3, 7, margin. The natural and spiritual forces produce after their kind.

If any are still inclined to think that conversion is the new birth, let them carefully consider the statement of the eighth verse. Jesus speaks of the mysterious movement of the wind (or it may be of the Spirit, see R. V., margin), and then says: "So is every *one* [every *person*] that is *born* of the Spirit." Who of us ever saw anyone who had power to move as mysteriously as the wind, or as the Spirit of God? Converted people have no more such power than the unconverted. Of course, this passage is commonly understood as if it said, "So is the operation of the Holy Spirit in the human heart;" but it says no such thing. According to the revised version, the first part of the verse may refer to the Spirit's operation; but the last clause refers to the wonderful and mysterious power of those *born* of the Spirit.

Jesus was the firstborn, by the power of the Spirit of God; and he is the only illustration given us of the truth expressed in this passage. This is the key to his mysterious movements—his appearing and disappearing, "the doors being shut,"—after his resurrection. And it is a glorious promise that when we are made like him by the Spirit birth, we shall have the same kind of power. This will be one of the glorious powers of the immortalized saints. Nothing less than such a state will exemplify the fullness of the second birth.

2. Necessity of the second birth. If the nature of the new birth, as presented above, be understood, very little need be said under this head. As the kingdom of God is the perfect state of peace, righteousness, and immortality, into which the second birth brings people, the necessity of such a birth is absolute. There is no other way into God's condition but by regeneration. As this includes both the spiritual begetting and the spiritual birth, and the whole spiritual process between them, we can see why Jesus said, "Except ye be converted," and "Except a man be born again, he cannot enter the kingdom of God." Both conversion and birth are absolutely essential. No person ever will enter the everlasting and immortal state without this spiritual change. This is certain, whether few, many, or all are to be saved. The perfect state, that is, the saved state, is above and beyond the condition of flesh and sin. Sinners are always out. No drunkard, no murderer, no adulterer, no liar, nor any other kind of a sinner, shall ever enter God's kingdom. Why? Because "the kingdom of God is righteousness, and peace, and joy in the Holy Spirit." Rom. xiv. 17. It does not mean that none who are *now* sinners shall ever enter; nor even that *some* who

are now sinners shall always be shut out, as some infer. Such inferences are purely human and short-sighted. But in order to enter, they must be changed—saved from their sins—made pure and Christlike. It is as true that "Flesh and blood cannot inherit the kingdom of God," (1. Cor. xv. 50), as that "they who do such things [the works of the flesh] shall not inherit the kingdom of God," (Gal. v. 21); and yet even the best Christians are now "flesh and blood;" and who will claim to be absolutely free from *all* "the works of the flesh," among which are "variance, emulation, wrath and strife?" But it should help all who have the Spirit to hate the things condemned, when they know that none of these things can be carried into the kingdom of God. And those who are "saved by grace," or who even "*hope* for the salvation about to be revealed," should not limit the power of God's grace. Let us hate the sin, but love, and hope for, the sinner.

3. The means of the second birth. The "*Truth* as it is in Christ Jesus" is the means or instrumentality of the Divine Spirit in regeneration. Christ is the living, personal embodiment of God's truth—"the Word of God."—Rev. xix. 13. He says, "I am the Truth." "He that eateth me [receiveth the truth], shall live by me." "The words that I speak unto you are spirit and life." "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." "He that heareth my word and believeth on him that sent me, *hath* everlasting *life*, and shall not come into condemnation; but *is passed* from death unto life." (The process of regeneration is begun.) "The dead shall hear the voice of the Son of God, and having heard, shall live." These are but a few samples of our Lord's own statements, as to the life-giving power of the truth; and surely no one with a spiritual mind will be tempted to think the *life* which he gives is of the earthly or natural kind. The truth is the bread of spiritual life.

In harmony with these words of Christ, the apostle Paul tells us that men in the natural state are "alienated from the life of God through the ignorance that is in them."—Eph. iv. 18. "God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth." —2. Thess ii. 13. "Who will have all men to be saved, and to come to the knowledge of the truth."–1. Tim. ii. 4. From all these Scriptures we may safely gather that the theories of men that ignore the importance of the truth as a means of salvation, in the case of the heathen or anybody else, are not according to the teaching of Christ and his apostles. Whether now or hereafter, the only means of regeneration is the truth as it is in Christ.

If men,—even those in high station among the theologians of the present time, who in the kindness of their heart are seeking to find a way to have the heathen saved without the gospel,—could but see the Bible plan of God, to bring all, in due time, in the times of the restitution, to the knowledge of the truth they would be saved a great deal of trouble, and conclude that the Bible way is far better than any modern scheme,—such as God saving those "who walk up to the light of conscience," "who do the best they can," etc., etc. "The *gospel* is the power of God unto salvation," (Rom. i. 16) and salvation is only to believers, either now or hereafter. Faith and salvation (or their opposite) are inseparable. Paul says, I have begotten you through the gospel."—1. Cor. iv. 15. And Peter shows that the incorruptible seed by which men are begotten (and therefore in due time born again), is the word of God proclaimed in the gospel.—1. Pet. i. 23–25.

Against all schemes of salvation for men which ignore or belittle the gospel as a means thereto, we would commend these Scriptures and Paul's statement in Romans x, especially 8–17.

It is worthy of special notice that good old gospel texts, what some call "revival texts," "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up," etc; "For God so loved the world, that he gave his only begotten Son;" and "God sent not his Son into the world to condemn the world, but that the world through him might be saved;" were uttered by our Lord himself on the occasion of his announcement of the truth concerning the new birth. That he was thus showing the means by which regeneration is accomplished is evident; and that the truth *believed* is the absolutely essential power of God unto that spiritual change is equally evident. "Without faith it is impossible to please God;" and "Faith cometh by hearing, and hearing by the word of God." Looking and living are inseparable.

We have no authority for saying that this principle, or method of God in dealing with men, will ever be changed; nor that it is limited in its application to the present life or mode of existence. The object of this section is, not to show the *extent* of salvation, but to show that the second birth, by which men enter the kingdom of God, cannot be accomplished without the knowledge of God, as revealed in Jesus Christ.

4. The Certainty of the second birth. "Ye *must* be born again." There is no alternative. It is a part of the immutable purpose of God. It is remarkable that Jesus did not say, "Ye *may* be born again, if—;" nor "Ye *ought* to be born again." "Must" is a strong word. Look in your dictionary, and see that it means "obliged to be." It is true that "*Except* a man be born again, he cannot enter the kingdom of God;" but this does not even imply that some will never be born again, though it has been so taken by many. Many think it a *duty* to be born again, with a reward attached for obedience, and a punishment for neglect to attend to this duty; and that it is dependent entirely upon the sinner's *will* whether he shall be born again or not. It seems as if a little thought would reveal the absurdity of such an idea. As well speak of it as the *duty* of a child to be born the first time; as though the subject of either generation or regeneration could have any *will* in the matter. Does the Word put this matter of the new birth on the bases of either will or duty? How can a man without spiritual life will spiritual-

ly? That the natural man has will to use on some things, and responsibilities as to its use, we do not deny; but it is not on the subject of the new birth. That the Christian—he in whom the new life has begun—has power to will and to do spiritually, and that, in consequence, he is held responsible to obey the higher law, is clearly Scriptural; and there may be far more such people in lands where the gospel is preached than is commonly supposed. To such the apostle says, "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure."—Philip. ii. 12, 13. The Lord does not so work as to exclude the co-operation and responsibility of the believer. But of the unquickened, the apostle says, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither *can* he know them, [mark the reason], for they are spiritually discerned."—1. Cor. ii. 14. That the carnal mind is a state of both death and helplessness is plainly stated by the apostle, in Romans viii. 6–8. "It is not subject to the law of God, neither indeed *can* be." In John i. 13, speaking of those who "believe on his name," it is said, "Who were born [begotten, as it refers to the beginning of the process of regeneration], not of blood, nor of the will of the flesh, nor of the will of man, but of God."

In view of such a statement, it is useless for believers to talk of the power of the human *will* as to being begotten again, or of the natural man's duty and responsibility in the case. These passages are commonly used by Calvinists to show man's helplessness, and the *hopelessness* of the masses; but they only prove that God must be the first mover in the matter of regeneration; and the man who knows enough to seek to hide himself from God, and his responsibility in this matter, thereby proves that *he* is *not* dead, and is amenable to the law of Christ, and will be dealt with accordingly.

Remember what is said of sinning wilfully after coming to the knowledge of the truth. No man can come to such knowledge, even partially, without the quickening of the Spirit. "No man can say that Jesus is the Lord, but by the Holy Spirit."—1. Cor. xii. 3. How few seem to see the fullness and force of this statement; or of the following: "Whosoever believeth that Jesus is the Christ is born [begotten] of God."—1. John v. 1. Until men *are* begotten of God, they cannot move toward God, nor even desire to be so moved. They cannot feel their *need* of Christ till then. The old revival hymn, sung freely even by Arminians, has it right:

"Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness he requireth,
Is to feel your need of him.
This he gives you;
'Tis the Spirit's quickening beam."

This is in harmony with mental philosophy and Scripture. "No man *can* come to me, except the Father which hath sent me draw him."—John vi. 44. "All that the Father giveth me shall come to me," and he declares that the Father hath given him power over all flesh, to give them eternal life.—Comp. John vi. 37 and xvii. 2, 3.

The fact that he who believes that Jesus is the Christ is begotten of God; and that this knowledge is not possible without God's grace; and that God has expressed his will and purpose to bring all men to the knowledge of the truth, (Comp. John i. 9 and 1. Tim. ii. 4–6); and that the word of truth by which they are begotten is incorruptible, (1. Pet. i. 23); all go to show that when God begins the good work it cannot fail, and confirm the immutability of the statement, "Ye *must* be born again."

Why will men try to weaken the 'must' into a 'may be,' or an 'ought to?' The duties and responsibilities and privileges are numerous enough and great enough where God places them, without our weakening God's 'must' and 'shall,' in order to intensify the responsibility of poor, frail, sinful, mortal man. *God's* will, not man's, is supreme. And God's grace is to be glorified in its unlimited success.

For another 'must be,' often perverted into a 'may be,' see Acts iv. 12: "Neither is there salvation [life eternal] in any other: for there is none other name under heaven given among men, whereby we *must* be saved." Do not weaken this inspired 'must' by traditional partialism. Let it have its full force. This 'must' is in keeping with the fact mentioned in the preceding verse. The temple could not be completed without the rejected stone, and finally, the builders who rejected it, put it in its true place. What force has this type or illustration unless it means that as the true temple of human life and character cannot be completed without Christ, even those who in their early ignorance and inexperience reject him, shall in due time accept him, and so be completed as the image and temple of God? Well may we add the words of the inspired penman: "This is the Lord's doing, and it is marvelous in our eyes."

HOW MUCH WILL REMAIN?

How much will be left when all of self
Shall be washed from the soul away?
How much will remain when nature's dross
With the gold may no longer stay?

How much will be left of ripened grain
When the tares no longer have place?
Shall we gather sheaves of golden wheat,
Or life's field be a barren waste?

When the Master comes expecting fruit
From the vine he has pruned with care,
Shall we be able of perfect growth
To present an offering fair?

How much will remain and stand the test
When the true from the false shall part?
When the light of God shall clearly shine,
And illume with its rays each heart?

What we have valued as priceless gems,
And have classed with our jewels rare,
When the Lord shall come to claim his own,
Will they count with the treasures there?

Ah! well may we ask in earnest prayer,
That enough pure gold may remain,
When the furnace tries and melts the dross,
To inscribe with the Father's name.—*Sel.*

THIRD EDITION OF DAY DAWN.

THE Third Edition of DAY DAWN is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading DAY DAWN, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things.

Price, postage paid by us, in cloth-binding, one dollar, or three for two dollars; in paper cover, fifty cents, or six for two dollars.

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	.50
To Foreign Subscribers	1.25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

SEND FOR

THE GOLDEN LINK,

or

SHADOW OF SIN.

A book of 418 pages, by Ermina C. Stray, published by the LARGER HOPE PUBLISHING CO.

"*A Story of Our Times.*"

Do not fail to read it.

Price, cloth bound, $1.00.

Address:—

LARGER HOPE PUB. CO.
Almont, Mich.

☞ THE ATONEMENT is a book containing ninety-six pages, and the price, postage paid, is only ten cents a copy, or a dollar a dozen. It is a small book on an important subject, and is regarded by many as just the thing to circulate among thinking people. Send to this office.—EDITOR.

CONTENTS.

THE SECOND BIRTH	321
HOW MUCH WILL REMAIN? (Poetry)	327
EDITORIAL ITEMS	328
NOTES ON SUNDAY-SCHOOL LESSONS,	
Jesus, Lord of the Sabbath, (Nov. 4)	329
The Twelve Chosen, (Nov. 11)	330
DEATH NOT ANNIHILATION	331
EXTRACTS FROM LETTERS,	
None of His	333
Can Afford to be Patient	334
Dark Shadows Fleeing	334
The Sodomites	335
Ransom Broad, Deep, Grand	336
Limiting God's Power	336

BY observing the date, with the name, on your wrapper or paper, you may know your standing in our subscription book. "Mar. 94," "June 94," "Sep. 94," or "Dec. 94," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 94*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, or "Dec. 93," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

SPECIAL NOTICE.

THE DAY DAWN is a book of 400 pages,—price, cloth-bound $1.00, paper-covered 50 cents. THE GOLDEN LINK is a Story of Our Times, specially designed for young people, 418 pages, price $1.00. MOSES AND CHRIST has 220 pages, price 50 cents or 30 cents according to binding. THE PERFECT DAY has 240 pages, price same as MOSES AND CHRIST. THE WORLD'S HOPE is $1.00 a year. These are the prices for single copies, postpaid. But whoever will send $2.00 at one time may order $3.00 worth. This is our agent's rate, and all who will work may have the benefit of it—that is one-third off. This reduction in price on the HOPE is not offered for renewals, but only for new subscriptions with orders for books.

☞ *New* subscribers sending $1.00 before Jan. 1., will be credited to the end of 1895.

NOTES ON SUNDAY-SCHOOL LESSONS.

Jesus, Lord of the Sabbath.—Mark ii. 23-28; iii. 1-5.

(Lesson for Nov. 4.)

GOLDEN TEXT.—The Son of man is Lord also of the sabbath.—Mark ii. 28.

INTRODUCTION.—Between last lesson and this we find recorded the calling of Levi to the apostleship; an illustration of Christ's loving sympathy for the fallen and despised, and a statement of the truth that he "came not to call the righteous, but sinners to repentance;" and his teaching concerning fasting, summed up in the statement that new wine (the spirit of the new age) could not be contained in old bottles (the forms of the old age). This seems an appropriate introduction to his teaching on the sabbath question.

"In nothing, perhaps, were the Jews more strict than in the outward observance of the sabbath, as a day of entire rest. Their Scribes had elaborated a vast array of prohibitions and injunctions, covering every phase of their life, carrying the matter to a ridiculous extreme. Only certain kinds of knots could be tied. Not more than one letter could be written. The quantity of food that could be carried from one place to another must be less in bulk than a dried fig; if honey, only enough to anoint a wound; if water, as much as would make eye-salve; if paper, enough for a phylactery; if ink, enough only for two letters. It was desecration to make or put out a fire, and no allowance was made for sickness. It was forbidden to give an emetic, to set a broken bone, or put back a dislocated joint. If a man was buried under ruins, he could be dug out if alive, but if dead, he must be left till the sabbath was over. The refinements of rabbinical casuistry were, indeed, endless."—*C. Geikie, D. D.*, (*Condensed*).

In seeking to enlarge upon the law, these rabbis, in this as in other things, "made the word of God of no effect by their traditions." And we may safely say that on this subject, as in other things, Jesus "spake as never man spake."

I. JESUS IN THE FIELDS.—Vs. 23-28. How far Jesus and the disciples walked, we are not told. The corn in these fields was not the Indian corn with which Americans are familiar, as that was unknown in the East. It was more likely wheat or barley—corn referring to any grain. "A corn of wheat" (John xii. 24) means a kernel of wheat.

As they walked, the disciples being hungry, (Matt. xii. 1) plucked and rubbed out (Luke vi. 1) the grain and ate it. It does not say that Jesus did this, but the disciples probably had his consent and approval, and he as their leader had to bear the reproach of it. Even had it been wrong and without his consent, he would have been blamed. Christianity is judged today by the action of its professed adherents. They should remember this.

The action of the disciples was not only contrary to the rabbinical traditions, but probably contrary even to the letter of the Mosaic law. The law allowed men to pluck and eat grapes from the neighbor's vineyard and grain from his field, (Deut. xxiii. 24, 25), but the Pharisees, with or without reason, naturally interpreted what the disciples did as work,—harvesting and threshing,—which the law forbade on the sabbath. The Pharisees were members of the most influential Jewish sect. They, like many now, no doubt held the traditions of their sect as sacred as the word of God itself, if not more so. This is illustrated by the story —true or fiction— of an old Scotchman, and his profligate son, who had retuned from college with some very bad habits, which naturally grieved his aged father. But the climax was reached when he heard his son whistling on Sunday. "Ah! Sandy," said the father, "I can put up with your swearing, and your drinking, and your licentiousness, but when it comes *whistling on the sabbath day*, I cannot stand that."

The Pharisees seemed determined to catch Jesus in some offence, either against the law or their traditions. Jesus told them on another occasion that they were whited sepulchers, particular about mere ceremonies, but neglecting the weightier matters of the law. They would strain out a gnat from their drink, but swallow a camel.

It is worthy of note that Jesus did not answer their criticism by an attempt to ex-

plain that what his disciples had done was lawful. He virtually admitted that it was not so, by referring them to the case of David and those with him, when they were in need, going into the house of God, and eating the shewbread, which was not lawful, except for the priests. (See 1. Sam. xxi. 1–6.) The point of his reply seems to be, that such laws were not intended to work injury to people—that when man's real need was involved, the law must yield. (In this lies apparent evidence that Christ regarded the sabbath law and the law about the temple service as of the same kind—not moral, but ceremonial.) "The sabbath was made for man, and not man for the sabbath;"—which shows that man is greater than the sabbath; hence "the Son of man," being Lord of man, is greater still, and therefore "Lord also of the sabbath." He is even Lord of the 'angels' who gave the law.

II. JESUS IN THE SYNAGOGUE.—Vs. 1–5. Whether in the field or in the synagogue, Jesus made the need of man more important than the sabbath. Here is a man with a withered hand. Jesus had reproved the narrowness of the Pharisees, and now they are eager to catch him, and they, knowing his manner watched to see if he would heal this man. Their object was to accuse him and cause him to be put to death. How strange that men would thus set themselves against such acts of kindness and mercy. Jesus is not abashed. He will not even heal the man in a corner. He says to him: "Stand forth." Let them all see. He had asserted his Lordship; again he will *prove* it. He is about to heal; they are meditating murder; hence the force of his question: "Is it lawful [which is most in keeping with the sabbath law] to do good on the sabbath, or to do evil? to save life or to kill? No wonder they did not answer him. And there was righteousness in his anger and grief at the hardness and cruelty of their hearts. He healed the man. In the act of obedience, by the power of Christ, "his hand was restored whole as the other." Look to him and he will save you.

Many of Christ's miracles of healing were done on the sabbath. It is right to do good on the holiest days. The seventh day sabbath is a type of the great millennial sabbath of healing, and of the peace and rest of the perfect day.

The Twelve Chosen.—Mark iii. 6-19. (Lesson for Nov. 11.)

GOLDEN TEXT.—I have chosen you and ordained you, that you should go and bring forth fruit.—John xv. 16.

INTRODUCTION.—The occurrences of this lesson cover a short period of time, immediately following the events of last lesson. The time had come when Jesus had so far introduced himself, that he could undertake the appointment of a body of men to carry his teaching to the Jewish nation and the world, before and after his death. His choice of a cabinet of twelve was therefore the next step.

I. THE OPPOSITION.—Ver. 6. Angered by Jesus' teaching about the sabbath, the Pharisees took counsel with the Herodians as to how they might destroy him. These parties bitterly hated each other,—the former being the religious champions of the law, and the latter being a political party, the adherents of Herod,—but they became a unit in their hatred of Jesus. Perhaps they only meant at first to silence him, but their plan culminated in putting him to death. It was significant of the power of Jesus with the common people that the ruling classes were so bitterly opposed to him.

II. THE RETIREMENT.—Vs. 7–13. Jesus being so bitterly persecuted, retired from the scene of excitement, to the quiet of the sea-shore. He bids his followers to flee away when persecuted. His measures were peaceable; so theirs should be. He did not wish to bring the opposition to a climax then. The due time had not come.

On retiring, he took his disciples with him, but a great multitude, from all the regions about, having heard of his wonderful works, came to him. He found it necessary to get into a boat to escape being thronged. The miracles he had wrought drew the sick and the 'possessed' to him, and called for other miracles. It seems that the multitude, like natural people, cared more for the direct physical blessings than for the truth. As on other occasions, all kinds of disease and opposing powers yielded before him. He was confessed by the demons as "The Son of God," but he would not allow their testimony. His works and his power were his best witnesses. As then, so now. Jesus is still laying his hand on the sinful and suffering and giving life and health,—perhaps especially in the spiritual sense, of which the other was a type. But let no one limit his power. The day of miracles is not *all* in the past. He who has power to forgive has power to heal.

Jesus again retired, this time into a mountain; and only with chosen companions. The crowd did not follow him.

III. THE ORDINATION.—Vs. 14–19. From among his many followers, or disciples, he selected and appointed twelve to be with him, and to be sent forth as his ambassadors. Apostle means *sent*. The number corresponds with the number of the tribes of Israel and with the number on which the New Jerusalem is based. This means something. It no doubt refers to the classes and needs of men. The twelve gated gospel city means gospel for everybody, and adapted to their varied needs. These twelve apostles were representative men, chosen on account of their fitness for the work, that they might indeed bring forth fruit.—See "Golden Text." These men were empowered to work miracles. They are *ours* today, as much as they ever belonged to the church. Their places are not vacant, and hence never need to be filled by others. They are of the whole body of Christ living or dead. Some of the modern apostles (?) will have to retire from the assumed position when the kingdom is established.

Simon Peter is always named first in order. He was usually spokesman for the others with him. He was adapted specially to the evangelistic work. He preached first to both Jews and Gentiles. Jesus called him a "rock"—Peter. For the list of the twelve see the record.

To all who wish to obtain his likeness, the Editor would say that he has had taken a very satisfactory Negative, as all agree who have seen photographs made from it. They are as good as he ever expects to have. The cost is twenty-five cents each.

☞Send names for sample copies of HOPE.

DEATH NOT ANNIHILATION.

THERE are various deaths mentioned in Scripture as pertaining to man. Does any one of them mean non-existence or annihilation? Let us see. We will first look at the deaths Paul refers to in Romans vi. to viii. In chapter sixth we read, "He that is dead is freed [justified] from sin." Is this death, which is freedom from sin, non-existence? Again when, in vii. 9, he says, "I was alive without the law once, but when the commandment came, sin revived, and I died," was this death wrought in the apostle annihilation? No, a thousand times, *no*. Again, in viii. 6, "To be carnally minded is death." Is this non-existence or annihilation? No. And in viii. 38, "Neither death nor life shall be able to separate us from the love of God." Is this death annihilation? Can God love that which does not exist? I think not.

Was the death Adam died in the day he sinned, annihilation? No. I think it was alienation from God. Nine hundred years afterward, when Adam was worn out, and the brittle thread of life was snapped asunder, and Adam's spirit returned to God, and his body to the dust as it was, was Adam annihilated? I think not. The resurrection trump will find him. "For by man came death, and by man came also the resurrection of the dead;" and as death cannot separate from the love of God, I am expecting to see Adam in God's kingdom.

Again, I would ask, Is our death in trespasses and sins, mentioned in Eph. ii. 1, annihilation? No, it is low condition. And our death

to sin, of which Paul speaks in Rom. vi. 11, is certainly not annihilation; it is coming up to a higher condition.

Will not the reader candidly and freely admit, that, whatever else these deaths may be, not one of them means non-existence or annihilatian? Admitting this, how can it be truthfully said that death shuts out all hope?

Now let us read a little Stripture. See John xii. 24: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Now, in all candor, is there not here a great truth expressed by our dear Saviour that we do well to meditate upon? Is not the connection here between life and death a very vital one? Is not death here spoken of as a means or way of life? Again, in Rom. xi. 15, Paul asks, "What shall the receiving of them be but life from the dead.

Speaking of God's purpose and grace in removing the curse from man, Paul declares that Christ has abolished death, and brought life and immortality to light.—2. Tim. i. 9, 10. Now, if death, any kind of death you can think of, is ever in any way to hinder the work of Christ in saving men, how can it be truthfully said that he has abolished death? And by what authority do thousands teach that to pass into death is to pass beyond the reach of the saving grace of our Lord Jesus Christ? How can he be the Conqueror of death, if death can in any one case reduce him to impotence? Can death disarm its Victor? No.

"Thou fool, that which thou sowest is not quickened except it die." It is through death to life. He that loseth his life shall save it.

Some are willing to allow that all death shall be destroyed except the second death. This, they think, will hold its subjects forever. To this I would say, No true victory has been won by Christ, if the second death is too strong for him. [Rev. xx. 12 shows that the second death is the destruction of death and the grave.—ED.] When Paul says that death, the last enemy, shall be destroyed, he evidently comprehends *all* death which is in opposition to His saving work. Else there would still be left an enemy unconquered. Cannot you see this, dear reader?

I remain a firm believer in the triumph of our Lord Jesus over all enemies. I believe he will destroy the devil and his works. Hallelujah! Glory to God! Amen! Oh, what a Saviour! ORA M. CHASE.

MUTUAL HELP.—"Two," says Solomon, "are better than one: for if one fall he can help the other, but woe unto him that is alone when he falleth." The cobbler could not paint the picture, but he could tell Apelles that the shoe-latchet was not quite right and the painter thought it well to take his hint. Two neighbors, one blind and the other lame, were called to a place at a great distance. What was to be done? The blind man could not see, and the lame man could not walk? Why, the blind man carried the lame one; the former assisted by his legs, the other by his eyes. Say to no one, then, "I can do without you;" but be ready to help those who ask your aid, and then, when it is needed, you may ask theirs.—*Smith.*

AT THIS TIME of year we begin to think of what we will give our friends for a Christmas present. THE GOLDEN LINK makes a nice present, especially for young people. Price, nicely bound in cloth, $1.00. Send to this office.

☞SEND names for free samples of HOPE.

EXTRACTS FROM LETTERS.

None of His.

I HAVE had a talk with Bro. Merithew about Rom. viii. 9, considered in my article which appeared in the HOPE of June 1. He thinks that Wilson's rendering is not as good as that of King James' version. He claims that the Greek does not imply that "If any man has not the Spirit of Christ, he is not *of him*," in the sense of "out of him," according to the principle of John viii. 47, that is, a member or part of Christ's body; but that he "is none of his," and therefore none are Christ's except Christians.

Of course, I could not discuss the principles of the Greek language with him, which he attempted to explain; but I called his attention to Psalm ii. 7-9, and asked him if the heathen must not of necessity be Christ's in order that he may rule them with a rod of iron, etc. He claimed that it is the heathen's possessions—the land which they occupy—which is to be given to Christ as an inheritance,—that he is to have the whole earth, instead of the land of Canaan, which was given to the literal seed of Abraham. I said that the language does not imply the the possessions or land of the heathen, and that he could not rule land with a rod of iron, but people, and that the language requires that the heathen themselves are given to Christ. He admitted that it is those who were sinners who are here said to be ruled with a rod of iron, as he would not admit for a moment that Christians could be thus ruled and dashed to pieces as a potter's vessel.

Now, brother Paton, can you not obtain information on Rom. viii. 9. and Gal. iii. 29 from some able Greek scholar, and let us know the result? Here is a vital point. If the principle set forth in my article is correct it follows that Christ will give eternal life to all men;—that is, this argument seems most emphatically to support it;—but if Paul meant that no man is Christ's and therefore not Abraham's seed, unless he has the Holy Spirit in possession, it would follow that sinners are not his. Please give this your attention. RICHARD P. CHASE.

REPLY.—It is not always easy to obtain needed help from Greek scholars. There is the same danger of bias in reading Greek as in reading English; and very few are as familiar with the Greek as with their mother tongue. As a rule, looking at the context, and comparing Scripture with Scripture, give a better result than the other plan.

I have by me six different versions of the New Testament, and they all render Rom. viii. 9 about the same. The Diaglott is the only one of the six which says the person void of the Spirit of Christ is "not of him." The sameness is striking in Gal. iii. 29 also. The Diaglott gives the word for word translation, "If but you of Anointed;" and then renders it: "And if you belong to Christ;"—showing that Wilson himself regards the phrase "of him" as implying ownership.

Young's Bible Concordance says the Greek word *hautou* means *his* or *of him*. It is a word of very common occurrence in the New Testament, and even in the Diaglott is often rendered *his*. Matt. i. 2—"his brothers,"—literally, "brothers of him," but not "out of him." Matt. i. 18—"Mary his mother," literally, "The mother of him," not "out of him." Matt. i. 21—"Thou shalt call his name [the name of him] Jesus; for he shall save his people [the people of him] from their sins."

From these and other passages it appears evident that Bro. M. is right that *hautou* does not mean "out of him," according to the principle in John viii. 47. The Greek word there used is *ek*, and is rendered *from* in the Diaglott. "If I be lifted up from [*ek*, out of] the earth."—John xii. 32. Christ is called the bread which came down from [*ek*, out of] heaven.—vi. 33. Many examples might be given in all the versions.

That the person who has the Spirit of Christ, or has been baptized into Christ, is *His* in a sense that a wicked man is *not* His, is very evident, and need not be denied in order to support the Scriptural truth that all shall obtain eternal life in due time. It seems clear too that the apostle is only speaking of those who are Christ's in the special sense of having his Spirit, or having been baptized into him, when he says, "If ye be Christ's, then are ye Abraham's seed,

and heirs according to the promise."—See Gal. iii. 26-29. The seed are God's elect, in or through whom all the nations are to be blessed. This is what being "heirs according to the promise" means.

If those who agree with us that the possession of the Spirit is necessary in order to be Christ's in this special sense of being the elect members of his body, take the ground that this is the *only* sense in which men can belong to Christ, then the issue is definite. Bro. Chase proved most clearly that *all* have been given to Christ in order that he may rule them, subdue them, and give them eternal life. "The earth is the Lord's, * * the world, and they that dwell therein."—Ps. xxiv. 1. I wonder why there should be any dispute between Bros. M. and C. about Ps. ii. 7-9, for *both* are mentioned as to be given to Christ—the heathen and the earth. Bro. M's. admission that the ruling with a rod of iron relates to the nations outside of the church seems fatal to his claim that Christ is only to take the heathen's possessions—the land. Better modify the claim, and believe that Christ will not annihilate either his inheritance or his possession.

Bro. C. may have been making too much of Rom. viii. 9 as an argument which his good cause did not need; but Bro. M. and others are certainly making too much of the same passage as an argument against the larger hope. The context shows the sense in which the wicked are not Christ's;—they are not yet spiritual; they are yet in the flesh. They all belong to the Lord by creation. They are all his by redemption—because Jesus gave himself a ransom for all. He has not yet taken actual possession of his purchased possession. When he has done this, then they will all be his by regeneration; then he will have subdued all to himself; then all will be reconciled; and God shall be all in all. Christ shall then see of the travail of his soul and be satisfied. And I am quite sure that even our brethren who call themselves "Life Believers" will not be satisfied until *all* death shall be swallowed up of Life.—EDITOR.

Can afford to be Patient.

I WAS very glad to see the letter from Bro. Brite in the HOPE, and to know he is still interested in the truth. You know he and I were old-time friends, but I had lost track of him for two or three years.

Well, Bro. Paton, you know where I stand as regards the controversy on the question of Atonement. You can well afford to be patient and forbearing. Bickering and misrepresentation are a confession of weakness on the part of those who oppose you. The truth needs no such weapons. May the Lord mercifully open the blind eyes.

The HOPE is constantly read with great interest; and it seems to be getting better every time it appears. May the dear Lord bless and guide you. Your brother in Christ, JULIUS STADE.

Dark Shadows Fleeing.

IN a recent visit I had some opportunities of talking on the "Large Hope." In many places these ideas were received gladly. It seems as if the "due time" for the ransom for *all* to be testified has come.

Talking yesterday with a life-long Methodist, who has lately commenced reading your paper, he said incidentally, among many other good things, that he took great comfort in reading THE WORLD'S HOPE. This by way of encouragement is good, and will perhaps serve as an antidote to some of the hard things friend R. has to say about you. To say the least, he does not seem to show good sense in this matter. A little school-boy experience might teach him that he is firing a boomerang.

But, after all, let us be patient. Glad to see the excellent spirit you maintain under the galling fire. Hold on. The world is surely for Christ, and Christ for all the world; and we can gladly and fearlessly proclaim the glad news for all, and to all, and wait patiently and lovingly for the dark shadows, which the dark ages have cast over the human heart, to disappear with the presence of the Great King. God speed the work! Your brother in Christ. * *

I HAVE received the copies of THE WORLD'S HOPE and the DAY DAWN you sent me, for which I am very thankful to you and give glory to God in the highest. You have been

the means of my furtherance in the light. I was in error and never heard things so before. With the little light I have received from DAY DAWN and the HOPE, I am having a Bible reading twice a week with a few and showing them these things.

I inclose you the price of DAY DAWN, and you may enter my name for the HOPE. If the Lord will, I shall send money soon, and also for a copy of THE GOLDEN LINK. I shall also try to send you names of subscribers.

"There shall be no more sea." The stars shall fall. The sun shall be darkened. What do these mean? Will the people follow their general employment after the judgment? Will the money system continue? or what will the nations do?

Forgive me for encroaching on your time, but believing you are willing to help as far as possible, I ask. C. C. C. A.

WEST INDIES.

REMARKS.—"No more sea" may be literal; but as it is associated with the symbols of Revelation, I incline to regard it as symbolic—referring to the completeness of the change from the old order of things to the new. So also of the darkening of the sun, and the falling of the stars. Though, with some show of reason, it has been claimed that the literal sun was darkened May 19, 1780, and that the falling of the stars was fulfilled in the grand meteoric shower of Nov. 13, 1833, I am inclined to regard these as but types of a much greater change in a dispensational sense soon to be realized. The old heavens and earth and sea are to pass away:—that is, the old *kosmos* (order of things)—including the governments, people, and conditions,—is to be supplanted by a new *kosmos* in which the ruling powers, the people, and their conditions will all be different. As the sun is the greatest ruling power of the physical earth, so he represents "the prince of the power of the air,"—"the ruler of the darkness of this world," who is to be supplanted by Christ, the Sun of Righteousness. The moon and the stars of our solar system are lesser heavenly lights reflecting the light of the sun, and represent the lesser ruling powers in Satan's kingdom, and will be supplanted by those who will reflect Christ. I think "sea" and "waters" in symbolic prophecy represent the restless masses of the people under Satan's rule. The wicked are like a troubled sea, casting up mire and dirt. "No more sea" I regard as a foregleam of the peace and quiet of the people under the reign of Christ.

Of course, the Lord may annihilate the great and beautiful waters, and if he does, there will be some good reason for it. But at present, we may well ask, Why should he? And if he should, how would the more literal prophecy be fulfilled, concerning Christ reigning "from sea to sea?"

It appears evident that when the judgment of the nations is past, and God's will is done in the earth, that the earthly people will continue to till the earth, and do such other things as are in harmony with the principles of peace.—See PERFECT DAY.

I do not know whether money will be used or not. If so, it will represent value, but will not be a money-making power, and thus used as a means of oppression. The "Golden Calf" will no longer be worshiped by the nations. There may be some other means of representing value. For some things we can afford to wait; and, while we wait, to watch the stepping of Him who is working all things after the counsel of his own will, and bringing a grand climax.—EDITOR.

The Sodomites.

I INCLOSE you a dollar for the HOPE. I waited thinking I could pay you in full, but I can do no better now. I will send you more as soon as possible. I could not think of giving up the HOPE, and would rather beg for it than to have it stopped. You remember how hard I tried to get you to publish my little book, "Words of Good Cheer," and could not accept of your very liberal offer. After several disappointments, I made up my mind that I could and would do it myself, if it took me to the day of my death. So having made out a rough sketch of a sermon on "The Sodomites," for street preaching, I resolved to experiment first on them, thinking I could not spoil them, as they were already spoiled before the angels got hold of them, and have been in a spoiled condition ever since, or for at least two everlastings.

And I now inclose you a copy of my little 12-page tract on "The Sodomites," my first effort in type-setting, and stereotyping, and printing—printed on my little press, two pages at a time. All this is entirely new work to me, having never spent fifteen minutes in a printing office for practical work. You, my brother, can judge of the trial of my patience, and the new developments of my inward and undeveloped nature. I am not at all surprised now at the printers having a 'hell' for spoiled type, or an incorrigible 'pi.'

I now have twelve pages of "Good Cheer" stereotyped, and if I succeed in getting the whole book done, I think I can get the press-work done very cheaply. If not I can do it myself on my own little press. It seems wonderful how the Lord has helped me to the various facilities for this work, without my having five dollars to invest for the outfit.

Now, brother Paton, will you kindly read the inclosed booklet, and give me some idea of the best way to put it before the people? An adverse opinion will give no offense.

Truly your brother, E. DRAPER.

BALLARD, WASH.

REMARKS.—I have read the little work, and consider it well worth reading, and think it will do good if circulated. It shows, of course, some evidence of the brother's inexperience as a writer and printer, but the effort is by no means a failure. It shows originality and faithful study. Using and endorsing one of the brother's own statements, "However erratic or rambling the work may appear to the reader, we think he will find that the author 'gets there all the same.'" To the critics he says, "If you cannot receive or appreciate this work, we are confident you will not be consigned to endless torment in consequence."

The best way to bring anything before the people is to advertise. But this is not easy in a world like this without money. I therefore give the little work this free advertisement. Readers who want the little work may send to the brother as above. The price, postpaid, is five cents for a single copy, in quantities of a dozen or more three cents each, or for a hundred $2.50.—EDITOR.

Ransom Broad, Deep, Grand.

THE HOPE comes regularly, always loaded with good things. I was glad to see your articles on parts of Revelation. It is a much-abused book. So few have any light beyond the first three chapters. I am glad you published that letter of C. T. R's. to Bro. Cobb. I wish all his disciples could see it. Many of them would say it was not sharp enough, but I hope many more would discern what manner of spirit he is of.

Well, thank the dear Lord, the ransom that he talks so wildly about, is broader, deeper, grander than he knows anything about; so we have hope for even him, though he has none for us, and is glad of it.—John xvi. 2, 3.

I hope you are keeping in good health and strength, and that your family are all well. We thank our Heavenly Father for an abundance of blessings, undeserved, out of the riches of *his* love and goodness.

Inclosed find $2.00 for subscription on the HOPE. Have not caught up yet from the hard times, but hope to send more soon.

Very sincerely, in Him, W. I. MANN.

Limiting God's Power.

I INCLOSE a dollar to pay for my subscription to the HOPE, for which kindly give me credit.

Do you ever come in this section of the country? If so, do not forget to call and see me. The churches in this place are a 'back number,' so to speak; no advancement whatever. A few Sundays ago, I heard these words from one of the pulpits: "God can't save a soul any more than you or I can, unless that soul is willing." What do you think of that? Such blindness to the goodness and power of God I have never heard of before; and it is no wonder that unbelief, doubts, and lack of interest are manifested among church members, when they are fed on such spiritual (?) food. Thank God for the light of the larger hope, which he has intrusted to our care. It is such a comfort to me when I see so much of this blindness. Yours in hope, C. D.

COOPERSVILLE, MICH.

[Anyone who has been quickened by the Spirit, saved by grace, ought to know that this change is not by the will of man, but of God.—John i. 13.—EDITOR.]

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 12., No. 22. ALMONT, MICH., NOVEMBER 15., 1894. $1 00 a year.

RICH MAN AND LAZARUS.

WHEN proclaiming what we believe to be the truth concerning the fullness of God's love revealed in Christ, and its effects in the final reconciliation of all mankind, the question is often raised, "What about the rich man and Lazarus? how can you harmonize that parable with the larger hope?" These words of our Lord, recorded in Luke xvi. 19–31, are commonly regarded by believers in endless suffering as one of the strongest proofs of the awful doctrine; and they think we assume a fearful responsibility in saying that Jesus taught nothing of the kind, and that the doctrine is wholly unscriptural. We think their responsibility is more fearful, who in the face of the revealed love and purpose of God, and the many prophecies of the complete victory of Christ, still maintain that many, or even a few, of those for whom Christ died, shall never be delivered from the curse of sin and the law, whatever it may be.

It is worthy of note that the general tendency of Christian thought is away from the old teaching as to the hopelessness of punishment. There are many who do not believe in it, who still think a few passages may favor it. This is not a good condition. It suggests that the Bible teaching is contradictory. Such people need more light. Rightly understood, every passage in the Bible can be harmonized with the love of God and the largest hope for mankind. And though all are not clear on the subject, many are still moving this way, and it is better to move than to stand still. The fact that so many earnest Christians, even in the old churches, are tending toward the larger hope, shows that their hearts are nearer to Christ than their creeds.

But we are now to deal with the objection to the larger hope; and let us first consider

WHAT THE PARABLE DOES NOT TEACH.

SOME may object to calling it a parable, because it is not introduced by "And he spake a parable unto them, etc." But this is not an exception. The same is true of the woman and the lost piece of silver, the prodigal son, and the

unjust steward, all in the same connection,—and it is admitted that they are parables. It should be remembered that in addressing the multitudes, "Without a parable spake he nothing unto them."—Matt. xiii. 34, R. V.

But whether parable or history, it may be safely affirmed that this passage of Scripture does not teach the doctrine of endless torment. This is not assumed (though it might be) because such a doctrine would be a contradiction of the other parables of the same discourse, the lost sheep, the lost silver, and the lost son,—which show that all the lost sinners,—whether stupid like the sheep, helpless like the silver, or wilful like the son,—were found; but our affirmation is that even this passage does not hint at the woeful doctrine. If it be history, no one has any right to make it mean more than it says. It says the rich man was tormented after death, and the poor man was comforted, but it does not say how long. Literalists have no right to go beyond what it says; and taking the language in the most literal sense, it does not say one word about *endless* conditions.

If the scene were laid after the resurrection, there would be a better show of reason for the inference that the Saviour was referring to endless conditions; but if taken literally, it is only to the intermediate state—the state between death and the resurrection—that reference is made. It may be used in favor of *future* punishment (which we do not deny), but not in favor of *endless* punishment.

This scene is laid in *hades* (the Greek word here wrongly rendered hell), the correspondent of the Hebrew word *sheol*. All scholars know that these words refer to the intermediate state, and not to the final, after resurrection state. There is therefore in this passage no warrant for using the rich man's experience as representing "the hopeless state of the damned," as is quite common with a certain class of teachers.

There are many passages of Scripture, both in the Old and New Testaments, showing that the prisoners in the pit shall be delivered, and *sheol* or *hades* destroyed. This is the hell into which our Lord descended, and because of his resurrection it was said: "Thou wilt not leave my soul in hell,"—*hades*. This is the hell of which our risen Lord, having conquered, is said to have the keys.—Rev. i. 18. The keys are the power to open, and Christ's mission is to preach deliverance to the captives, and the opening of the prison to them that are bound.—Isa. lxi. 1. It is because Christ abolished death, that his coming forth is the key of hope for all others. This is the hell which in due time is said to be cast into the lake of fire, which destruction is called the second death.—Rev. xx. 14. The destruction of men is the first death, and the destruction of death (which is the equivalent of making men alive) is the second death. When death, the *last* enemy, is destroyed, there can be no more enemies anywhere nor any place to put them.

All that can be found in the Bible about Christ destroying death and hell, and swallowing them up in victory, goes to show that the state of the rich man in hell is not endless. The impassable gulf cannot reasonably be made to teach more than that the two classes can neither mix nor change sides while death lasts, or until all are made alive in Christ. It is commonly overlooked that both men were in hell (hades), only in different apartments, with a gulf between them. How can the gulf last longer than the hell itself? Why say it represents "endless fixedness of character," when we are plainly told that the time is coming when there shall be no more enemies, nor pain, nor curse?—and when the passage itself implies that the rich man has grown better since coming into this torment? How unlike the spirit of what we may call the 'Orthodox' devil, and the damned, that this rich man in hell should be so anxious to prevent others from coming there! The devil, and all who catch his spirit, are supposed to be seeking to devour and ruin.

If it be asked why Abraham would not grant the request of the rich man for water to cool his tongue we may say that it was necessary that he should be made to feel all the bitter consequences of being rich and selfish; or, from the literal point of view, we may say that he had not learned to pray to the right one; as a Jew, he was still trusting in his Abrahamic relationship. There is no promise to those who call on Abraham; but it is a promise that has no limit to time or place that, "Whosoever shall call on the name of the LORD *shall be delivered*."

When the resurrection has taken place,—that is, when all are made alive in Christ,—there will be no hell, nor gulf, nor torment. All that has been said should be evident to those who know that the word *hades* refers to the intermediate state.

WHAT THE PARABLE TEACHES.

IN a parable one thing is used to represent another, and the thing so used may either be true or fictitious. When we read of a sower going forth to sow, the basis is literal; but when we read of trees going forth to anoint a king, or of dry bones talking to each other, the basis is fictitious. The question we would now consider is, Why did Christ speak this parable?

First, observe that the scene is Jewish. Christ was talking to Jews,—to the Pharisees, the leading sect of the Jewish people,—represented by the rich man. He is a son of Abraham. Even in hell he calls him 'father,' and in reply is called 'son.' The 'five brethren' are also Jewish, under Moses and the Prophets, whom they are expected to hear.—Ver. 29. They probably represented the other Jewish sects. The Pharisees arrogated to themselves the highest honors and emoluments, treated the poor, the sinful, and the other sects with contempt, and were watching Jesus to condemn him. They were the ones to be reproved at this time. Jesus had virtually called them the rich—the slaves of mammon. They heard and derided.—Vs. 13, 14. Evidently, the parable now under consideration was spoken to condemn them.

Then who were represented by the poor man? It seems evident

that primarily the *whole* scene is Jewish, and that Lazarus represents the poor sinners who were gathering to hear Jesus, but who were despised and cast out by the Pharisees. It seems clear that the *primary* application of the parable must take into account the circumstances then present. This is one of a group of parables. Let us see what suggested them. Going back to the beginning of the fifteenth chapter we find it, "Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured." Here are the two characters (rich and poor), and the key to the situation. Here are the despisers and the despised. The rich, proud aristocrats murmured, saying, "This man receiveth sinners, and eateth with them."

Jesus follows this statement with his group of parables. The lost sheep, the lost silver, and the prodigal son, represent all conditions of sinners,—the stupid, the helpless, and the wilful,—and by these three parables Jesus illustrates his mission—to save all the lost. In view of these, what inconsistency it would have been to give another parable to show that some of the lost will never be saved, but suffer on in endless hell! The return of the prodigal illustrates the case of the desperately wicked brought home by suffering.

In the sixteenth chapter Jesus shows that these social, moral, and religious aristocrats occupied the place represented by the rich man. They were the pride of the nation, and had the honor of its priesthood. They wore purple and fine linen, and fared sumptuously. They despised the poor, and treated the outwardly sinful as outcasts. It seems evident that these were represented by the poor man—Lazarus. Jesus received them and ate with them. This was why the Pharisees condemned him. The spirit of the parable is in keeping with the statement of Jesus on another occasion, that those whom they despised as 'sinners' would enter God's kingdom *before* them.—Matt. xxi. 31. But even this suggests hope for the Pharisees—for the rich man.

In view of their pride, mammon-worship, and treatment of their less-fortunate fellow-mortals, it is no wonder that he used the parable of the "Rich man and Lazarus." It was natural under the circumstances. It is not even necessary to think that the basis of the parable is correct. Very few Christians would accept it all literally. It was the doctrine of the Pharisees themselves, and, whether true or false, was here used by the Lord Jesus for the purpose of condemning them from their own theological point of view. He lashed them with their own whip. He took their own idea of the state of the dead, and used it against them. Hence the parable:—

There was a certain rich man who had all the blessings and luxuries of wealth; and there was another, a poor man in trouble, who desired the crumbs from the rich man's table, but could not get even them. They both died; and the rich man was buried, and in hell (the state of the dead) was tormented; but the poor man was carried by the angels to the other apartment called 'Abraham's bosom,' and was comforted.

The point is, that the tables were completely turned, the poor was now rich, and just retribution came to the rich and selfish. It was as if Jesus had said to the Pharisees, "According to your own theory of the future, you rich, selfish and selfrighteous men are going to be tormented after death; and these poor people whom you despise, and who confess that they are sinners, are going to be blessed and comforted."

We need not think that the eschatology of the Pharisees was perfect. The object of Jesus was not to endorse their theory,—which may be found in the writings of Josephus,—but to use it as a means of condemning their selfish practice. In this he would have failed, had he attacked their theory; it would have but aroused their combativeness for a theological discussion, and the practical point would have been lost. Elsewhere he warned his disciples against the leaven (doctrine) of the Pharisees.

It may be asked, How could Jesus have used as the basis of a parable more of the doctrine of the Pharisees than he could endorse? Just as we might in talking with certain worldly members of the 'Orthodox' churches, make use of their own theology for the purpose of condemning some of their wicked practices. Supposing we should speak a parable of a certain D. D. who was thoroughly 'Orthodox,' but unscrupulous as to his way of raising money, so that the truth was dishonored, and the poor were oppressed, while he became wealthy; he finally died, and on application for admittance at heaven's gate, was refused and cast down to hopeless hell:—would any of our readers, knowing our teaching, think we had endorsed the 'Orthodox' doctrine? Not at all. It would simply be using it to condemn a wicked practice. There are good reasons for thinking that Jesus did not endorse the Pharisees' doctrine of *hades*, but even if he did, there is in it nothing to support the idea of *endless* torment.

NATIONAL OR DISPENSATIONAL VIEW.

We have given the above view of the rich man and Lazarus as the primary application. To condemn the haughty, selfish spirit of the Pharisees was its immediate and practical use. The Saviour would condemn in a Christian all he condemned in a Jew. And we may safely say that the spirit of partialism, or the salvation of only a class, which many think the parable teaches, is the very spirit Jesus gave it to condemn.

But truth is many-sided, and in addition to the primary application this parable appears to give a comprehensive picture—on general principles at least, if not so minutely—of the important dispensational change which was then about to take place. The two men, though both primarily Jewish, may fairly represent the Jewish nation—of which the Pharisees were the ruling spirits—and the Gentiles, whom they despised. The Jews were rich in light and opportunity, as to them were given the oracles of God.—Rom. iii. 1, 2. And they were not willing that the Gentiles should even have the crumbs. But a radical change—a complete turning

of the tables—soon came. The Jews died nationally when their leading spirits had rejected Christ and he left their house desolate.—Matt. xxiii. 27-38. And the Gentiles, with all the Jews who had accepted Christ, (who became the nucleus of the gospel church) died at the same time. But there was this difference: the Jewish nation died downward, and, like the rich man, was buried; but the Gentiles died upward, being like Lazarus, carried by the angels [the gospel messengers] into Abraham's bosom, or into the enjoyment of the blessing of the Abrahamic covenant.—Gal. iii. 9.

What a reversal! How the Gentiles have been blessed! And how the Jews have been tormented ever since the gospel age began! Jonah in hell (*sheol* or *hades*) is a clear type of the fearful experience of the once proud Jewish nation.—Jonah ii. But this is neither endless nor hopeless. Jonah was delivered. Jesus implied the Jewish deliverance in Matthew xxiii. 39. "After two days [two thousand years] he will revive us; in the third day he will raise us up," was Hosea's prophecy.—vi. 1, 2. Paul says they were cut off "until the fullness of the Gentiles [the church elect from among the Gentiles] be come in."—Rom. xi. 25, 26. Thank God, deliverance will come! The gospel age is to them the impassable gulf, preventing them nationally from the blessings of the covenant. This is like the intermediate state; and as there was a national death, so there will be a national resurrection. Their death and hell shall be destroyed, and they shall not so die any more. Their night of darkness will pass away; and even now their dawn appears.—See "Two Dispensations," in DAY DAWN.

Until the close of the last century all the wars in which the Jews were involved went against them, but since then the tide has turned in their favor. Lord Beaconsfield, who sixteen years ago was Prime Minister of England, was a Jew. Through his influence the Berlin Congress of 1878 secured them the legal right to return to their own land. The Jewish Rothchilds are the money kings of the world. It is said they have a mortgage on Palestine, and the Turks can never pay the debt. In spite of all obstacles, the Jews are coming into power. Jerusalem, says the prophet, Shall yet be a praise in all the earth.

So, taking the parable either personally or nationally, it does not teach the doctrine of endless torment. The glorious gospel of universal restitution lights up this subject, and nothing can hinder its onward march to complete victory.

ANOTHER VIEW.

THIS parable as to its central principle may be applied in a more general way. It speaks of woe to the rich. James says to them, "Weep and howl for your miseries that shall come upon you." This parable would be a good text for a book on the problem of capital and labor. It does not say that the rich man was terribly wicked,—only that he was rich; and the only recommend for Lazarus is that he was poor. Perhaps the one was no more to blame for being rich than the other for being poor. The rich man had the natural selfishness of the human heart; but, could Lazarus have taken the other man's place, we have no evidence that he would have been kinder. It is usually regarded as a misfortune to be poor, but it may be equally or more so to be rich. It was a prayer inspired by Him who knows, "Give me neither poverty nor riches." The middle condition is the happiest and best, but the greatest woe is to the rich.

It is not wholly a question of blame. Systems are more to blame than men. Present systems make thousands rich and millions poor. Those who inherit wealth are surely not to blame. Men cannot be justly blamed for abilities and circumstances that under the present systems produce wealth; neither can we rightly blame them for the systems which were in existence before they were born.

But blame or no blame, the fact remains that there is a woe to the rich. It is a natural consequence of the situation. Being rich often puts a man in power and in opposition to the poor. There is a conflict between capital and labor, though their interests should be one; and the conflict cannot end until the fruit of labor is fully given as labor's reward. It requires more wisdom than men yet have to adjust it; and it requires more grace to make men willing to have it adjusted. The rich naturally determine to hold their power, and will not yield until they must. But they are getting into trouble in spite of their efforts. Miseries are coming upon them, as the apostle suggests. Their riches are corrupted. Their gold and silver are cankered. The prophet tells us of a time when the rich will cast their gold and silver in the streets. It will be useless. It will not even buy a loaf of bread.

Again we may say, What a change! It will be a death out of place and power; and the torment will last until men learn to adapt themselves to conditions of equity. To the poor, it will be a death, upward because the change will be for their good. This change can only be realized in connection with growth in general intelligence and regenerating grace. To expect it as the result of a mere *crash* of existing systems, is the wildest delusion; though a crisis may be a means towards the final end. But we may be sure that "Every mountain [of wealth and power] shall be brought low, and every valley [of poverty and ignorance] shall be filled," because "the Lord shall judge with equity for the poor."

Christ's sympathies were always with the poor and the oppressed. He said it was all but impossible for the rich to enter God's kingdom. Why? Because their attention is bound up in the effort to accumulate and to care for what they have. The kingdom of God is a condition of righteousness, peace, and joy in the Holy Spirit, and the tendency of riches is in an opposite direction. But some rich men do enter the kingdom,—by drinking into the Spirit of Christ himself,—a spirit of kindness and benevolence toward the poor and the despised. This spirit makes heaven anywhere.

Beyond the confusion and torment resulting from the coming crisis, men will gradually rise to a better condition of things. It will be peace on earth, and goodwill toward men. May the Lord hasten the day by fitting men for it.

It will be seen that to study this parable is not only doctrinal but practical in its bearing. It is far-reaching in its application. May we all be able to take its various lessons to heart, and profit by them in life. And may we never have the dark pall of endless torment for any of God's creatures resting on our minds, to blight our joy and paralyze our efforts; but amid all necessary difficulties and under the darkest cloud may we ever be cheered and encouraged by the inspired assurance that "The Lord is good to all, and his tender mercies are over all his works."—Ps. cxlv. 9.

DOES *your* subscription expire with 1894.

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	.50
To Foreign Subscribers	1.25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

SEND FOR

THE GOLDEN LINK,

or

SHADOW OF SIN.

A book of 418 pages, by Ermina C. Stray, published by the LARGER HOPE PUBLISHING CO.

"*A Story of Our Times.*"

Do not fail to read it.

Price, cloth bound, $1.00.

Address:—

LARGER HOPE PUB. CO.
Almont, Mich.

☞ THE ATONEMENT is a book containing ninety-six pages, and the price, postage paid, is only ten cents a copy, or a dollar a dozen. It is a small book on an important subject, and is regarded by many as just the thing to circulate among thinking people. Send to this office.—EDITOR.

CONTENTS.

RICH MAN AND LAZARUS..... 337
What the Parable Does Not Teach.... 337
What the Parable Teaches..... 339
National or Dispensational View..... 341
Another View..... 342
EDITORIAL ITEMS..... 344
NOTES ON SUNDAY-SCHOOL LESSONS,
The Sermon on the Mount, (Nov. 18).. 345
Opposition to Christ, (Nov. 25)..... 346
Christ's Testimony to John, (Dec. 2)... 347
THANKSGIVING OR CHARITY..... 348
INCONSISTENCIES.—No. 1.
Utterly Perish..... 349
EXTRACTS FROM LETTERS,
Early Renewal..... 350
Almost Persuaded..... 350
Greatly Helped..... 350
An Inconsistency..... 351
A New Tract..... 351
BEARING THE CROSS..... 352

BY observing the date, with the name, on your wrapper or paper, you may know your standing in our subscription book. "Mar. 94," "June 94," "Sep. 94," or "Dec. 94," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 94*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, or "Dec. 93," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

AT THIS TIME of year we begin to think of what we will give our friends for a Christmas present. THE GOLDEN LINK makes a nice present, especially for young people. Price, nicely bound in cloth, $1.00. Send to this office.

☞ SEND names for free samples of HOPE.

☞ *New* subscribers sending $1.00 before Jan. 1., will be credited to the end of 1895.

NOTES ON SUNDAY-SCHOOL LESSONS.

The Sermon on the Mount.—Luke vi. 20-31.

(Lesson for Nov. 18.)

GOLDEN TEXT.—As ye would that men should do to you, do ye also to them likewise.—Luke vi. 31.

INTRODUCTION.—This discourse was probably given by our Lord directly after the choosing of the twelve apostles—his cabinet, his immediate helpers. At such a time it was appropriate that he should thus clearly set forth the principles of his kingdom. Some think Luke here gives a condensed report of the discourse which Matthew records more fully in chapters v. to vii. of his gospel. Others think that the difference in the two accounts indicates that they were two distinct sermons,—the same principles being expressed at various places and times in the ministry of Jesus. Both views are reasonable. Matthew, who wrote for the Jews, emphasizes the relation of the law of Christ's kingdom to the law of Moses, while Luke passes it over lightly. It is worthy of note that both sermons—if they were two—were spoken to his disciples, and not to the multitude. While they express the principles of true living, they do not tell how to be justified from sin. They reveal the higher *law*, or the state of the saved, but not the gospel of Christ, or the way of salvation. This fact explains the difference, (which to some is a puzzle), between the teaching of Christ and Paul. Both are true and harmonious.

I. BEATITUDES.—Vs. 20-23. What a difference between the ideal of Christ's kingdom and that of the kingdoms of the world! The leaders and rulers here are the rich, but Christ pronounces his special blessing on the poor:—"Yours is the kingdom of God." Those often called the unfortunate, are really the happy ones, as possessing the true qualities of citizenship. "Rich in faith, and heirs of the kingdom."—Jas. ii. 5. It is not arbitrary. The conditions of rulership in God's kingdom are spiritual quality and power, and the money-making quality does not tend to develop these. Hence, "How hardly will a rich man enter the kingdom." Like the camel, in order to get through the narrow gate called "the needle's eye," he must kneel and be stripped. We need not think that it is mere lack and supply that are contrasted, only so far as these conditions are the result of having or not having the Spirit of Christ.

"Ye that hunger." Matthew says, "hunger and thirst after righteousness." Such desire is of the Spirit working in the heart, and God will satisfy it:—"Shall be filled." But often, and especially in times of persecution, physical hunger has been suffered for Christ's sake, and that has its reward; better the hunger of the honest poor, than the sumptuous living secured by unrighteous means.

To weep and mourn over sin, and to be chastened of God, is a means of Christian growth and joy; but we should also regard this as an expression of Christ's sympathy for all mourners and sufferers. The promise is that he will "comfort *all* that mourn."—Isa. lxi. 2. "Weeping may endure for a night, but joy cometh in the morning."

It is blessed to be hated, separated, reproached, and cast out, when it is for Christ's sake;—for the sake of right. We should not *court* persecution, but when evil is spoken of us falsely, we may well be patient and rejoice. We are in good company. If overcome with anger, we are not having the heavenly reward. Jesus shows that happiness does not depend so much on what we have, as on what we are.

II. WOES.—Vs. 24-26. The woes are pronounced upon the rich. Just the reverse of the blessings pronounced upon the poor. It is the same principle as that expressed in the parable of the rich man and Lazarus. True happiness and prosperity are impossible to those out of harmony with Christ's plan for the world; and it is evident that the principles of his kingdom applied to the affairs of men would destroy the woeful extremes of poverty and wealth that still curse the world.

III. DUTIES AND PRIVILEGES.—Vs. 17-30. If understood, our duties are our highest privileges. It is remarkable that the statements of these verses relate almost exclusively to the treatment of enemies, and the context shows that these principles of conduct are shown in God's dealing with *his* enemies.—Vs. 35, 36. Judged by this rule, it is a sad fact that there is but little of Christ's spirit

in the ordinary teaching and practice of Christendom. The application of the "Golden Text" would revolutionize the present order, and make Christian men and nations indeed. Love and mercy alone will conquer. The essence of true Christianity on its human side is "Peace on earth; goodwill toward men."

Opposition to Christ.—Mark iii. 22-35.
(Lesson for Nov. 25.)

GOLDEN TEXT.—He came unto his own, and his own received him not.—John *i.* 11.

INTRODUCTION.—The passages parallel with our lesson are Matthew xii. 22–50 and Luke xi. 14–28. These give details omitted by Mark, and may be profitably studied in connection with the present lesson. It seems to have been the healing of the blind and dumb demoniac that led to the controversy with the scribes and Pharisees, who had come down from Jerusalem to watch Jesus. He was certainly among his enemies, who were stirred up against him because many of the people were led by the wonderful cure to ask, "Is not this the Son of David?"—the promised Messiah. The Pharisaic pride and love of power either blinded them or developed hypocrisy. Hence the bold accusation which introduces our lesson.

I. THE DIVIDED HOUSE.—Vs. 22–27. The enemies of Jesus could not deny the fact that he had done a great miracle, but being determined to prevent the people from accepting him as the Messiah, they adopted the make-shift argument that he himself was possessed by a devil and that he cast out devils by Beelzebub, the prince of the devils. This gave Jesus a good text, and made the Pharisees an easy prey. The inconsistency of their accusation was self-evident. "How *can* Satan cast out Satan?" Jesus showed their weakness by simply referring to a well-known principle that a house or a kingdom divided against itself cannot stand. Internal strife is fatal to any cause. This truth was not only fatal to the argument of the Pharisees, but to the kingdom of Satan itself;—for it was doomed to have 'an end,' whether by the power of God's Spirit, or by internal strife. It appears clear that the 'strong man,' of verse 27, refers to Satan, and that the other man, 'stronger than he,' (Luke xi. 22) is Christ; and here is a foregleam of His mission, to bind Satan and destroy his kingdom. This is the very opposite of perpetuating it.

II. BLASPHEMY AGAINST THE HOLY SPIRIT.—Vs. 28–30. Read Matthew xii. 31, 32 and Luke xii. 10. Blasphemy is an intense form or degree of sin,—reviling or speaking contemptuously of God, Christ, or the Holy Spirit. This statement of our Lord divides sin and blasphemy into two kinds,—"All manner of sin and blasphemy," [including speaking and blaspheming against the Son of man], is put on one side, and blasphemy against the Holy Spirit is put on the other. All of the first kind, Matthew, Mark and Luke says, "*shall be* forgiven [not *may be*] unto men." Some ancient authorities read "unto *you* men," referring to these wicked Pharisees. Of the other kind,—blasphemy against the Spirit,—Matthew and Luke say, "It shall not be forgiven," and Mark says, "hath *never* forgiveness." It seems fairly implied that these Pharisees had committed this kind of sin,—a sin against light, a wilful sin,—by attributing to Satan what evidently must have been of God; though some think they could not have sinned against the Holy Spirit, because He had not yet come. They think it was as if Jesus had said to the Pharisees, "You have committed a great sin, but it is only against me—the Son of man,—if the same sin had been, with clear knowledge, against the Spirit, it would have been unpardonable." "Father, forgive them; for they know not what they do."

It has been quite reasonably thought by some that Mark's 'never' is simply the opposite of 'ever,' which relates to an age or ages. With this view it would be 'not to the age.' This has support in the statement of Matthew, "It shall not be forgiven him, neither in this world [*aion, age*], nor in that [*aion, age*] which is to come." Both Rotherham and the Diaglott so render the passage. With this in view, and if the Pharisees did commit this grievous sin in the Jewish age, the coming age from their point of view would be the gospel age, and they might still be forgiven in the millennial age, or "the times of the restitution of all things." Instead of being "guilty of an eternal sin," as the R. V. renders Mark iii. 29, they were to be subjected to the "age-lasting judgment."—See Diaglott. It was indeed "a sin unto death," (1. John v. 16), for when Jesus closed their age and left them desolate, he added, "Ye shall see me no more until ye shall say, Blessed is he that cometh in the name of the Lord." This was a terrible, but not a hopeless, doom.

If the same sin should be committed in the gospel age, by the same principle the guilty one would be excluded from the millennial glory of the elect church, though he might be healed after the sabbath is past.

But if those who see nothing but hopelessness for these poor Pharisees, and others who may commit the sin against the Holy Spirit, will urge that "hath *never* forgiveness" means without limit, we may say, Amen. It does not say "hath never *salvation*." Jesus said all their other sins "*shall be* forgiven." If this '*shall* be' can be perverted into a '*may* be,' the '*shall* not be,' simply means '*may* not be,' and the difference between the two kinds of sin is destroyed. Matthew shows that all other sin and blasphemy "*shall* be forgiven," either in this world [age] or the world [age] to come, or there is no force in the exception. And if sin is not forgiven it is because it is wilful and must be *punished* to the full extent. "Father, forgive, for they *know not*." "If we sin *wilfully* after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin." What then? Judgment, fiery indignation, sorer punishment.—See Heb. x. 26–29. And yet it is God's dealing with his people to make them holy.—See xii.

It will not do to interpret the sin against the Holy Spirit in such a way as to make Jesus contradict himself, when he had just been teaching that Satan's kingdom would be destroyed. Endless sin would perpetuate that kingdom. But we may know that wilful sin is fearful and must be punished.

III. THE TRUE RELATIONSHIP.—Vs. 31–35. It would seem that Jesus' mother and brothers came to call him away from duty, perhaps from apparent danger; and however dear to his heart, he would not turn from his mission on their account, or for personal gratification. And Jesus here shows a relationship higher than the natural. The true relatives of the Son of God are those who have his Spirit, and become his coworkers in the divine service. So the saints are related to one another.

Christ's Testimony to John.—Luke vii. 24-35.
(Lesson for Dec. 2.)

GOLDEN TEXT.—Behold, I send my messenger before thy face.—Luke vii. 27.

INTRODUCTION.—The event of this lesson occurred during Jesus' second journey through Galilee. John, the Baptizer, was in prison. He and Jesus had not met since soon after the baptism. In spite of the wonderful things Jesus was doing, which were reported to John by some of his disciples, his faith was clouded. Prison life was not favorable to joy. Perhaps he had forgotten his inspired statement, "He must increase, but I must decrease." In this time of depression he sent two of his disciples to Jesus, asking, "Art thou he that should come? or look we for another?" Jesus can best dispel doubts. He did not reprove John's questioning, but proceeded to do many wonderful cures and then told the messengers to show John all they had seen and heard, and last, but not least, that "to the poor the gospel is preached." This is one of the grandest evidences that the mission of Jesus was not human. "And blessed is he, whosoever shall find none occasion of stumbling in me."—Ver. 23, R. V. Then follows the lesson.

I. JESUS HONORS JOHN.—Vs. 24–30. John had honored Jesus when he introduced him as "the Lamb of God that taketh away the sin of the world." Now when John's messengers had departed, Jesus speaks to the people concerning John, bearing witness to his nobility of character and the importance of his mission. Perhaps it was necessary to confirm the listeners, whom John had baptized, as to the truth of John's proclamation. He was not laid aside because of failure, but because his work was done. He was not "a reed shaken with the wind;" that is, he was not a weakling, carried by popular opinion. He fearlessly denounced sin, and proclaimed the truth. It was not a life of ease and comfort he was seeking. He was not dressed like those in kings' courts. A prophet? Yea, more than a prophet. Jesus quotes the prophecy of Malachi to

show the divinity of John's work as the forerunner of the Messiah. He was the greatest of all the prophets in his work and privilege,—being himself, like Jesus, a subject of prophecy.

But great as was John, it is remarkable that the least in the kingdom of heaven is said to be greater than he. This is not to be understood as teaching that John will not be in God's everlasting kingdom. "The kingdom of heaven" often refers to the Church of Christ, and the idea is that the least of those who accepted Jesus whom he introduced, and came into the one fold, guarded and blessed by the Holy Spirit, is greater both in privilege and responsibility than was John.

'The people,' (that is, the masses, 'the common people,' contrasted with the rulers, next mentioned), and the 'publicans,' justified or honored God by their obedience; but the Pharisees and the 'lawyers,'—(that is, the expounders of the Jewish law), rejected God by refusing to be baptized of John. This shows why 'the common people' were always willing to hear Jesus and the rulers were always against him.

II. Jesus Reproves the Pharisees.—Vs. 31–35. 'This generation' is identified with the 'generation of vipers,' whom John refused to baptize.—Matt. iii. 7. These, like the rich man in the parable, represent the condemned Jewish nation. The election obtained the blessing, but the rest were blinded.—Rom. xi. 7. Jesus was a close observer of common things. He had seen children quarrelling in their play,—some being hard to please. And he says these Pharisees were just like these petulant children. They complained of John's ascetic mode of life, and his diet, and they said he had a devil; Jesus' way of living was more like other people's, and they called him a glutton and a wine-bibber, a friend of publicans and sinners. The first part of this charge against Jesus was a gross misrepresentation; the latter was true. It was the glory of his mission that the poor, the needy, the sinful, the outcast, found in Jesus a friend;—but for this they condemned him. They were not wise. The children of wisdom are more discreet—more just in their criticism. They can see genuine goodness under various garbs, and accept truth wherever it is seen.

THANKSGIVING OR CHARITY.

It has been a question whether to devote this column to remarks suggested by our national "Thanksgiving Day," or to a brother's appeal for help. Perhaps those who have an abundance can best show their gratitude to God by helping a needy brother and his family.

After some hesitation, in view of the many needy ones, and after taking advice and asking for wisdom, my heart prompts me to mention the case of Bro. Joseph Besack, Stratton, Neb. I have reason to consider him worthy. In a second appeal he says,—

"We are in great need of temporal aid. Have had no crops for two years. What I planted last Spring, did not come up until Sept. 1, when we had our first good rain; and it was soon cut by the frost. Our pasture has not been green all summer. Some of my stock I have been obliged to turn out to starve; and some of the best I have sent eighty-five miles south in care of my son. I gave him five dollars and told him to do his best for them. I have kept some with me, but think part of them will die. I cannot sell them; they could hardly be given away.

I am writing to you as a brother, believing that some whom the Lord has prospered would be willing to contribute a loaf, knowing that charity is a Christian virtue, and that the Lord loveth a cheerful giver. Forgive me if I say anything out of the way. Perhaps you have never been placed as we are. Winter is coming on, and we have no fuel (except 'cow-chips' which we gather), no vegetables, no potatoes, and almost nothing else. There are four of us, my wife, two daughters, and myself. There is certainly nothing in sight, and I know not what to do. I would not have written to you again about the matter, but I am old and cannot help myself. My health is not good. I write with a prayer to God that in some way we shall be kept from suffering this winter. Please continue to send me the Hope. I will pay for it as soon as I can."

I give this as it has come to me. Let each reader judge of the case, and do as the Lord seems to direct.—Editor.

☞ I have written the article on the "Rich Man and Lazarus" by request. Several have also called for tracts on that subject, for circulation. If the present writing commends itself to Hope readers, I will make it a tract and send them at the same rate as the one on "The Second Birth."—See page 351. Prompt action will be necessary.
—Editor.

☞ Two more numbers will complete this volume of the Hope. It is hoped that our readers will encourage us by an early renewal. Some may wish to send for the present volume, bound in cloth, at the same time. Price $1.15.—Editor.

INCONSISTENCIES.—No. 1.

Utterly Perish.

Webster, in defining the word inconsistency, gives the following: 2. Absurdity in argument or narration: argument or narrative where one part destroys the other; self-contradiction.—*Johnson.*

Consistency is said to be a jewel. That there are many things set forth as Biblical argument or doctrine which are very inconsistent or self-contradictory, and therefore not jewels, one has but to compare Scripture with Scripture to learn.

That I may not take up too much space in the Hope, I will write briefly of a few of these self-contradictory doctrines which are taught by "Teachers in Israel." For instance: While attending the campmeeting at Carmel, Me, in the Autumn of 1893, a very good brother, and a much-esteemed minister of the gospel, said to me: "You, my brother, believe that all are finally to obtain eternal life?" To which I replied, "Yes, sir, I do." "Well, sir," said he, "you and the apostle Peter do not agree, it seems; for he says that a certain class of wicked men are like natural brute beasts, and were made to be taken and destroyed, and should utterly perish in their own corruption."

The Scripture referred to is found in 2. Pet. ii. 12. The reader will notice that the brother's application and interpretation of the above Scripture is to the effect that these wicked men were not only compared by Peter to natural brute beasts, but were made (by him who made all men) to be destroyed, and when thus destroyed, would utterly perish, that is, as the brother understood it, be destroyed for eternity.

Now Peter's language, even in the common version, does not admit of this interpretation in full. The apostle compared these wicked men to natural brute beasts, which beasts (not the men) were made to be destroyed. The literal translation of this passage, as given by Wilson, is as follows: "But these, like natural, irrational animals, having been made for capture and slaughter, reviling things which they do not understand, in the corruption of them, they will be destroyed."

It will be observed that the word 'utterly,' which appears in the authorized version, is not found in the Greek of the Diaglott. But supposing the brother were right in his understanding of 2. Peter ii. 12, then it would follow that the Bible, the inspired word of God, would present a spectacle of inconsistencies and self-contradictions,—Peter declaring that God had made certain men for the purpose, that when they had filled up the measure of iniquity which had been meted out to them by him who worketh all things after the counsel of his own will, they then should be destroyed, and that be the last of them, and Paul declaring that God had made of one, (one seed, one man, one blood, literal Greek, made out of one) all the nations of men, * * that they should seek the Lord, (Acts xvii. 26, 27), and Jesus Christ, the Son of God, declaring that his Father had sent him into the world, not to judge or condemn the world, but to save the world, (John xii. 47; iii. 17), to seek and save that which was lost,—the race, (Luke xix. 10), and yet a large part of this same lost world or race was made to be destroyed, and their destruction to be a finality with them. Only think of it,—God declared to be love, and to have so loved the world that he sent his Son to die for them, and to seek and save them, and yet a large part of this same world made to be destroyed, and said destruction a finality! "Oh, consistency, thou art a jewel!"

How necessary, then, in order to find consistency and harmony, to read and search the Scriptures which are "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly furnished unto all good works."—2. Tim. iii. 16, 17.

Richard P. Chase.

[According to the view of these "Life Believers," themselves, the destruction of which Peter speaks does not reach beyond the completeness of the natural or Adamic death. Why then should it interfere with their being made alive in Christ, according to 1. Cor. xv. 22? They will agree with us that no destructions occur after the resurrection.—Editor.]

EXTRACTS FROM LETTERS.

Early Renewal.

Inclosed find a dollar to renew my subscription on the Hope. I know my time is not out, but I make this early renewal while I have the money, and before I am tempted to use it for some of the many pressing needs. It seems as if I could not do without the Hope at any time, but especially now when the long winter is at hand.

May God be with you always and help your efforts in spreading the good news.

Elyria, O. S. A. F.

Almost Persuaded.

At instance of Bro. O. M. Chase, whilom advocate of adventual truths, and spiritual father of many people hereabout, I was induced to take the Hope into my collection of choice reading. Months have passed since then. Meanwhile I have read and studied it with varying emotions;—at times almost presuaded to lay aside old-time affiliations and prejudices, and like Brothers Chase, manfully affirm what I wish to believe in relation to this God-honoring and man-pleasing doctrine,—at other times, being a milksop in lieu of a man, I refrain, fearing that to declare to such as are out of the ark, that it is God's purpose to save all men eventually, would not be salutary on the line of present salvation;—and down to the time of this writing I am ready to halt.

I am a poor sinner saved by grace, and arrogate to myself no privilege beyond the free gift, which I do believe is for all (as I have always supposed, if they would accept; which really seems to limit the redemptive work.) But God is good and wise, and will adjust matters equitably in the general harvest.

Meantime, we truly respect the Brothers Chase, who do not hesitate to manifest the spirit of their convictions. We are in love with the Hope in general, for the candor which seems to be the basic element of all its productions.

Inclosed find $2.00. Please send Moses and Christ, Perfect Day, and Atonement, all in paper cover, and place the balance on my account with the Hope. R. W. C.

Lowell, Mass.

P. S. My real home is in Somerset county Maine,—the home of O. M. Chase, where he is now under ban. He is a logical reasoner and a valuable man in our part.—R. W. C.

Remarks.—Some men can stand persecution and ill-treatment better than commendation, but it does most men good to know that their abilities, motives, and work are appreciated by intelligent people, and I do not think the kind words of our correspondent will do Bro. Chase any harm.

I hope the brother will soon be fully persuaded to believe and acknowledge the blessed truth, and so have no more occasion to call himself hard names. It is not safe for poor mortals to put forth their hand to steady God's ark. If the Lord has seen fit to reveal his purpose to save all men eventually, what are we that we should question as to its being salutary to proclaim it? If we have the light that pertains to his "friends," (John xv. 15), it is ours to let it shine. The power to beget men to the new life is in the gospel truth, which is the basis of present salvation. Fear never makes men alive in Christ; only love can do that. Because all are to be saved in due time, does not lessen the importance of present salvation. "One by one" is the plan of practical work; but it is a grand encouragement to work, that we know that our labor shall not be in vain. The wanderers shall return as a result of (not without) the labor and prayers of Christ and his saints. "Work on, pray on, ye followers of Immanuel." Ye fathers and mothers, be not discouraged; God will yet give you your wayward sons and daughters —saved.—Editor.

Greatly Helped.

Excuse us for not renewing sooner. Times are hard in this country. We are old. My husband is seventy-two, and I am sixty-eight. Reading the Hope has greatly helped us; and so we will send the money for this year, and will try to renew sooner next year if we live. Life here is uncertain; death is sure to come. In reading your paper I feel that we are partakers of the same Spirit; though we have done wrong in not writing sooner. Your aged friends,

Graham, Tex. Mr. and Mrs. F.

An Inconsistency.

Find inclosed one dollar for the Hope. It ought to have been sent long ago, but owing to scarcity of money, and may be a little negligence, I have not done so sooner. I still want the Hope, as I am a searcher for Bible truth. I am an old reader of C. T. R's. publications, but I must say I fear the *W. T.* is falling behind. I am virtually cut off from fellowship with him by not accepting his view of the atonement.

Without any attempt at argument here, let me call attention to an inconsistency of his theory of Substitution, that has become the hobby of his paper. He claims that all who believe as he does respecting the ransom, and no others, will constitute the 'little flock.' Now, as a matter of fact, his theory of the ransom does not vary the breadth of a hair from the teaching on that subject of all Babylon, including the Roman Catholic church. The conclusion we form, if he is correct, is that the harlot mother and all her daughters (Rev. xvii. 5) will constitute the "Bride of Christ."

Believing as I do that Christ was made a spiritual example, and that as a means of being made like him, we must "follow in his footsteps," I cannot just accept R's. doctrine.

In love of the truth, M. E. P.

Elkhart, Ind.

A New Tract.

I have just finished reading the article in the last Hope on "The Second Birth;" and I think it is too good not to be read by all thinking Christians, and Skeptics too. It covers a great deal of ground in a concise but clear manner, and deals with a very important but much-misunderstood subject. The article ought to be put in tract form and scattered broadcast. I think it would be a means of great enlightenment to many, and an effective missionary for the good cause.

The article shows that one cannot be born (on the flesh plane) a Christian or spiritual being, but that to become such, one must go through the process of regeneration. That is an important point which millions of *nominal* church-members need to see. It also shows the fallacy of the very common view that physical death is in reality the gateway to heaven or the spiritual life, but does not limit the regenerating work of God to the present life. Again, it shows the materialistic Restorationist the unscriptural-ness of his view of the higher or Christ life. It also plainly shows the weakness of the Hindoo doctrine of Reincarnation, which is being so industriously taught by Theosophists and other propogandists of occultism. And last, but not least, it shows the relation of practical Christian life to the new birth, and the necessity for *all* to heed Paul's admonition: "Work out your own salvation [completeness, safety, soundness] with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure."

Brethren, are not the world and especially the nominal church, getting more and more ready for the message of The World's Hope? If so, the question arises, Are we active enough in a missionary way?—do we live up to our privilege of being workers in the harvest? If not, oh, let us arouse ourselves, and consecrate more of our time, efforts, and means to the service of Truth and the Master. Yea, may the Lord give us courage to consecrate ourselves *entirely* to that blessed service, which is our highest privilge. In this respect we might learn lessons from those having far less light than we.

The readers of the Hope ought to be able to use a million copies of the above-mentioned article in tract form. Bro. Paton, if you will make a tract of it, I will give, to begin with, the first order for five hundred copies, and endeavor to use them effectively. Who will give the next? Julius Stade,

Chicago, Ill.

Remarks.—If others are impressed as Bro. S. has been, the proposed tract will be printed. We have made an estimate of the cost, and if another will order as many as Bro. S. has ordered the price will only be $5.00 for 500 copies. If any wish small quantities, the price will be 100 copies $1.20; 12 copies 15 cents; 3 copies 5 cents. All orders ought to be sent at once, that we may know how large an edition to print.—Editor.

☞ Send names for sample copies of Hope.

BEARING THE CROSS.

[The following article is from the pen of the late George Storrs, published by him in the *Bible Examiner*. I take pleasure in reproducing it by request of his daughter, who says, "I can bear witness that he practiced *every word* of it in his daily life." Though dead, he yet speaketh.—EDITOR.]

Much has been said among professed Christians about bearing the cross; but I fear little is understood or really practiced in this matter. Men are all naturally in love with this present world. To this world we must become *crucified*. Crucifixion is a hard death; few persons are willing to die such a death; there is, however, no other way of entering the kingdom of God. We must be "crucified unto the world and the world unto us." Most *professed* Christians, it is to be feared, have made a covenant with the world, not to part with it; and the tempter satisfies them if they speak in meeting sometimes and give something to support the gospel, they may keep their covenant with the world; but "If any man love the world, the love of the Father is not in him." How then are we to be separated from the love of the world and be crucified unto it?

First—By a believing view of the Lord Jesus Christ, who became poor—was despised of men—a man of sorrow, acquainted with grief—endured reproach—resisted temptation, though he "suffered, being tempted," when he was reviled, reviled not again—murmured not, though wounded, bruised, put to grief, and his soul made an offering for sin, scourged, spit upon, his hands and feet pierced with nails, his soul in agony—all this he bore and no lisp of impatience ever escaped him. Would we be crucified unto the world? Learn of him; contemplate his poverty, his life, his sufferings, his resignation, his patience, his loving and forgiving spirit, till the whole mind is humbled within us; and then realize this truth:—"If so be that we suffer with him, that we may be also glorified together."—Rom. viii. 17. Do any ask what it is to suffer with him? I answer,—To suffer with the same meek, patient, forgiving, resigned spirit that he had. This leads me to say:—

Second:—If we would bear our cross and be crucified unto the world, *remember*, every trial of our life,—whether temporal or spiritual, personal or family, from friends or enemies, direct or indirect, great or small, of short continuance or long, or whatever be the nature or character of it, is by the appointment or permission of that God, who willeth not the death of the sinner, but who is seeking by all these trials to crucify us unto the world and fit us to be glorified with his Son Jesus Christ. How shall the design of our Heavenly Father be accomplished? It cannot be, unless we bear our cross. Do you ask again, What is it to bear my cross? It is to suffer all the trials of which I have spoken, *patiently*. We are not to quarrel with the instrumentality God may employ, nor indulge in fretfulness under it. If we fret and complain under any of the trials of life, by which God is seeking to crucify us unto the world, it is hypocrisy to talk about bearing the cross; we are deceiving our own souls. God has assured us "all things work together for good to them that love him."—Rom. viii. 28. If we indulge in murmuring, complaining, or impatience at any trials, insults, sufferings or injuries, from whatever instrumentality they may come, and that spirit is increasing upon us, we are surely not travelling on the road that leads to God. I speak not now of "one overtaken in a fault," to which all are liable in the hour of temptation, but of the one upon whom this spirit is not abating but increasing. Happy the soul who is constantly looking to God for grace to bear every cross. We may pray to have the cross removed; but only in submission to the will of God. "If it be possible, let this cup pass from me; nevertheless not my will but thine be done." That is our *example*, and we cannot safely follow any other. "My grace is sufficient for thee," will often be the answer: and did we know now what we shall know hereafter, we should praise God for every trial and every cross we have to bear; yea, a living faith will praise God even now that he does not leave us to our own way lest we should be like the children of Israel whose impatient murmurings were answered by giving them "flesh," but "leanness" was sent into their souls.

"Be patient in all things;" that is bearing the cross; then by and by we shall wear a crown.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 12., No. 23. ALMONT, MICH., DECEMBER 1, 1894. $1.00 a year.

ROME'S SEVEN HEADS.

THAT the beast of Revelation, "having seven heads and ten horns," (xii. 3; xiii. 1; xvii. 3), or the fourth beast of Dan. vii. is a symbol of the Roman Empire seems evident, and is quite generally admitted by students of the Word. It does not refer to the Roman Catholic Church, though in one of the phases of the Empire, the Church and the State are united. Because the symbol varies, to represent the changes in the Empire some have been led to think that three beasts are brought to view, each "having seven heads and ten horns;" but it would prevent much confusion if readers would bear in mind that whether called the dragon, when connected with Paganism, (xii. 3) or the leopard, when connected with Christianity—as it existed in the State Church of the "middle ages,"—(xiii. 1, 2) or the beast without a head, when it ascends from the bottomless pit, having thrown off all religious restraints, (xvii. 8), it is always the same beast, and that there are not twenty-one heads and thirty horns, but only "seven heads and ten horns."

The three *phases* of the Empire may for convenience be called Pagan Rome, Papal Rome, and Infidel Rome, but after all there has been only one Roman Empire,—whose capital is the "seven-hilled city,"—the seat of the beast. The dragon gave the leopard his power, and his seat (the city of Rome); and great authority.—xiii. 2. In this second phase of the Empire, "there was given him a *mouth* [the corrupt church, "the false prophet,"] speaking great things and blasphemies," and this phase continues "forty and two months," (xiii. 5), 1260 year-days, or from about A. D. 538 to 1798. The character and persecuting power and work of this double phase of the beast are clearly intimated in verses 6–8. "If any man have an ear, let him hear."—Ver. 9. We believe that terrible picture or symbolic prophecy has been fulfilled, and can never be repeated. No future Antichrist here!

In Rev. xvii., when the *separation* of Church and State is to be shown, the symbol changes form.

Instead of a beast with a wicked "mouth," we now see the beast with a woman sitting upon it. The woman is the symbol of the Church, and she is to be unseated. The Church *controlled* the State during the 1260 years, but since they ended, and her judgment began, the ten horns of the beast (that is, the divisions of the Empire) which formerly carried and sustained the woman, have been giving their power and strength to the beast—the civil power—(instead of to the woman—the church)—and have been hating the woman, making her desolate and naked, eating her flesh, and burning her with fire.—xvii. 12–17.

How could the drift of the Catholic nations of Europe away from the Mother Church, during this century, and the consequent loss of her civil power over them, be more clearly and briefly foretold? In leaving the old church, the tendency has been toward infidelity, hence these horns have also been making "war with the Lamb, but the Lamb shall overcome them: for he is Lord of lords, and King of kings:" and he has a faithful army of workers.—Ver. 14. Let us rejoice and be glad at the certainty of the victory of "the Lamb of God who taketh away the sin of the world."—John i. 29.

In the HOPE of July 1, in the article "The Headless Beast," something was said about the seven heads of the beast—the Roman Empire. We would now repeat and emphasize a statement there made: "These seven heads are *successive*, as shown by the statement, 'Five are fallen, one is, and the other is not yet come.'"—Rev. xvii. 10. The point is, that though the Roman Empire has had "seven heads,"—that is, seven forms of government,—it never had more than one head at a time.

From the time that Rome conquered Grecia,—and, therefore, appeared in prophecy as the fourth beast of Dan. vii.,—until the present time, Rome has had seven distinct forms of government. The first head was Consular, and lasted only a few years. The second was Imperial, or the rule of the Cesars, which continued about five hundred years, or until A. D. 476. The third was that of the Gothic kings, which lasted until about A. D. 538. The fourth was the Papacy,—the forty-two months, or 1260 year-day, phase of the Empire,—reaching to A. D. 1798. The fifth was a Republic, which lasted only about two years. The sixth was the restored Papacy,—healed by the influence of him who had wounded it to death two years before,—Napoleon Bonaparte. In this phase—from 1800 to 1870—the Papacy was but an image of its former self; though the deadly wound was healed, it never had as much power as formerly; but being sustained (as well as tormented) by the Napoleonic dynasty—the "two-horned beast,"—it continued until 1870. In September of that year, the Italian government, under the leadership of Victor Emanuel, took possession of Rome, proclaimed the national constitution October 9, and Rome became the capital of Italy. Feeling her gradual loss of power, was perhaps the motive that led to the assumption and decree of infallibility:—"I sit a queen, and am no widow,"—Rev. xviii. 7. It was immediately after the issue of that decree that she fell. Since 1870 she has had no civil power in Rome—the seat of the beast. Her day of *such* power is past. She has been unseated from the beast. As a civil ruler, Papacy has been consumed and destroyed unto the end. —Dan. vii. 26. And the present form of government in Rome is the *seventh* head of the Roman *beast*—the Empire—and therefore the *last*.

All the heads—seven,—in their succession, belong to the first two phases of the Empire, to Pagan and Papal Rome—"the was and is not" states,—for when the beast ascends from the bottomless pit in the Infidel form, it is "the eighth,"—not an eighth *head*, but the beast itself as a headless monster. This is anarchy. The seventh (the last) head was to "continue a short space," and it is easy to see the coming of the eighth. In the light of prophecy and facts we know that the crisis of the old order of things is impending.

This rehearsal was suggested by the article of an esteemed brother, in *The Lamp of Life*, which he sent me. The article is upon "The Judgment of the Harlot." The brother confirms the position we have taken as to the Napoleonic influence in this judgment of the woman, culminating in 1870 in the loss of her temporal power. It is his opinion that Papal Rome will not persecute again; and in this we agree. But he is looking for a future terrible persecution by a personal Antichrist; and the strange thing about it, as it appears to me, is that he thinks the Antichrist and the "seventh head" of the beast of Rev. xvii. are Napoleonic and identical, and, that he will be Louis Napoleon, either really or apparently raised from the dead. In another article, headed "The Coming Antichrist," he says he "most scrupulously eschews all rashly ventured affirmation, since it is an unavoidable necessity of the situation, that if the identity be true, then a man long ago believed to be dead, must re-appear, and how can this be possible?" However difficult it may seem to reasonably believe it, he thinks "the probability is over-shadowingly great, that antichrist, whoever he be, must come from real or apparent death." In the same article he suggests that the Emperor may not really have been killed; but that he may have been in "a twenty-one or two years' trance." He founds his claim for Napoleon's revival on Rev. xvii. 10, —the coming up again of "the beast that was and is not," and says:

"Most extraordinary and stupendous then will be that vanished and yet re-visible power and man, who fell to rise again, who vanished, but to re-appear. So at least it seems to me. And the tremendous power and wide-extended sway of antichrist, with the homage of congruent and confluent millions, seems to me to be almost inseparable from the phenomenon of a counterfeit resurrection,—a satanic repetition of that of Christ. If the exigencies of chronology demand the early beginning of the last dread dominance of evil, then I can scarcely see how it is to be straightway begun and consummated without such a feature of apparent resuscitation from death. Let the wise consider it well. I dogmatically assert nothing. No words of mine are needed

to emphasize the towering importance of the subject."

We may well honor the man who has courage to give vent to such convictions, but is not the theory evidently defective that leads to such an anticipation. He claims to have Professor Totten's "evident and unhesitating endorsement as to the identity of the first six heads of the wild beast." And he adds:

"The only remaining question of identity, or the one now immediately present, to say the least, is that of the coming seventh head. On that identity the writer is pretty thoroughly settled in opinion, from the apparently stringent and even inexorable necessities of prophecy."

He then goes to show that the first *six* heads were Napoleonic, and after quoting Rev. xvii. 10, R. V., "They are seven kings; the five are fallen; the one is, the other is not yet come," he says:—

"The five compose a group and the members of the group are contemporary and co-operative. [That is the beast had *five* of its heads all at the same time:—Ed.] This is significant, and finds its illustration in Napoleon I, with his brother Joseph, King of Spain, Louis, King of Holland, Jerome, King of Westphalia and Murat, who married Caroline Bonaparte, King of Naples. This is an account of *hocpente*, that is the *five*. The other brother, Lucien, was excluded from the order of succession, because he refused to annul his marriage with madame Jouberthon. The five were fallen in 1870; [which the brother claims was the standpoint of the prophet—Ed.] had been fallen fifty-five years. All failed with the failure of Napoleon I. Four were auxiliary with him, tributary to him, and dependent upon him. * * The five brothers compose a regal group in Europe; they are a Bonapartean pentarchy. Napoleon I is the life and power of all,—he is the moving force. The others are mere laterals out of the main stem, but they with him *compose the five.*"

The sixth head—in existence at 1870—it is claimed was Napolean III, and in order to complete the Napoleonic seven, he thinks this one must be raised from the dead—or apparently so—by the power of Satan.

And the editor of *The Lamp of Life* endorses it,—thinks the brother is "right in his Napoleonic presentation." He says, the woman "sits upon the seventh head of the beast, the last, and worst—Napoleon." But he seems to differ a little, and thinks "the coming seventh head is to be slain, resurrected, and given by Satan (xiii. 2) 'his power, seat and great authority.'" He thinks the brother needs a little correcting, but the latter is evidently the clearer-headed and better-posted of the two. But is there not danger in such literalism? Why call the beast a man, and yet plead for literalism? How could the beast who had five heads live from the death of Napoleon I until the accession to the throne of Napoleon III, without a head? And how again live for over twenty years from the death of the sixth to the coming of the seventh? And why say it is the seventh that comes from the bottomless pit, when the Word says it is "the eighth"—the beast itself?

The writer seems to see the difficulty, for he says, "There are just seven heads, and no more, and the seventh has only a short term of power. * * But how about the eighth who is *out of the seven?* This eighth head is not a new head, but a *new phase* of one of the seven. It is the eighth because it has the strength of all the seven, and is a resurrection form of one of them; nay, the beast himself, that *was and is not he* is an eighth." He thinks "the seventh head is the sixth revived," and the eighth the "tremendous evolution of the sixto-septinnic head."

Now, as there are only *seven* heads, as he admits, then the eighth is not a head at all, but, as the Word says, and as he virtually admits, "the beast himself," and, of course, *without* a head. This is Anarchy, not Monarchy; and that the beast cannot live without a a head is soon proved by its going into pedition. Anarchy is the precursor of speedy destruction.

The brother claims that the "contemptible person" (Dan. xi. 21, R. V.) is Louis Napoleon, calls him the "Prince of the Covenant," and locates his career as the Antichrist in the future,—"a very notable career which extends to the very end of the chapter without a break." If this be true, and the terrible work of destruction of verses 33–35 is yet to come, it necessarily follows that "the time of the end" (verse 35) has not come. And if this be true, then the book of prophecy is still sealed as the opening of the book and the consequent increase of knowledge are not due until "the time of the end."—xii. 4. Then all this talk is but the work of men groping in darkness. Unless the book is unsealed, how can *any* man know anything about it?

I confess what I have read in the *Lamp of Life* on this subject of antichrist looks like darkness.

It seems as if all intelligent people including our brother, might see that the whole Napoleonic theory of the heads is weak and defective. It seems a narrow and private interpretation. No Napoleon ever was head of the Roman Empire. The most that can be claimed is that *France*—whoever its ruler—is one of the *horns* of the beast—one of the *divisions* of the Empire. How could the head of the Roman Empire have his headquarters in Paris, as Napoleon had, or in Jerusalem, as it is claimed the coming antichrist will have? The rulers of that Empire it seems must have their headquarters in *Rome*—the seat of the beast. The judgment of the woman, and therefore the standpoint of the prophet was not a *point* (1870), but covered the whole *period* from 1800 to 1870; and as that was the period of the sixth head, or form of government John could truly say "Five are fallen, one is, and the other is not yet come."

Since 1870 the Pope has been virtually a prisoner where he formerly ruled. The Papacy has failed; and if it is ever moved from Rome, —the seat which was given it by Paganism to find a new foothold, in America or anywhere else, it will be a virtual *acknowledgement* of its failure. The seven heads of the beast are the successive forms of government from the time Rome first appeared in prophecy until the present time.

☞ THE GOLDEN LINK is a book of 418 pages neatly bound in cloth—an interesting "Story of our Times." Price $1.00. Send to this office.

NOTES ON SUNDAY-SCHOOL LESSONS.

Christ Teaching by Parables.—Luke viii. 4-15.

(Lesson for Dec. 9.)

GOLDEN TEXT.—The seed is the word of God.—Luke viii. 11.

INTRODUCTION.—A great multitude were gathered to hear Christ, and as usual, he spake to them in parables, and explained to his disciples. He was preparing them for their work, soon to commence. His parables were not intended only to make the truth *plain*, but also to *hide* it from many. He said he so spoke that they *might not* understand. Calvinists and Arminians must have difficulty with this—the former to make election appear consistent with God's love for the world, and the latter to harmonize it with absolute individual freedom and responsibility. It is not a difficulty when we see that election is for the purpose of blessing the non-elect in God's due time.

The parable of the Sower, illustrates the effect of the truth on different classes of people. Christian life is a growth.

I. THE PARABLE.—Vs. 4-10. Our Lord usually drew his illustration from nature. Here was a fact with which all were familiar. "A sower went out to sow his seed." There may have been a man in sight doing such work. The seed fell on four kinds of ground—"by the wayside,"—beaten path by and through the field; "upon a rock,"—where the soil was extremely shallow; "among thorns,"—thorn-bearing plants, very numerous and a great pest to the farmers in Palestine; and "on good ground," both rich and well-cultivated.

In the first case the seed was trodden down, and devoured by the birds. In the second it made a quick start, but soon withered away for lack of depth and moisture. In the third it sprang up but was choked by the thorns. Only one of the four kinds of ground brought forth fruit—"an hundred fold,"—a very large yield. The other evangelists say, "Some thirty, some sixty, and some an hundred fold." All good ground is not equally good, nor is the same ground always equally fruitful.

"He that hath ears to hear, let him hear," implies that there was a deeper truth under cover of what he said, and also that all had not the same ability to hear and understand. People's responsibility is equal to their ability. This should be remembered in reading the tenth verse.

II. THE EXPLANATION.—Vs. 11-15. Jesus explained the parable himself. And it is noticeable that *every point* of the parable is made to mean something. Some say we must not expect a parable to go "on all four;" but whenever Jeses explained a parable, he made it do so;—which implies that he used only such points as were needed to illustrate his subject. His method of explanation seems to be a *key* to "all [his] parables."—Mark iv. 11.

"The seed is the word of God." The sower is Christ or any of his disciples—any teacher of the truth. He did not say as in explaining the "Wheat and Tares," "He that sowed the good seed is the Son of man." The seed is different in this parable —"the children of the kingdom." Only Christ can constitute or plant them; but man can sow the truth. Let it be observed how important Christ makes the word.

The field is explained to be the "hearts" (minds) of those who hear the word. In the other parable, "The field is the *world*." Our present lesson can have no reference to any who do not hear the word. The parable may have had a *primary* application to the Jews, who heard Jesus himself. This seems true from the fact that it was not introduced like the "Wheat and Tares," and other parables, by "The kingdom of heaven is likened, etc."—See Matt. xiii. 3, 24. The fruit of the Saviour's personal ministry, assisted by his disciples had to be gathered in order to establish "The kingdom of heaven," at Pentecost. But it is safe to give it a general application, even in this dispensation, to all who hear the gospel. There are four kinds of "hearts" in every community; and it is an important truth that the condition of the heart *before* hearing the word, determines the success or failure of the truth as to producing fruit. *This is the key to God's election.* It is not arbitrary, but a *natural* selection.

The wayside hearer does not understand, (Matt. xiii. 19) is not intelligent enough, and therefore the wicked one represented by the fowls, gets away with the word. God's elect have capable minds. The rock, or stony ground, hearers are not hard-hearted people, but shallow and impulsive people. They receive the word with joy, but lack root in themselves, and soon fall away. God wants stability in his people. The thorny ground hearers are those in whom the word (after being received) is choked with cares, riches, and pleasure. God's elect must care more for the things of the kingdom than for anything earthly. The good ground is explained to be the honest and good heart; it hears, understands, and keeps the word, and patiently endures and grows. Such a royal priesthood is elected to bless the world.

The Twelve Sent Forth.—Matt. x. 5-16.

(Lesson for Dec. 16.)

GOLDEN TEXT.—As ye go, preach, saying, The kingdom of heaven is at hand.—Matt. x. 7.

INTRODUCTION.—Jesus, having called and ordained his twelve apostles had for some time been training them in the principles, of his kingdom to prepare them for their work. In the preceding chapter we have an account of his doing many wonderful works —healing the palsied man, and the diseased woman, raising the dead maiden, opening the blind eyes, and casting out a devil—all of which was a wonderful parable or pictorial representation of his mission. He preached the gospel of the kingdom, and healed every disease. Seeing the Jewish multitude as a shepherdless flock, he was moved with compassion, spoke of the plenteous harvest and the scarcity of laborers, and taught his disciples to pray the Lord of the harvest to send forth laborers into his harvest. The present lesson shows how he answered that prayer.

I. THE MESSENGERS.—Vs. 5-8. Jesus sent forth the ones who prayed. Who would be as fit to go. "Lord, send me," is a good prayer. They went by twos. The limited nature of the commission then given shows that it was "harvest" work they were then to do—according to their prayer. It had a "Go not," as well as a "Go." The Gentiles (nations) and the Samaritans were not included in this "harvest" commission; but only Israel's lost sheep,—the shepherdless multitude which had aroused the Saviour's compassion. This is a strange passage to use as proof of Anglo-Israelism. It was limited to the personal ministry of Jesus in the harvest of the Jewish age; and shows that He called that Jewish multitude "The lost sheep of the house of Israel." The time for the British and all other nations, was coming later, under the after-resurrection commission, "Go ye [without a "Go not,"] into all the world." Much of the gospel work is a sowing, but this age also ends with a "harvest."—Matt. xiii. 39. There is need for more laborers in both kinds of work.

The twelve were to preach—as John had preached—the kingdom at hand; (making no mention of the gospel age parenthesis caused by the Jewish rejection of Christ;) and by their healing the sick, raising the dead, and casting out devils, were not only to prove their authority, or embassadorship, and the Lordship of Christ, but also to give a grand foregleam of what the kingdom will be and bring. The relation of the coming kingdom to the result is seen in the prayer, "Thy kingdom come; thy will be done in the earth." Physical healing and resurrection are types of the spiritual, the great salvation.

II. THE PROVISION.—Vs. 8-11. The messengers were not to preach for pay. As Christ had charged them nothing for the truth or his work, they were to charge nothing;—"Freely ye have received, freely give." This does not mean that the people were not to *give* them anything; that they were not to provide for themselves is proof of the opposite. As it was their duty and privilege to *preach freely*, it was the duty and privilege of the people to *support* them *freely*;—"For the workman is worthy of his meat,"—(food or support.)

Circumstances change, but principles are always the same. The gospel preacher should not be in the market, like an article of commerce. The man should be above price, and the gospel should be made free to the lost world by the voluntary offerings of those who have been found and blessed by it. Indeed, it is evident that the principle,

(*Continued on page 361.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	50
To Foreign Subscribers	1.25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

SEND FOR

THE GOLDEN LINK,

or

SHADOW OF SIN.

A book of 418 pages, by Ermina C. Stray, published by the LARGER HOPE PUBLISHING CO.

"*A Story of Our Times.*"

Do not fail to read it.

Price, cloth bound, $1.00.

Address:—

LARGER HOPE PUB. CO.
Almont, Mich.

☞ THE ATONEMENT is a book containing ninety-six pages, and the price, postage paid, is only ten cents a copy, or a dollar a dozen. It is a small book on an important subject, and is regarded by many as just the thing to circulate among thinking people. Send to this office.—EDITOR.

CONTENTS.

ROME'S SEVEN HEADS	353
NOTES ON SUNDAY-SCHOOL LESSONS,	
Christ Teaching by Parables, (Dec. 9)	358
The Twelve Sent Forth, (Dec. 16)	359
EDITORIAL ITEMS	360
GLIMPSES OF THE PLAN	361
BEST THINGS, (Poetry)	363
EXPLANATION AND CRITICISM	364
EXTRACTS FROM LETTERS,	
Christ is Mine	366
Much Interested	366
More Charity	366
Tried Material	366
Getting Waked Up	366
Thoroughly Convinced	366
For Conscience' Sake	367
Thoughts and Conjectures	367
A Dream of Resurrection	368

BY observing the date, with the name, on your wrapper or paper, you may know your standing in our subscription book. "Mar. 94," "June 94," "Sep. 94," or "Dec. 94," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 94*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, or "Dec. 93," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

AT THIS TIME of year we begin to think of what we will give our friends for a Christmas present. THE GOLDEN LINK makes a nice present, especially for young people. Price, nicely bound in cloth, $1.00. Send to this office.

☞ SEND names for free samples of HOPE.

☞ *New* subscribers sending $1.00 before Jan. 1, will be credited to the end of 1895.

☞ Send names for sample copies of HOPE.

(*Continued from page 359.*)

as to the workman and his support, is applicable to *all classes* of workers. The great problem of "Labor and Capital" will never be fully solved until men cease to work for pay, but work to bring out, for the good of humanity, the best that God has put in them. God's law is, "*Freely* ye have *received*, *freely give*." But if a man will not work, neither shall he eat:—true of all kinds of necessary work.

Inns being scarce, the custom was to find hospitable homes in private houses. The disciples were to find "worthy" or reputable people, who were able to provide for them, "and there abide."

III. THE WELCOME.—Vs. 12–16. On coming to a house, these messengers were to salute the people. The ordinary salutation was, "Peace be unto you." It suggested the bringing of a blessing. The character of the people was to determine the length of their stay. This is in harmony with the principle mentioned in last lesson, that the condition of the hearts *before* hearing the message would determine its success or failure. God's elections do not leave people entirely without responsibility. If these Jews had been faithful to their opportunities under the law and the prophets, they would have been better able to receive Jesus. To shake the dust from the feet was an oriental method of condemnation. And those rejecting this gospel message would not only suffer in the national judgment against Jerusalem, but, as compared with Sodom and Gomorrah, who sinned against less light, their condition would be *less* tolerable in the day of judgment. "*More* tolerable" shows that the condition of both these Jews and those formerly overthrown will be "*tolerable*." This statement of Jesus is fatal alike to *non*-resurrection and *hopless* resurrection. It is in harmony with the "few stripes" or "many stripes" according to degree of guilt. Ezekiel xvi. 44–63 foretells the restoration and blessing of both the Sodomites and the sinning nation of Israel.

The disciples were going out as sheep among *wolves*—a severe but truthful expression as to the Pharisaic character; and they were to be wise in their methods, and harmless in their lives. The dove is the symbol of Holy Spirit—Christ-likeness. There is need for the same spirit of wisdom and harmlessness now as then.

GLIMPSES OF THE PLAN.

"BY man sin entered into the world, and death by sin;" and the whole race have been under sentence of death ever since that judgment scene in Eden. But the time and manner of its execution was wisely left for circumstances to determine.

"Like begets like;" and when all flesh had so corrupted his way upon the earth that a longer lease of life would be perilous to the race, a general execution was ordered; "and the flood came and took them all away."

"Here justice and compassion joins:
Nor can a creature guess
Which of the two divinest seems—
The justice, or the grace."

For, with righteous Noah at the head, the world begins a new chapter in its history under the most favorable circumstances possible. Thus the principle on which God deals with sinful flesh is made plain; and it brings us in touch with the Psalmist, when he renders thanks, "To him who smote great kings: for his mercy endureth forever; and slew famous kings: for his mercy endureth forever."

But, "until the law, sin, though it was in the world, was not accounted sin, because there was no law." Who did not account it sin? The great world of sinners who practiced it: "For by the law is the knowledge of sin." And for wise reasons, from Adam to Moses the world was without law. So while they were grievous sinners from God's standpoint, they did not sin after the likeness of Adam's transgression, who broke a positive command that he knew came direct from God.

Then, "The law came by Moses." But to whom did it come? "He gave his word unto Jacob: his statutes and judgment to Israel: He hath not done so to any [other] people, and as for his judgments, they have not known them." "You only have I known of all the families of the earth." And yet, we are asked to believe that all

this time the world was on probation for eternal life! But if so, they were required to make brick without straw. And they couldn't even "gather straw for themselves," —or find out God by their own wisdom: for the inspired Paul tells us that it was in the wisdom of God, that the world by wisdom knew not God, and that it pleased God to arrange the plan of salvation on quite another basis.

But when the new covenent came into force, after the death of the Testator, the command was given, "Preach the gospel to every creature," regardless of nationality. But they were not left in doubt as to the effect of thus sowing truth-seed broadcast in the earth: for the Saviour speaks a parable for the evident purpose of making known results, and the reasons for them:—

"Behold a sower went forth to sow; and as he sowed, some seed fell by the wayside," some on stony ground, where there was not much earth, some among thorns, and some into good ground, and brought forth fruit in varying quantities.

Now, if we duly consider that these different kinds of soil were given to represent the *natural* condition of the different classes that would hear the word during the gospel dispensation; we shall study the parable in the light of natural law.

Not all of my readers, perhaps, were like myself brought up on a farm. But unless closely related to the city Miss, who innocently asked, "Which cow is it that gives the cream?" they can all understand that no intelligent farmer would ever think of getting a crop from three of the designated places, without making a thorough, radical change before any attempt at seed-sowing. He knows full well that the hard side of a path, trodden under foot by every passer-by; a rock with a little earth on its surface; a plot of ground all full of thorn-roots; would give no promise of wheat for his granary. But they fitly represent, as they were given to do, three large classes of hearers of the word, that pre-natal influences and post-natal environments have rendered equally incapable of bringing any fruit to perfection.

"Good ground" hearers, must have, not only sufficient intelligence to understand the word, but that stamina, back-bone, stick-to-it-iveness, that the Saviour calls "root in themselves," which will enable them to endure the trials and discipline needed to put to death the carnal nature, with its affections and desires.

In the light of all the above facts, which no Bible student can question, we see there was an ever-present necessity that the church of God should be, what it always has been, an *election*—a called and chosen "people for a purpose." Foreknown and predestinated "To be conformed to the image of his Son, that he might be the firstborn among many brethren,"—an "assembly and congregation of firstborns."

But while God is thus fitting up his "kings and priests," "that in the ages to come he may shew the exceeding riches of his grace," through their instrumentality, the world is also learning in the school of experience a much-needed lesson, which it can learn in no other.

The first Adam, fresh from the hand of God, was sinless and most delightfully surrounded. But knowing nothing by experience of the evil consequences of sin, he fell at the first temptation. But his posterity, all enter life's arena fatally poisoned with the virus of that first transgression. And not only this, but the personal sins of parents are also visited on their children by the laws of heredity. So that, viewed from a human standpoint, there would be no prospect of saving anything from the general wreck.

But the ball was put in motion by One who knew the end from the beginning, and had unlimited resources at his command. And of necessity its final goal must be, *perfect harmony with himself:* else, it could neither justify his infinite wisdom, nor satisfy his infinite love. "For thou has created all things, and *for thy pleasure*, they are and were created."

But we have it all pictured out in a beautiful parable, by Him who is the way, the truth, and the life. "A certain man had two sons;" and the younger was suffered to take the portion of goods that fell to him, and go away into a far country, where he wasted his substance with riotous living. But when he had spent all, and had fed swine on an empty stomach long enough, "*he came to himself*. His own weakness and unworthiness, and his utter inability to take proper care of himself, stood so plainly revealed in the clear light of experience, that an earnest longing crept into his heart for a new and better master. "And he arose and came to his father." "But when he was yet a great way off the father saw him, and had compassion, and ran, and fell on his neck, and kissed him." And putting away his filthy rags, he clothed him in costly raiment, and led him in to a grand thanksgiving dinner.

But the elder son had remained with his father, and all these years had served him with a pure conscience. But as yet, he had never scaled the subline heights of his father's wonderous love. And when the news of this, to him most unreasonable exhibition of it, first reached his ears, "he was angry!" Did you ever know a real Christian to get angry when he learned that perishing sinners were coming home to God, and stubbornly refuse to join in their heartfelt rejoicing? "*I trow not!*" But go to almost any circle of Christians, and tell them that this poor, lost world, now groveling among the swine, and perishing with hunger; will one day sit at Father's table, clothed in the "best robe,"—that of Christ's righteousness:—and if it don't stir up some of this elder-son spirit, you may conclude that I haven't taken the right view of the parable.

But a little closer communion with the Father, as he is revealed in the Word, will sooner or later make it all right with them. For they will hear his own familiar voice saying in tender, loving tones "Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost and is found."

MRS. L. R. K. BISHOP,

WORCHESTER, MASS.

☞ One more number will complete this volume of the HOPE. It is hoped that our readers will encourage us by an early renewal. Some may wish to send for the present volume, bound in cloth, at the same time. Price $1.15.—EDITOR.

BEST THINGS.

"GOD has his best things for the few"
That dare to stand the test;
God has his second choice for those
Who will not have his best.

It is not always open ill
That risks the promised rest;
The better, often, is the foe
That keeps us from the best.

There's scarcely one but vaguely wants
In some way to be blest,
'Tis not thy blessing, Lord, I seek,
I want thy very best.

And others make the brightest choice,
But, when by trials pressed,
They shrink, they yield, they shun the cross,
And so they lose the best.

I want, in this short life of mine,
As much as can be pressed
Of service true for God and man;
Help me to be my best.

I want to stand when Christ appears
In spotless raiment dressed;
Numbered among his bidden ones,
His holiest and blest.

I want, among the victor throng
To have my name confessed;
And hear my Master say at last,
Well done; you did your best.

Give me, O Lord, thy highest choice;
Let others take the rest;
Their *good things* have no charm for me,
For I have got *Thy Best.*—*Selected.*

THIRD EDITION OF DAY DAWN.

THE Third Edition of DAY DAWN is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading DAY DAWN, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things.

Price, postage paid by us, in cloth-binding, one dollar, or three for two dollars; in paper cover, fifty cents, or six for two dollars.

☞ Get a *new subscriber* for the HOPE.

EXPLANATION AND CRITICISM.

BRO. PATON:—I have purposed for a long time to write you and make myself a little better acquainted; or you better acquainted with me. I have almost imagined, when I have read the HOPE sometimes, that you or some of your correspondents, had about the same impression of me that Jefferson Davis tried to give the lower class of the South of the "Yankees." It is reported that on one occasion he said to an audience: "Why, the Yankees are not men like yourselves, but are a race of beings similar to donkeys, with two legs and some of them have horns!"

In discussion, the principles are often misunderstood; for this reason we should read our opponents articles carefully, and critically. This has not always been the case. To illustrate:—Sometime ago, in the *Herald of Life*, in reviewing your article, or rather your answer to Bro. O. M. Chase, I used the following language: "We have chased the fox out of his hole; look at him and see if his name isn't "Inherent Immortality!" In reply to this you said I called *you* a fox! How strange it is that you could get such an impression after I named the fox "Inherent Immortality!" No, Bro. Paton, I never thought you were a fox, and you will please do me the kindness to remove the impression as publicly as you fastened it upon your readers.

Another illustration of this is O. M. Chase's reference to me as saying on the stand at Camp Carmel, that those who believe in the Fatherhood of God and the brotherhood of man had never been regenerated. As he made the statemen in the HOPE, I will say right here that I never said any such thing. I said: "This is why I do not believe in the *universal* Fatherhood of God and the *universal* brotherhood of man. The theory isn't true, and every one who has been regenerated knows it. They know they are sons of God by the Spirit. 'We are all children of God by faith in Christ Jesus.'"

Bro. C. not being a critic I overlook his blunder. Many a Christian denies his experience by his theory. It may be so, I believe it is so with those who accept this theory. But why did Bro. C. omit the word "universal" from my remark?

I wish to say a few words in regard to Richard P. Chase's remarks on Rom. viii. 9. I believe the proper rendering is "If any man has not the Spirit of Christ he is not his." In the Greek there is no possessive case. But the genitive is equivalent to our possessive in this way: our possessive is equivalent to the objectiev after "of," or, to reverse it; the objective after "of" is equivalent to the possessive; as, "his" is equivalent to "of him." Now the word from which Wilson has rendered "of him" is *auton*, and is in the genitive case, which is equivalent to our objective after "of," equal to the possessive—"his."

Now "possessive" implies ownership. My knife implies the knife of me, *i. e.* is mine, is owned by me. "Now if any man, or one *tis*) has not the Spirit of Christ he is not his"—is not owned by Christ, does not belong to Christ. If Paul had intended to convey the idea that the sinner is not "of him" in the sense that only he is not a part of him, or out of him, he would have used the preposition before the accusative—*ex auton*—as in 1 John ii. 19: "That they are not of us (*ex-heemoon*)" *i. e.* they are not a part of us, of our body, the church.

Whether at some time Christ will ransom all is not the question. "He gave himself a ransom *for* all," and "whosoever *will*" may have the benefit of it by *taking* "of the water of *life*;" but there is not the least hint that he ransomed all and if he did not, then the sinner is not his, nor ever will be till he *drinks* of the "water of life." They are not his by redemption, the only possible way in which they can be his. In no sense is the sinner the property of Christ. They are Jehovah's by creation; so are "the *cattle* on the thousand hills," and David says the sinner "is like the beasts that *perish*" (Ps. xlix.) Philosophy and a roundabout argument may point them out as Christ's; but the *fact* remains that the Bible nowhere *says* the sinner, *in any sense*, belongs to Christ, but to the very opposite—"they are *not* his." Why, then, should *we* say they are, when God says they are *not*."

I read the HOPE, as it is sent to me by some one who may want to proselyte me. Well, that's all right. I am engaged in the same work—proselyting. Truth is what we want, and is what I have sacrificed everything in this world for. When I think of life in the future, and what it means, I want it. To say that I don't care for it because the majority may lose it, or because my end may come by a perpetual sleep, would betray in me a want of love of life and God's age-lasting glory. How can you intimate such a thing?

Hoping we shall all meet "in the sweet by and by," I am,

Your Bro. in Christ,
F. E. MERITHEW.

PITTSFIELD, ME.,

REMARKS.—I am glad to hear directly from Bro. Merithew, and to allow him to correct all wrong impressions which the Chase brothers or myself have given of him. For myself, regardless of the differences between us, I have had a kindly feeling toward him; and I want to deal fairly with him. And I am confident that the same is true of the Chase brothers. It is easy to be misunderstood, which is partly because a writer or speaker does not always say just what he wants to say. Perhaps, if we had heard just what Jefferson Davis said to his Southern audience, it might sound different. The worst I have thought of Bro. M. is that he likes discussion;—and in some forms, the tendency of debate is to make 'horns' grow. I hope none of us will be *too* combative.

1. I have looked up what was said about the 'fox.' It is on page 252 of last year's HOPE. I did *not* say Bro. M. called *me* a fox. What I said was, "I hope he did not intend to stigmatize another by the creation of the fox with such an imposing name,"—referring to "Inherent Immortality." But the statement he made implies that my *teaching* was *foxy*,—and it is referred to on page 263 as "Either a *cunning* [foxy] way of overcoming the difficulty that immortality is conditional, etc." About as well call a man a fox, as to claim that his teaching has the qualities of that sly animal. But as the brother disclaims the application of the 'fox' personally, I accept his explanation, and publish it.

2. As to Bro. Chase's statement of what he heard at the Camp-meeting, I cannot say why he left out the word 'universal.' It might have been, because, quoting from memory, he did not remember the exact form of the statement; or because he thought (and rightly too) that we would all understand the statement in the brief form: "the Fatherhood of God and the brotherhood of man." The *universal* Fatherhood and brotherhood are commonly so spoken of. I confess I am not willing to accept the idea that Bro. C. is not a critic as if it palliated an offense. He did not misrepresent the *gist* of Bro. M's. statement,—which is that every regenerated person knows that the theory of universal Fatherhood and brotherhood is not true. I think he sees that his remark needs modification. I am glad he owns one who holds the idea he condemns, as a brother in Christ.

3. As to the discussion on Rom. viii. 9, I have admitted in the HOPE of Nov. 1, page 333, what Bro. M. claims as to the translation of the text. Those who have not the Spirit of Christ are *not* his in the sense there used. But when a man, in the face of Ps. ii. 7-9, and other passages which Bro. C. considered, can say that "In *no* sense is the sinner the property of Christ," he will just have to wait a while.

I do not know what to think of a man—a minister of the gospel—who can say that Christ did not *ransom* all, when "He gave himself a ransom *for* all." If a man has not been ransomed, of course he never will be. It is what has been that shall be.—Eccl. i. 9. If it is not true that a man was ransomed, what "water of life" is there for him to drink in order to become Christ's? Is it the ransom, or the drinking, that makes him Christ's? If Christ did not ransom me—did not include me in his work—will my believing that he did make it so? If Paul does not teach that *all* were reconciled and justified by the death and righteousness of Christ, the English translation is terribly misleading.—See Rom. v. 10, 18. Instead of the Word saying, Come and drink *in order* to be redeemed, it says, "Return unto me; for I *have* redeemed thee."—Isa. xliv. 22. It seems that our brother might be able to see that all the crop,—the "much fruit" which Christ will bring forth—must all have been, in *some* sense, in the Seed when it was planted.—See John xii. 24.

4. I am willing to repeat what, in substance, I said before, "I'd rather have this blessed hope for *all* while I live, and be sniffed out at death, than to live forever and have the masses eternally dead." It does *not* show a want of the love of life, but an assurance that the joy of life largely depends on the completeness of the family. Christ himself will not be satisfied until he sees the travail of his soul—the full fruitage of his ransom for all. The sweetness of "the sweet by and by" will be largely due to the fact that we will all be there.

I commend to our brother's special attention the "Glimpses of the Plan," by sister Bishop.—EDITOR.

EXTRACTS FROM LETTERS.

Christ Is Mine.

I LOVE the teaching of our little paper better and better every number. The article on the Second Birth is the best I have ever seen or heard on that subject.

In answer to a former question, I would say, I am a Christian, though I do not belong to any denomination or sect; but Christ is mine and I am his, and what more can I say?

I inclose you a dollar for the HOPE another year, and twenty-five cents for your photograph. I hope that you and family are well and that our good Father will prosper you so that you will be able to continue the work you have been doing so many years. L. S.

BLOOMER, ARK.

Much Interested.

INCLOSED find one dollar, which please credit on my subscription for the HOPE. I am getting very much interested in the paper and cannot afford to be deprived of its interesting and logical Biblical teachings.

Bro. Ora M. Chase is now (Nov. 13.) at my place holding revival meetings. He loves the new light, and has a faculty to present it in love that others may see it. He sends love to you, and often wishes he could see you. S. A. L.

ELLINGWOODS CORNER, ME.

More Charity.

HAVING had thrown into my hands a few copies of your paper, in the teaching of which I am much interested, I herewith inclose a dollar, for which please send me THE WORLD'S HOPE. I love that title. Am praying that we may all have more charity and a broader view of God's plan of salvation.

ROSSVILLE, ILL. L. E. C.

Tried Material.

IT seems to me we who meet here to worship and study the Bible are tried to see of what material we are. But, thank God, if our foundation is the Rock Christ Jesus, we are able to stand. A brother B. came among us. I am glad I can call him brother; but he could not call anyone brother who could not see Substitution with him. Oh, how small this point looks to me, when I think of one who teaches these truths so grand and glorious to the true Christian heart. One sister told him we are to love our enemies, and do good to them that do evil against us. He wanted to proselyte, but he failed. Instead of lashing us, the lash fell on him, and he felt it before he left the meeting, for no one would argue with him.

Brother, the Lord is with us. Praise his name! I am thankful for the kind spirit manifested in the HOPE, which has been the means of securing you another subscriber—one who has lately come in with us. Please send from November 1, which so clearly explains the second birth.

May still greater light be made known to you out of God's great treasure-house.

READING, PA. R. H. H.

Getting Waked up.

INCLOSED find two dollars for this and next year for the HOPE. We love it more and more, as it is so full of light and truth. It is a great privilege God has given you to bring this present truth before so many people. You make it so plain, how can anyone help seeing the love of God in saving the human family? Wish we could see your face and here you talk more on these grand truths. We are getting quite waked up on this great work of the larger hope; for it does so increase what is meant by the little word 'charity' in our hearts. As God has borne with us, it helps us to bear with others.

Dear Brother, may you be strengthened and blessed in the great work you are doing for Jesus' sake.—AMEN.

MR. & MRS. ZINA FORD.

NEW HAMPSHIRE.

Thoroughly Convinced.

ALMOST as my own father would I address you, though I was thoroughly convinced of sin and righteousness, and was baptized by a Christian minister almost two years before I saw your writings. I shall not attempt to describe the load which your Scriptural expositions removed from my mind, nor the blessedness of the peace which they have brought me. Everything looks different to me, and what once seemed to be a conglomerated mass of chance, now appears a perfect revelation of the order, wisdom, and love of God. Many dark passages of Scripture which would cause me to shudder, are now, when interpreted in the light of the Bible Plan of the Ages, indispensible to the system leading up to the final restitution of all things.

I have now devoted almost two years to studying the Bible in the light of the Plan of the Ages, and am now thoroughly convinced that the larger hope is a Bible doctrine, and seems to me to be indisputable; though it behooves us as Christians to be patient with others, and not be dogmatic, but let the Lord have his due time in convincing the world. I have preached publicly only a few times, but have done a good deal of talking privately, and have met a good deal of opposition from relatives and sectarian ministers. I love to do all I can to tell the glad tidings which shall be unto all people. M. J.

ANDERSON, MO.

For Conscience' Sake.

I HAVE lately become acquainted with another dear brother who has been disfellowshipped by Bro. R. for conscience' sake. His name is H. C. Samson, who was formerly Professor in the Scandinavian department of the Morgan Park Theological Seminary of this city. While there "Millennial Dawn" fell into his hands, and he became quite interested in the truths it contains:—so much so that he severed his connection with the Seminary and moved to Allegheny to translate the book into Danish. It appears that by the time he had reached the middle of Vol. 3, he had discovered the true nature and tendency of Bro. R. and his work. Of course, he was instantly abused and cast out, like so many others, (for their good, I think). He is now fully liberated, has discarded the *false* doctrine of Substitution, and is now waiting and seeking more light.

This dear brother has suffered and is still suffering for conscience' sake. His love of the truth has cost him much, so that he is now in very straitened circumstances financially. His former situation, with a salary of $1000 a year is open to him, if he will renounce the blessed truth; but this, thank God, he does not appear willing to do. He is evidently a true child of God. He has accepted the larger hope of the full salvation of *all*, in Christ. He is also anxious to read your paper and books. Please send him on my account the HOPE, DAY DAWN, MOSES AND CHRIST, and ATONEMENT. I know it would be a great comfort to him if some of the brethren would write to him, to the end of comforting and strengthening him. How can we better serve Christ than to hold up such a brother's hands. His address is: H. C. Lamson, 17 Rhine St. Chicago, Ill. JULIUS STADE.

Thoughts and Conjectures.

DEAR BROTHER PATON: IF I can write so that you can read it without too much of your valuable time going to waste, it will let me give vent to thoughts and joys which to me are health and life and peace. We cannot expect otherwise than that my conceptions will be, as you expressed it in your kind letter, "a little mixed," seeing that we are here after the mixing of the leaven in three measures of meal, during the first four hundred years, A. D. Shall I understand that the three measures of meal refer to the descendants of the three sons of Noah? The leaven of truth and great joy was hid among all of them, and is bearing fruit to the ends of the earth.

We indeed see through a glass darkly, patiently striving and looking forward to the time when we shall know as we are known.

You and I have been accustomed to hear much said about man's "Moral Freedom." Have we not been taught that man had so much freedom that he could defeat God in his purpose, and write *failure* across His kindest endeavors? But we see that the "True light" now shineth for Jews and Gentiles, to enable us to be a mutual help to each other; and by God's grace assisting us, we will arise to a more perfect knowledge, and consequently to higher joys, and qualifications or more extended usefulness, under

the lead of our great Teacher and Saviour.

Your idea of God's first and second things I most heartily endorse. Nay more, I would not have it any other way than that the second things should be the last; though there must necessarily be some *mixing* to get from the first to the second.

I have just been conversing with a minister of the———Church concerning the "Garden of Eden." Before I broached the subject, he had said that his opportunities and helps had been many, for a critical and thorough study of the Scriptures, from his youth till now, and he has been preaching forty years. He interprets the "Garden" as a once literal reality. He does not see that it beautifully and graphically represents the mind of man. Perhaps to do so would spoil some of the so-called orthodox ideas that he entertains.

I will not say that I am not somewhat "mixed," but it appears to me that the "Tree of Life" points to our Saviour; the "Tree of the knowledge of good and evil" to our school of experience; and the rivers to God's grace. For notice the definition of their names made into a sentence. The extension of God's grace shall bring to the four quarters of this earth (or Universe) joy and prosperity. A beautiful thought of a beautiful God and for a beautiful purpose. "Serpent," a beast of the field," is a power or principle personified, and consisting of knowledge only. No love, no purity, is ever claimed for it.

I need not specify the points of resemblance between a garden and the mind of man, or these other conjectures, as you will readily see for yourself, if my ideas are tenable; and you may give them to the HOPE readers as you deem best. I accept the above means to an end, looking up to God in the language of Rev. xv. 3, 4. G. C. S.

MIDDLEVILL, MICH.

A Dream of Resurrection.

I HAD a blessed dream of the resurreetion nearly a year since, that causes me to have a restlessness with the things of this world, and a pressing desire to reach the glorious, new, bright world. I can only talk about it, for I cannot tell it. Oh, blessed reality of the unseen future; the dazzling beauty, grandeur, and glory that the Lord has in reserve for his children! We are not now able to comprehend the Bible prospectus of the world to come, "wherein dwelleth righteousness."

I have tried to live at the foot of the cross of the anointed Jesus from my boyhood. I love God because he first loved me. I strive to live like Jesus keeping the old nature on the altar, for the building up of the new man, and the abundant percentage of love it brings. My life must be consistent with my profession. Oh, love of God, unbounded and unobstructed by feeble man, draw me on to thee! I am reaching out for thee. I have been persecuted for right-doing and right-believing. I am glad.

I went down into death, or the lower regions, full of pain and corruption. Just as I struck the bottom, I lost consciousness. I slept the sleep of death. I was as though I had perished. But the next moment I was awakened, and was in the element of resurrection. I had no pain, no trouble, no memory of the past, but a sense of moving upward through the resurrection element, which was as a dark cloud. I saw a light penetrating through, and in that small stream of holy light I was drawn, increasing in sensibility and strength until I reached the golden city. There I fully recognized myself a new-born spiritual creatnre—an infant of the resurrection. I was raised up by a brother, and in a moment I became strong. I was able to take in the situation in the new, bright world, with redeemed ones going and coming at lightning speed. I saw the peace of God on and in everything; and the glory of God made glad the "all things." Then I understood the Scriptures in almost a moment of time, and could quote them.

Glory, glory, thrice glory to God and the Lamb forever!! Tongue cannot tell the holy raptures. I would hasten to the reality. Oh Father, draw me! I want to see Thee, and praise thee with the new tongue.

There was not a tear in the holy place. I looked back over this old world, and it was the stench of death, out of which Christ was saving and raising the Adamites, to a higher holier plane,—completing the creation. I saw perpetual progression.

I have tried to express something of my dream, but have fallen far short. Neither are you, dear readers, able to receive it from me. But we will soon meet there to drink in the unspeakable pleasure and peace of that holy world. Hold fast the faith. We are now in the *Parousia* of Jesus, and the fires of the second death are appearing. Magog's host are organizing to meet Gog. Plowshares are converting into swords, and pruning-hooks into spears. But there will be peace and goodwill beyond. God be with us.

G. C. BROWN.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 12., No. 24. ALMONT, MICH., DECEMBER 15., 1894. $1.00 a year.

CHRIST'S MIRACLES.

A MIRACLE is a wonder. Christ's miracles were wonders wrought by supernatural, or at least, by *superhuman* agency. Perhaps, if rightly understood, spiritual forces are as natural as the lower order of forces, which we commonly *call* natural. And Christ's miracles might be defined as "Wonderful results, produced by forces, or the operation of natural laws, higher than those with which finite man is familiar." The word translated natural in the New Testament should be animal.

A certain class of Scientists or Philosophers may deny the possibility of miracles,—such as are attributed to Jesus; but in so-doing they may be simply revealing their ignorance of the *higher side* of the Nature of which God is the Source. And we might as well have no God at all, as to have one that could do nothing above the power or comprehension of the finite mind. We may apprehend wonderful facts, whose solution is far beyond our ability to understand. It appears evident that such miracles were a necessity, at least at the introduction of Christianity.

In considering the object or design of "Christ's Miracles," we suggest, (1) that they were necessary to prove his Divine Lordship; (2) that they were important as a means of revealing his sympathy and love for humanity; and (3) that by them was given a foregleam of the Divine purpose to be wrought out by our Lord Jesus Christ.

I. THEY PROVED HIS LORDSHIP. The fundamental doctrine of Christianity, as distinguished from other systems of religion, is that *God* was manifested in the flesh. No reference is here made to either Trinitarianism or Unitarianism—which may both be extremes; but the claim of Christianity is that God's attributes were embodied and manifested in Jesus the Divine Son. The Father has given him a name "more excellent" than any of the angels (Heb. i. 3, 4); the Son is thus addressed by the Father, "Thy throne, O God, is forever and ever."—Ver. 8. It is the "name," at which it is said "every knee should bow."—Phil. ii. 9, 10. Besides

wearing his Father's name, he manifested the Father's love, mercy, forgiving grace, authority, and power. He was the "express image of his Father's person" and character. It is a glorious gospel fact that in Christ *God* came nigh to mankind—not to appease his own wrath, but to manifest his own love.

Natural, intellectual, men may say Jesus was a good man, a great teacher, a great reformer, but deny his divine Lordship; but if he were not *more* than man, he was not a *good* man. If there be any truth in the Christian Scriptures, the claim of Christ was that he was divine, that "all power in heaven and earth," was given to him, and that it was *God* who taught and worked in and through him; and the miracles of Christ were designed to *prove* his Lordship. There was nothing over which he did not prove himself Master. He was Lord of the unclean spirits. When He commanded the devil to get out of the man, he had to obey. He was Lord over all physical and mental diseases; lunacy, leprosy, palsy, lameness, deafness, dumbness, blindness, "all manner of diseases,"—yielded at his word; and even death itself—the legitimate climax of disease—was destroyed by his word or touch.

He had full power over sin. The salvation from sin—not only in act, but in nature, by regeneration—is well called Christ's greatest miracle. His physical miracles were types of this. The earthly is the shadow of the spiritual. As he could keep men from perishing *bodily*, and even raise those who had perished,—so he proved his power to save those who were dying or dead *spiritually*. The distinct proof of his power in both ways is seen in the case of the man who was sick of the palsy. When he saw the faithful perseverance of the friends that brought him to Jesus, instead of giving at once the healing they wanted, he gave what was better, and for which they had not even asked. "Thy sins be forgiven thee." Here he was met by the scheming Pharisees who reasoned both poorly and well; well in their conclusion that God only could forgive sin; poorly in that they set Jesus down as a blasphemer. He used the circumstance to prove that he was *God's* expression. He asked them which took the greater power, to forgive or to heal. They knew that only God could do either; and then he healed the man to prove that the Son of man had God's power on earth to forgive sin.

Dear needy ones, he has the same power and willingness to forgive sin today.

In our S. S. lessons we have further learned that he was Lord *also* of the Sabbath (which implies that he was Lord of all)—and made even the *law* concerning it yield, where man's *good* required it. And he had power over nature. He spoke to the winds and the waves and they obeyed him, and "there was a great calm."

Dear Christian friends, can you not apply this spiritually also, remembering the great calm that came to you when he spoke peace to your heart.

II. They Proved His Love for Mankind. But little need be said here on this point. It is a simple fact that in all his miracles, he

came in touch with the poor, the needy, the hungry, the sick, the sorrowing, the afflicted, the suffering. *All* human wants were provided for. No wonder that the masses were drawn to him,—that the common people heard him gladly. No wonder that little children loved him, and nestled upon his bosom. The great wonder is that *anybody* hated him. But they hated him without a cause. Oh! the woefulness of Phariseeism or aristocratic churchism! That is what ailed those Jewish leaders. Let us beware of the righteousness of the scribes and Pharisees. But let us all, old and young, remember that Jesus is the same loving Friend of mankind today!

III. They Gave a Foregleam of the Divine Purpose to be wrought out by the Lord Jesus. His miracles were pictorial illustrations. He not only preached, but *showed* the good tidings of the coming kingdom. Luke viii. 1. He gave a glimpse of the state of things as they will be when God's kingdom shall have fully come, and His will shall be done in the earth as it is done in heaven. It is only a part of the mission of Christ to fit people for a home in heaven. The other part which has been too much neglected is to make *earth* like heaven. We can preach it. He not only preached it but gave a demonstration of his power to produce the change.

Sometimes men say, "Ah! your idea is utopian; things always have been as they are, and always will be." That is well enough for Infidels to say, but let no Christian say it. Christ would say, "Oh ye of little faith! wherefore didst thou doubt?" The mission of Christ must be fulfilled; and in one of our S. S. lessons he expressed the divine purpose in reference to Satan's kingdom under the figure of the strong man being bound by one "stronger than he," who would then "spoil his house." So we find the blessed Christ, who is stronger than Satan, casting out the strong enemy, and then destroying every article of furniture in his house, or every element of his kingdom. Under the enemy's reign the earth is terribly furnished. Here are sin, sorrow, pain, poverty, all manner of disease,—men's bodies and mind's under the fearful curse, and all Nature in sympathy with the infernal reign. The enemy is called "the prince of the power of the air," and the woman whom Jesus healed, he said had been bound of Satan "these eighteen years."

Christ's miracles left alone neither the devil nor any of the elements of his kingdom. What that is a curse to man that he by his gracious power did not destroy? And John tells us that the time is coming when all these things,—pain, sorrow, tears, curse and death,—shall be no more.

This blessed mission of Christ is exemplified in each true case of regeneration,—the enemy is bound and his house destroyed;—and the individual work—the work in our hearts—is but a miniature of his work as a whole:—Satan is to be completely over-powered, and his kingdom destroyed.

Blessed lessons these S. S. lessons have been! Blessed hope for all under the Enemy's power! Blessed

Saviour, mighty to deliver! Blessed work, in which it is the glorious privilege of all the saved to share, both now and hereafter! Blessed prayer, in which it is ours to join until it is fully answered, "Thy kingdom come; thy will be done in the earth, as it is done in heaven." And may we all realize that only Christ and his gospel and the principles of his kingdom applied, can destroy the ills of earth; and may we faithfully use the means placed in our hand, with the full assurance that our prayer for victory shall be answered; that the winds and the waves of Satan's storms shall cease; that there will be a great calm; that our labor shall not be in vain in the Lord, and that in due time every knee shall bow to Christ and own him Lord of all, to the glory of God the Father.

DENYING THE LORD.

In 2. Peter ii. 1, the apostle speaks of a class of false teachers who should privily bring in damnable (or destructive, R.V.) heresies, even denying the Lord that bought them. Some, in order to suit a theory of their own, have used this as if the heresy mentioned was not denying the *Lord*, but "denying the *ransom;*" and they make it read "denying that the Lord *bought* them."

It is denying the *Lord*, (who bought us with a price) that is here condemned. That must be denying the Lord Jesus Christ. And by reading the whole chapter it appears that the apostle is speaking specially of those who by living grossly immoral lives, deny him by their works. This is confirmed by reference to Jude 4, where the apostle speaks of certain men who crept in unawares, "ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ."—R. V.

He is surely the One "that bought us." To deny *him* would naturally include denying the ransom—that is, denying what was given as a ransom,—for we are plainly told that he "gave *himself* a ransom for all."—1. Tim. ii. 6. Putting these statements together, would it not be a fair inference that Jesus Christ was the Lord before he bought us? Put in the form of a syllogism, it stands thus:

The *Lord* bought us with a price; He gave *himself* as the ransom-price; Therefore he was *Lord before* he bought us.

Careful readers of the four "gospels" must have observed that Jesus is called Lord many, many times before his death. He proved himself Lord of devils, of men, of nature;—commanding, they obeyed him;—and he declared that, "The Son of man is Lord *also* of the sabbath." But it is a peculiar fact, that a certain class of substitutionists,—who condemn, and consign to hopeless destruction all who renounce *their theory* of the ransom,—in spite of all the Scriptural truth above mentioned, claim that between the incarnation and resurrection, Jesus was but a *man* and that the price was merely human nature—a human sacrifice. Who is "denying that the *Lord* bought them?"

Better, dear friends, fall into the hands of the living God, than the hands of such men; for *His* judgment is just, and "His mercy endureth forever."

DENYING CHRIST'S MANHOOD.

That class of substitutionists who deny that Jesus Christ was *Lord* before his death, are by their theory and method of reasoning, led to deny that he is a *man* since his resurrection. They say He has had *three* distinct natures, but only *one at a time:*—that he was first a "spiritual being," and ceased to be that when he became a man, or "human being," that as a "human being" he gave himself a ransom, and so as a Substitute, died an eternal death, and was raised a "divine being,"—and therefore he is no longer a man. This, to some of us seems like being "wise (?) above what is written." It is an attempt to define what God has not revealed, and reminds us of our Lord's own statement, "No man knoweth the Son, but the Father." Matt. xi. 27.

It is impossible even to speak of one who has had "three distinct natures," without saying *he* to identify him. The statement suggests two questions which probably have not been answered: (1) If the pre-existent he, the "spiritual being," ceased to be, then *who* came in the flesh, or became a "human being?" (2) if he, the "human being," died an eternal death, then *who* was raised a "divine being?"

When a man's reasoning and consequent theory bring him in direct conflict with plain statements of the accepted standard—the Word,—we must infer that his *theory* of the ransom is defective. The theory is that Jesus *cannot* be a man since his resurrection, because "as a man" he had to die an *eternal death*, as a Substitute for the whole race, that they might live. The changes are rung on *anti-lutron*—an "equivalent price," —but it has never been shown how, or on what principle of justice,—which he says is to be "satisfied," —*one* merely "human being" *could be* an "equivalent" for the whole race of human beings. It also remains unexplained how "justice" —having been "satisfied" by the eternal death of the Substitute, can claim or allow that any of the race, or "a multitude as the sand of the sea," should die an eternal death also. Either Justice or the "Theory" is strange.

But the Scriptures plainly speak of Jesus as a *Man* since his resurrection, hence the human *theory* of the ransom is at fault—unscriptural. Indeed, "Jesus" was the name of the Man, and the risen and glorified Saviour says, "I *Jesus* have sent mine angel to testify unto you these things in the churches. I am the root and the *offspring* of David." And the coming One is the "Lord *Jesus*."—Rev. xxii. 16-20. Instead of his death being eternal, the apostle says, "He was delivered for [on account of] our offences, and [we being justified and reconciled in his death, Rom. v. 9, 10] was *raised again* for [on account of] our justification."—Rom. iv. 25. So instead of our justification to life (Rom. v. 18] requiring his eternal death, it gave ground for his and our resurrection. "He rose the third day according to the Scriptures."—1. Cor. xv. 4. Better believe the Scriptures. Jesus himself said, "I am he that *liveth*, and was dead; and have the keys."—Rev. i. 18. This is the key of all Christian hope—the dead

are not eternally dead;—*He* lives, and therefore we shall live also.

It was not his *manhood*, but the *sin* he assumed, that was destroyed, resulting in the man being raised to a higher condition. A glorified *Man* in the court of heaven is a grand gospel fact. Let no sincere learner (disciple) hastily deny it. Let us see. Is not this "*Man* Christ Jesus" our "Mediator?"—See 1. Tim. ii. 5. Is it not he who "suffered being tempted," who is our "faithful High Priest," and can "be touched with the feeling of our infirmities?" and is not this the reason for coming boldly to the throne of grace to obtain needed help?—See Heb. ii. 17, 18; iv. 15, 16. Is not the Son of *man* to come in his glory to judge the world?—Matt. xxv. 31. And does not Jesus tell us that the Father has committed all judgment unto the Son, "*because* he is the Son of man?"—John v. 22, 27. And what a glorious "assurance" God "has given unto all men" in that he has ordained "that *Man*" to judge the world, and "raised him from the dead" for that purpose!—Acts xvii. 31.

None of *us* have ever denied the ransom, nor thought of doing so; but in view of these Scriptural truths, who that is without prejudice will wonder that we reject a merely human theory of it, even when in consequence a man consigns us to hopeless death. We have a wiser and more merciful Judge in the blessed "Lord that bought us," not by dying *instead* of us, and remaining dead, but by taking us into such *oneness* with himself that his death and rising and righteousness all become ours. —See 2. Cor. v. 14–21. "I speak as unto wise men, judge ye what I say."

NOTES ON SUNDAY-SCHOOL LESSONS.

The Prince of Peace.—Isa. ix. 2–7.

(Christmas Lesson, Dec. 23.)

GOLDEN TEXT.—Of the increase of his government and peace there shall be no end.—Isa. ix. 7.

INTRODUCTION.—This passage of Isaiah's prophecy, selected for our Christmas lesson, was written more than seven hundred years before the birth of Christ. It is one of the many Messianic prophecies found in the Old Testament. Other passages announce that He would be born of a virgin, be called Immanuel, (God with us), and give a picture of his righteous victories, and his reign of peace. It is a difficulty, even a stumbling block to some, but not a reasonable objection to the Messianic character of these prophecies that they are mingled with, and partly based upon the natural, historic events of the prophet's day. It was not the design to make all plain at that time to the casual thinker or the untrained mind. The remark of the prophet, that the way-faring men, though fools, (untaught persons), should not err therein, refers to a still future period.—See Isa. xxxv.

I. LIGHT AFTER DARKNESS.—Vs. 2–5. This principle is applicable in several ways. The darkness is a characteristic of the natural mind without the knowledge of Christ. When this prophecy was written it was a time of great national darkness to the Jewish people. Such was the state of the world when Christ was about to come. But in every case light follows darkness. "The evening and the morning" make God's day, and illustrate His plan. The order of succession is not light and darkness, but light *after* darkness. So it is righteousness after sin, and life after death.

The prophet was doubtless speaking primarily of the devastation of the country by the Assyrian army, and the subsequent deliverance, which was anticipated. The natural is always the shadow of the spiritual, and though the natural deliverance of God's ancient people may—as some critics claim—have been what the prophet thought of, the spiritual is *greater* than the natural, and the revealing Spirit of God *meant* the spiritual, and Matthew, led by that Spirit, applied this passage to the coming of Christ, the Light of the world.—Matt. iv. 15, 16. (A good Christmas topic.)

The next thing in order, as a result of light, is joy. The 'not' of verse third should not be there. The revised version reads "Thou hast multiplied the nation, thou hast increased their joy." The ingathering of harvest and the division of spoils after battle were two occasions of great joy and feasting. Such joy was the natural experience of the nation when their foes and oppressors had been conquered, and they were prospered.—See also verse 4.

This principle of joy as a result of light is certainly true individually. To know God is life eternal, and in this light of life we see our great enemy, our oppressor, broken, and we anticipate a glorious victory, infinitely more important than the victory of the nation in the prophet's day, or that of Gideon over the Midianites, which were but types.—(See Judges vii.) The yoke was a symbol of servitude, and the staff a symbol of authority. To have the enemy's yoke and staff destroyed is a great joy. But the Lord's yoke is easy, and his staff a comfort. "Rejoice in the Lord always, and again I say, Rejoice." God's prophets were not pessimists.

The sense of the fifth verse is regarded as obscure. There is a marked difference in the revised version, "For all the armor of the armed man in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of fire." The implication is that the remains of the terrible battle are to be completely burned away. In every sense war shall cease, and peace shall prevail. This gives a good reason for the 'For' that introduces the next verse, and a glimpse of the Saviour's mission. It also reminds us that not only the shedding of blood for remission, but also the fire for destruction, is necessary to complete the great reconciling work of Christ.

II. THE COMING ONE.—Vs. 6, 7. There can be no reasonable doubt that this was a Messianic prophecy. All in the preceding verses anticipates this result, and it shows that the Spirit *in* the prophet had the spiritual in view, whatever the minds on the natural plane may have thought. When these words of Isaiah were uttered, the Assyrian army had not yet been destroyed, and yet the prophet speaks with confidence as if it were already done,—and it is not improbable that he may have expected the Messiah to appear very soon and deliver them. The Spirit in the prophets often put future events in the present tense. Seeing what is sure to be—the end from the beginning—God calleth those things to come as if they had already taken place. So God has put all things under man's feet, but Paul (in Heb. ii.) explains that "We see not *yet* all things put under him; but we see Jesus,"—the pledge of its fulfillment.

It may be that in this seventh verse we have a *progressive development* of the Christ, from the child born in the lowliest state, to the highest attainment as the "Prince of Peace." He bears all the names and reveals all the characteristics of Jehovah, but it seems that Christ is not brought practically to view as the *Father*, until after the marriage of the Lamb, when the regeneration of the *world* is due. He is called the Brother and prospective Husband of the church; but is he ever called *her* Father?

Not seeing the Plan of the Ages, people are liable to crowd everything into a huddle. This age is not the period of the anticipated reign of the Prince of Peace. This is the age for the calling out of the elect church who are to reign with him. After this age even, the saints being with him, he must reign as a Conqueror, before his reign of peace. David represented him as a Conqueror, Solomon as Prince of Peace. His conquering reign must end, when the last *enemy* is destroyed, (1. Cor. xv. 24–29), when he is to present a thoroughly subdued and reconciled world to his Father; but as Prince of Peace we are assured that his reign shall never end. Then indeed there will be peace on earth, and the prayer will be fully answered, "Thy will be done in the earth, as it is done in heaven." Of the *increase* of his government, and of peace, there shall be no end."—R. V. The prophets clearly teach that the kingdom of the Messiah shall extend over all the earth, and be of endless duration. But let no one suppose that this excludes the Bible idea of

(*Continued on page 377.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year	$1.00
For Six Months	.50
To Foreign Subscribers	1.25
Sample to any address	Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

SEND FOR

THE GOLDEN LINK,

or

SHADOW OF SIN.

A book of 418 pages, by Ermina C. Stray, published by the LARGER HOPE PUBLISHING CO.

"A Story of Our Times."

Do not fail to read it.

Price, cloth bound, $1.00.

Address:—

LARGER HOPE PUB. CO.
Almont, Mich.

☞ THE ATONEMENT is a book containing ninety-six pages, and the price, postage paid, is only ten cents a copy, or a dollar a dozen. It is a small book on an important subject, and is regarded by many as just the thing to circulate among thinking people. Send to this office.—EDITOR.

CONTENTS.

CHRIST'S MIRACLES	369
DENYING THE LORD	372
DENYING CHRIST'S MANHOOD	373
NOTES ON SUNDAY-SCHOOL LESSONS,	
The Prince of Peace, (Dec. 23)	374
EDITORIAL ITEMS	376
RICHES FOR THE POOR	377
PRAYER TO BE ANSWERED	378
CHRISTMAS MESSAGE	379
LESS INTOLERANCE	380
EXTRACTS FROM LETTERS,	
Prize it Highly	380
The Promises Precious	380
Counted the Cost	380
"THE SONS OF GOD"	381
LIFE VIEWS, OR Life Views IMPROVED, WHICH?	382

BY observing the date, with the name, on your wrapper or paper, you may know your standing in our subscription book. "Mar. 95," "June 95," "Sep. 95," or "Dec. 95," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 95*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, or "Dec. 94," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

ANY one who will pay one dollar in advance on his own subscription for the HOPE, may send as many *new subscriptions* as can be secured, at the rate of *sixty-five cents* a year. This reduced rate does not apply to renewals; and in case of such reduction, the price must accompany the order. It seems as if the list of readers might soon be doubled. May the Lord of the harvest direct us all.

IF YOU WANT to give your friends a holiday or birthday present, remember that THE GOLDEN LINK makes a nice present, especially for young people. Price, nicely bound in cloth, $1.00. Send to this office.

☞ LET those who want to have the Editor's photograph, cabinet size, send twenty-five cents to this office.

MOSES AND CHRIST is a book of 220 pages. Price, cloth-bound, 50 cents; in paper cover, 30 cents.

☞ Send names for sample copies of HOPE.

(*Continued from page 375.*)

the kingdom of the heavens, the home of immortals, who shall rule *over* all the earth.

The story of Jesus, and the Christmas gladness of his birth, will go together wherever his name is made known; and the joy of the angels when announcing "the good tidings of great joy which shall be unto all people," has a greater reason when we see the endless duration of his peaceful reign.—(See PERFECT DAY.) There will always be children to be glad because He was born.

(The first article in this paper may be taken instead of the Review Lesson for Dec. 30.)

RICHES FOR THE POOR.

1. Our Father God is rich. The silver and the gold are His, and "the cattle upon a thousand hills." (Psa. l. 10–12.) He is rich also in mercy. (Eph. ii. 4.)

2. In Rom. ii. 4, we read of the "riches of his goodness, and forbearance, and long-suffering," leading on the sinner to change of mind, reception of Christ and a new life.

3. In Eph. ii. 7, we find that God will point out in the ages to come the surpassing riches of His grace in graciousness on us in Christ Jesus.

4. In Phil. iv. 19, the Apostle says that the God he has proved will supply all our need according to the riches of His glory in Christ Jesus. Hallelujah!

5. "The same Lord of all is rich unto all that call on him."—Rom. x. 12. Then why be poor for want of calling?

6. "God chose the poor, the destitute, as to the world, (1. Cor. i. 26), rich in faith, and heirs of the kingdom which he promised to those that love him.—Jas. ii. 5.

7. The rich (believers) in the present age are to be doing good, to be rich in noble works; free to impart, ready to communicate.—1. Tim. vi. 17–19.

8. The Lord counsels us all to buy from him gold-coin (love) coined out of fire, (trial,) that we may become rich.—Rev. iii. 18.

9. Do we understand the grace or favor of our Lord Jesus Christ, in that for our sakes he became poor, destitute, although he was rich; in order that we, by his poverty, might become rich?—2. Cor. viii. 9.

10. Then let the word of the Christ be indwelling within us richly.—Col. iii. 16, 17.

11. God gives to us all things richly for enjoying by using and scattering, for there is that scattereth and yet increaseth; there is that withholdeth more than is meet and it tendeth to poverty.—1. Tim. vi. 17, 18; Prov. xi. 24.

12. God pours out on us richly a renewing of the Holy Spirit, through Jesus Christ, our Saviour from sins and sin, Satan and sickness, selfishness, shame and sorrow, in order that, being justified, that is, having been declared righteous, by his favor, we might be made inheritors, of age-abiding, aionian life. Tit. iii. 6; 1. John ii. 2; John i. 29; Heb. ii. 14; Ex. xv. 26; Rom. viii. 7, 18; Phil. iv. 4.

13. By giving diligence in working out our spiritual addition there will be further supplied to us richly the entrance into the age-abiding kingdom of our Lord and Saviour Jesus Christ, which he at its close, when every enemy shall be subdued, will give up to his Father, that God may be all in all.—2. Pet. i. 5–11; 1. Cor. xv. 24–28.

14. Beloved, are we truly in every thing enriched in Christ Jesus, * * so that we are not coming behind in any one gift-of-favor, ardently waiting for the revealing of our Lord Jesus Christ?—1. Cor. i. 4–9.

15. But once more, O ye children of the rich Father, followers of the rich Lord, who gave up his riches, to make you rich, are ye enriched unto all liberality, in everything, working out thanksgiving to God? Do ye remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive?—2. Cor. ix. 11; Acts xx. 35.

16. Paul said he was poor, yet enriching many. How many of us would be willing for one year to give the Lord all our net income, (we accepting food and raiment,) for his work and his glory?—2. Cor. vi. 10; Matt. vi. 19–34; 1. Tim. vi. 9–12; Heb. xiii. 5. If we are in debt, commit our debts to him. If we can hardly make the two ends meet at present, tell him that by his grace we do and will give him our year's work, business and service, to glorify him, spread his glad tidings and help his needy ones.

May God make you rich in every good work to do his will.—Amen. H. VEYSEY.

PRAYER TO BE ANSWERED.

"I exhort therefore, first of all, to make supplications, prayers, intercessions, and thanksgivings in behalf of all men: in behalf of kings, and all who are in high station; so that we may lead a tranquil, quiet life, in all piety and seriousness. This is good and acceptable before God our Saviour, who desires *all men* to be saved, and come to an accurate knowledge of the truth."—1. Tim. ii. 1-4.—Em. Diag.

THIS exhortation to the church is indeed comprehensive, giving a glimpse of the largest hope, as well as an indication of our Father's power over the minds of those for whom we pray. It may be those in authority, or otherwise. We are assured that whatsoever we ask, (if we do not ask amiss) we shall have it. "Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."

The earnest prayer of a righteous man availeth much; and we know our Father waits to listen to a petition from them that love him and keep his commandments, when offered in behalf of one of his creatures whether saint or sinner. We are glad the word reads, "God commendeth his love toward us, in that while *we* were yet sinners, Christ died for us." And how comforting the assurance that God is no respecter of persons, and is not willing that any should perish. And no power is able to thwart *his* desire. "Whosoever *shall call* on the name of the Lord shall be saved." With this in mind, listen to the prophet, "Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth [present governments and order of things] shall be devoured with the fire [judgment] of my jealousy. For *then* will I turn to the people a pure language, that they may *all call* upon the name of the Lord, to serve him with one consent."—Zeph. iii. 8, 9.

Glad tidings indeed! O Lord! with our whole heart will we shew forth thy marvellous works. Dear fellow-workers in Christ, let us pray without ceasing, in behalf of *all men*. Our prayers are as incense, "a golden vial full of odours, which are the prayers of saints:" bottled up—as yet not answered,—as is also the prayer on the cross, "Father, forgive them," (for a prophecy of its answer see Zech. xii.) and the other, "Thy kingdom come: thy will be done in the earth." Christ is still waiting for the due time for the answering of this, his ardent desire. And so we wait; for these prayers will be poured out upon the golden altar which is before the throne, and God will pour out his Spirit upon all flesh: and "He will destroy in this mountain [the throne of grace in the kingdom] the face of the covering cast over all people, and the vail that is spread over all nations; and he will swallow up death in victory."—Isa. xxv. "As the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth, it shall not return to me void, but it *shall* accomplish that which I please, and it *shall* prosper in the thing whereto I sent it."—Isa. lv.

Great and precious are these promises, coming as they do from him who cannot fail; for there is nothing too hard for God to do. Then, may we not rejoice even in this hour of earth's troubles? for we shall soon hear the joyful song, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for [Satan] the accuser of our brethren [all men] is cast down, who accused them day and night." Thus shall we realize the fulfillment of the prayers of the true church, which through the age have been bottled up, or in the golden vials. Our Father hears the prayers of the pure in heart.

But let us not overlook that other thought, that kings, and rulers of municipal governments, may be influenced or restrained to some extent, even now. And no doubt some of us, who see the largest hope, have been led under some circumstances to call upon God for some manifestation of his restraining power over men who have purposed to do some great injustice to their fellow-men. I think if we could get into the way of seeing these things in the light of present opportunities, we might avert much evil. I speak from experience. I have seen wonderful results, bringing blessing to many, in answer to secret prayers for rulers, which I think God's Spirit suggested. Oh! let us not be afraid to take things to the throne of grace. By so doing we hasten the coming of the kingdom of Christ, and help to tear down the kingdom of Satan.

We see a gradual upward movement in our cities—the result of the prayers and earnest efforts of some good people. Let *us* pray the Father to hold up their hands, in their struggle to lead humanity out of the slums of iniquity, and to expose corruption, and all manner of wrong, which have been covered by the cloak of popular religion and society. These movements are certainly in the right direction. Their work will tell in the coming age. Praise God for every step toward the right condition of things; for there will be no peace nor rest to the nations until our King from above makes all things new. Until Christ reigns, the earth mourns and groans under the weight of iniquity. The rich are in jeopardy every hour. It is a time of trouble for them. "Let the brother of low degree rejoice in that he shall be exalted: but the rich in that he is to be made low; for as the flower of the grass shall he pass away."—Jas. i. 9, 10. Riches profiteth not in the day of wrath. "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." "The rich and the poor meet together; the Lord is the Maker of them all." Every valley (the poor) shall be exalted, and every mountain (the rich) shall be made low; the crooked shall be made straight, and the rough places plain. Oh, that thou wouldest rend the heavens and come down, that the mountains (earth's high conditions and governments) might flow down at thy presence; for since the beginning of the world men have not heard nor perceived by the ear, neither hath the eye seen, O Lord, beside thee, what thou hast prepared for them that wait for thee.

Beloved brothers and sisters,—all begotten by the Spirit of Truth, and who have the love of God in their hearts,—let us not neglect the gift that is in us, seeing we look for the dissolution of these things that are made to perish, and which are being shaken, that the things which cannot be shaken may remain. Let us keep our eye on the mark for the prize of the high calling of God in Christ Jesus, performing every duty as it presents itself, be it ever so small. Much of our Lord's work was of the humblest kind. He often preached to but one person; and to some such listeners he uttered some of his deepest truths. He improved every opportunity to glorify God by his tender thoughtfulness for poor suffering humanity,—never thinking of himself.

Are we holding ourselves in readiness to perform the part set for us? or are we dabbling in worldly affairs, mixed up in the things that are perishing? The time of our deliverance from these things is near. Let us improve every moment of time, when at liberty to do so, in informing ourselves concerning our part in the grand program to be carried over into the day of restitution. Our time and all else belong to the Lord. May he give us the spirit of wisdom and discretion, with humility and gentleness, that we may be proficient in all things,—praying without ceasing.

DETROIT, MICH. M. A. FINK.

☞ THE GOLDEN LINK is a book of 418 pages neatly bound in cloth—an interesting "Story of our Times." Price $1.00. Send to this office.

CHRISTMAS MESSAGE.

Behold, I bring you good tidings.—Luke ii. 10.

Glad was the message, and joyous the strain,
Bro't to the shepherds on Bethlehem's plain;
Chanted by angels who came from above
Bearing glad tidings of mercy and love;
Bringing good news to the nations of earth,
News of a Saviour, whose glorious birth
Gave to this sad world a message of peace,
Bidding its woe and its warfare to cease.

Lo! in the manger the Saviour is laid;
Earth has no refuge, no place for his head;
Sojourner, stranger, and wanderer here,
Dark was his lot, and his pilgrimage drear;
But in his mercy and kindness he came,
Seeking to win us from sorrow and shame;
Bidding the troubled to come and be blessed;
Calling the way-worn and weary to rest.

Oh, may we ponder and keep in our mind
God's wondrous mercy in saving mankind;
Sending his Son who, in seeking the lost,
Lay in the manger and hung on the cross;
Following Him, by his help and his grace,
We shall be with him and gaze on his face;
Then with the ransomed and glorified throng,
We shall adore him with harp and with song.

—*Songs of Pilgrimage.*

☞ The proposed pamphlets, on "The Second Birth," and "The Rich Man and Lazarus," are realities now. They have sixteen pages each, and the price is the same—3 for 5 cents, 12 for 15 cents, 100 for $1.20, or 500 for $5.00. Part of each kind may be ordered at the same rate. We have made the price low to encourage a large and rapid circulation.—EDITOR.

☞ IN closing this volume, we thank the Lord and many friends for the favors of the year. We have felt the 'hard times,' but could not complain when so many were even suffering. The HOPE still owes nothing but love. We still crave the Lord's favor and the active sympathy of all our readers. We need speedy renewals and many new subscribers. We want to be able still to supply those not able to pay, but in this we need the help of others. "It is more blessed to give than to receive," but only God can give without first receiving. We need a wider circulation for the HOPE, and we want all to help who can. It will help if our readers will order samples to many friends, and send postage stamps for the same. What is but little to each makes a great difference to us. Let us all who love the truth be thoughtful, earnest, and kindly aggressive; and the work will grow and be rewarded.—EDITOR.

LESS INTOLERANCE.

A BROTHER (B. P.) says: "The views you advocate are slowly working their way into the hearts and minds of men, and we may live to see the day when these glorious truths shall universally prevail. There is not such a spirit of intolerance for those who hold these views as formerly."

With reference to this remark, I would say that in less than a week it has been my privilege to hear a sermon by each of two intelligent and quite prominent Methodist ministers which sustains it. In one sermon, based upon the text, "We see Jesus," the speaker said in substance: "The purpose of God in reference to mankind is revealed in what Jesus is. Looking at man in his present broken and low estate, we could hardly believe it possible that the world could be redeemed and made like God; but we are not looking that way; 'We see Jesus;' in him we see God's ideal of what man is to be. He is not only the ideal, but he is our Elder Brother; He is the Second Adam; He is God's prophecy of the world's redemption; He is the pledge and security of its accomplishment. And remember that Jesus tasted death for every man."

The other sermon was delivered forty miles from the first, and also in the hearing of a large and intelligent body of people; and in speaking of the "Victories of the Church," the minister clearly stated that the Christian conception of God's plan as expressed by Paul is that by the Atonement Christ had redeemed the whole world, that in due time the groaning creation shall be delivered into glorious liberty, and every man shall look into the face of the Lord and rejoice in his salvation.

It would be dishonoring to the intelligence of such men to suggest that they said more than they meant; and surely such broad statements show much more than mere *tolerance* for the principles of the larger hope.
—EDITOR.

☞ The present number completes this volume of the HOPE. It is hoped that all our readers will encourage us by an early renewal. Some may wish to send for the present volume, bound in cloth, at the same time. Price $1.15.—EDITOR.

EXTRACTS FROM LETTERS.

Prize It Highly.

YOU have kindly sent the HOPE to me for the past year, for which I am very thankful. I always read it through as soon as it comes, and prize it highly. I do not see anything else like it. I am a broken-down soldier, and have had very little work to do all this year; and have had sickness in my family—a member paralyzed for six weeks past, and no prospect of recovery. I am therefore not able to pay for the HOPE, though I should be glad to receive it, if you are supplied with a free fund large enough to include me.

Yours in Christ, G. H. P.

STOUGHTON, MASS.

The Promises Precious.

I THOUGHT I would drop you a few lines and send you two dollars. One for the HOPE which I enjoy so much. I would miss it very much if I did not get it. Oh, how precious are all these promises when we come to understand God's word. My prayer every day is that I may grow more and more in grace and knowledge, and in love to all the brethren.

Please send me your likeness, and a few of your tracts, and the balance use as you think best. I hope to be able to send you more soon. H. W.

ALLEGHENY, PA.

Counted the Cost.

I NOW send my dollar for the HOPE. I have no less interest in the paper, nor less love for the truth, nor less faith and trust in our Heavenly Father, that he will perform all he purposed to do. I believe the wise Master Builder counted the cost, and made sure provision for the material, before he commenced to build, and therefore will not and cannot fail; and that gives me great reason to rejoice in the God of our salvation.

YOUR S. S. lesson for Dec. 16, was just the thing. I never enjoyed a lesson more. It seems to take in and speak forth all the blessed gospel.

THE HOPE does not seem to wear out, but is just as interesting as ever. "Long may it wave;" and may God so fill the editor with the divine spirit of wisdom that he may continue to draw out of the treasure house "things new and old."

God bless sister Bishop! What a grand article she gave us on the plan of the ages. I hope we shall hear from her again.

ELYRIA, O. AVIS.

"THE SONS OF GOD."

I HERE present my view on the "Sons of God," as more reasonable and satisfactory than anything I have ever seen. At least so it appears to me. I did not learn it from any other human being,—as far as I can remember. It came to me by degrees, as many other things have come. If in gathering up the fragments of a broken chain, or the torn pieces of a picture, I find that I can fit them together so that the edges show correspondence, also the part of the pattern or picture, I feel safe in saying that my arrangement is correct.

Years ago, two or three passages in the Bible seemed to fit very nicely together and explained the matter on which so much has been preached and written,—"The Sons of God." I had come to see that the teaching of Milton, embraced by the churches, that "there was war in heaven,"—as he taught,—was purely a misconception, on his part, of a Revelation, which it is distinctly stated (Rev. iv. 1) is to come to pass hereafter;—that is, it was future at the time it was revealed or foreshown to John.

Then who were the angels who sinned? In what way did they sin?

The next I remember noticing was, that the "sons of God" are mentioned in Job. I was quite familiar with the passage, but had not noticed the similarity between this and that in Genesis vi. By degrees these things assumed the following order. (1) The sons of God were pre-existent to our earth, and therefore, not of our race.—Job xxxviii. 4–7. (2) They took wives of the daughters of men, and their offspring were giants. Also God was displeased.—Gen. vi. (3) Peter speaks of angels who sinned and were cast down to Tartarus, to be reserved unto judgment.—2. Peter ii. 4. Also, Jude, apparently referring to the same angels, says, "they kept not their own principality, but left their proper habitation, and are reserved in everlasting bonds unto the judgment of the great day."—Jude 6.

I believe that "the Sons of God" were the angels to whom the government or guidance of our race was committed. That in mingling themselves with our race, "they kept not their own principality, but left there proper habitation," (or world), and that these are the angels who, Peter tells us, sinned, (transgressed), and are in Tartarus. I also see that marriage between "sons of God" and "daughters of men" was not confined to the period *before* the flood. "There were giants in the earth in THOSE days, and also, AFTER THAT, when the sons of God married the daughters of men and they bare children unto them."—Gen. vi. 4.

In most of the cases recorded in the Old Testament where angels appeared to men, they were like men, but manifested superior knowledge or power. For instance, those in the tent with Abraham knew that Sarah (who was not where they were) laughed at the announcement, "Sarah shall bear a son." In the case of the angel who appeared to and commissioned Gideon, the latter appears to have been uncertain, and hence required proof to encourage him. Manoah's wife spoke of the angel as "a man of God," and it was only when he "did wondrously" ascending in the flame, that Manoah felt sure he was "the angel of the Lord." Again Nebuchadnezzar saw an angel walking in the furnace, and the fourth was "like a son of the gods."

I hope I have made it plain. I believe "the fallen angels" are these "sons of God" who mingled with our race. F. J. L.

☞ DO OUR READERS REALIZE how very low we have reduced the price of our books, and how many people may be reached with the truth these books contain by a little co-operative effort and sacrifice on their part? Six copies of DAY DAWN, or ten copies of either MOSES AND CHRIST or PERFECT DAY, for $2.00! Or part of each kind may be had at the same rate; and we will mail them, paying the postage, all to one address or each book to a different address. Some appreciate our offer and are circulating all our books, including THE GOLDEN LINK. Understand, we send three dollars' worth of any of our books, (except the bound volumes of the HOPE), at the retail price, for two dollars sent at one time.—ED.

DOES *your* subscription expire with 1894.

LIFE VIEWS, OR LIFE VIEWS IMPROVED, WHICH?

THERE are two schools of thought—one called the old school, or "Life Views;" the other called the new school or "Improved Life Views." Those who belong to the old school believe that but a small part of the race of men will be saved, and they only will have future life, or existence; whereas those of the new school believe that all men will be saved finally. The question is, Which one does the Bible teaching uphold? As we are of the new school of thought, we of course believe that all men will be made righteous, and thereby saved, and that the Bible, when correctly understood, teaches this very important truth.

Concerning the promise which God made to Abraham, recorded in Gen. xii. 2, 3; xviii. 18, which declares that in Abraham and his seed all the nations and all the families of the earth shall be blessed, there are two positions taken. Those of the "Life Views" take the position that all nations are blest, in that they have an opportunity to be saved; whereas those of the "Improved Life Views" hold that all nations are blessed when they are of faith, or, in other words, when they believe on the Lord Jesus Christ and are saved in harmony with Acts xvi. 30, 31.

The writer, while attending campmeeting at Carmel, Me, August last, while in private conversation with two of their ablest ministers, said to them, (separately and at different times), "When do you understand God's promise to Abraham, that all nations in him and his seed shall be blessed, will have its fulfillment? And how are they blessed?" They both answered that all nations would be blessed in having an opportunity to be saved. One of them said, "I suppose you will be willing to accept Paul's comment in Gal. iii. upon God's promise to Abraham?" I said, "Certainly, I consider the Apostle good authority."

Now, then, dear reader, if we find that Paul, in commenting upon God's promise to Abraham, declares that the nations and families of the earth are blessed in that they have an opportunity to be saved in and through the Abrahamic seed, which is Christ, then we shall concede that our brethren of the life views are right thus far, and have so much Bible to stand upon in their religious views. But what are the facts in the case? What does the apostle here say about this matter? In verse 8, we read, "The scripture foreseeing that God would justify the heathen [nations, see Em. Diag.] through faith, [not through an opportunity to have faith] preached the gospel unto Abraham, saying, In thee shall all the nations be blessed." The Apostle very clearly and most emphatically brings out the fact that the nations are justified or blessed when they are of faith, and not when they have an opportunity to be of faith, and then sums up his position by declaring in verse 9, that "They that are of faith are blessed with faithful Abraham." They are blessed when they believe and are saved.—Acts xvi. 30, 31.

In verse 7, the apostle says, "They that are of faith are the children of Abraham." Hence it follows that when all the nations of the earth are blessed, they will be of faith and Abraham will be their father according to God's promise in Gen. xvii. 4. It reads as follows, "As for me, behold my covenant is with thee, and thou shalt be a father of many nations." (The marginal reading is "multitudes of nations.") Thus we learn that the "many nations" of Gen. xvii. 4, and "all nations" of Gen. xviii. 18 and xxii. 18, are one and the same.

Now, then, what do these brethren of the life views do with Paul's comments upon God's promise? Do with it? What can they do with it, but as this able preacher of the gospel did when I called his attention to the facts as above, and asked him whom I should accept as authority, the apostle, or himself? And you would ask, What did he say? Well, he did not say anything. What could he say, seeing his position was one and the apostle's another?"

Now who is right, those who say that all nations are blessed when they believe on the Lord Jesus Christ and are thereby saved by the washing of regeneration (Titus iii. 5.) and turned away from iniqnity, (Acts iii. 26.) and become spiritual worshipers and glorify the name of the Lord, (Ps. lxxxvi. 9.) or those who oppose us and say that all nations are blessed when they have an opportunity to be of faith, or when they have an opportunity to be blessed?

"But," says some one, "I believe that consistency is a jewel, and that none are blessed simply because they have an opportunity to be blessed by repentance toward God and faith in our Lord Jesus Christ; but I believe that men are blessed by the exercise of actual faith, a live faith and not a dead faith; but I do not understand that all nations will be saved simply because God said that all nations should be blessed; but I believe that all nations are blessed when *some out of* all nations are blessed by faith and repentance."

But hold, my brother, what right have you to change God's promises or prophetic utterances? You certainly are trying to, when you undertake thus to change his language. Certainly if the Lord had foreseen that only "some out of" all the nations were to be blessed or saved, he could have foretold that fact, by saying, "In thy seed [Christ] shall some out of all the nations of the earth be blessed," just as well as to have declared that "all nations" should be blessed. The same God who dictated the prophetic utterance of Gen. xii. 3; xviii. 18; xxii. 18, is also the source of the book of Revelation, and in chapter v. 9, 10, we read, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; and we shall reign on the earth."

Here we have in plain language that these people have been redeemed out of every tongue, people, and nation, and all this is brought about by being of faith and thereby being blessed and becoming the children of Abraham (Gal. iii. 7, 9.); but do we find in this a complete fulfillment of Gen. xii. 3; xxii. 18?—or only a partial fulfillment of it? As the Lord did not say in Genesis that all that were of faith, or in other words, that all that would believe out of all the nations and families of the earth should be blessed, it follows that there is no contingency about this question: for the Scripture foreseeing that God would justify, [bless, or save] all the nations of the earth preached the gospel [this good news) to Abraham, saying, "In thee shall all the nations of the earth [be saved] be blessed." Hence it follows that this prophetic utterance of Jehovah cannot be made to read "a part or some out of all the nations of the earth;" or "as many as will believe shall be blessed, or in other words, saved; but instead, it stands out as a bold prophetic headlight to those who believe God as did Abraham, and stands backed by an oath (two immutable things—Heb. vi. 18.) of him who declares, "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things not yet done, saying, My counsel shall stand, and I shall do all my pleasure."—Isa. xlvi. 9, 10.

This God, the apostle Paul declares, desires all men to be saved and to come to the knowledge of the truth.—1. Tim. ii. 4, Em. Diag. And he himself declares that he does all his pleasure (Isaiah xlvi. 9, 10.) and the apostle Paul in Heb. vi. 17, says, (concerning God's promise to Abraham and his oath) "Wherein God, willing more abundantly to show [make known] unto the heirs of promise [you and I if we are of faith and are the children of Abraham] the immutability of his counsel, confirmed it by an oath." Wilson's word for word rendering gives it as follows, "The unchangeableness of his purpose."—See Em. Diag.

Now then, dear reader, what right has any man to say that the Bible teaches that only a small part of the nations of men will be blessed, or saved, when God declares that all nations of the earth shall be blessed or saved? Does all nations here mean any less than in Acts xvii. 26, where we read, "And hath made of one blood (out of one,—Em. Diag.) all the nations of men?" or Matt. xxviii. 19, where Jesus said, "Go teach all nations?" Can any one make Jesus' language here to mean some out of all nations? and does he not explain this phrase "all nations" to mean the world or "every creature?" See John iii. 16; Mark xvi. 16. Can any one for a moment imagine that God did not know, when he made his promise to Abraham, how many would be